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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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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

PROJECTION OF THE DOUBLE.

In one of the daily issues of the *N. Y. World*—an influential journal of the great American metropolis—for the year 1878, appeared a description of the events of an evening at the then Head-quarters of our Society, in the city of New York. The writer was one of the Editorial Staff, and among other wonders related was the following: Some lady or gentleman among the visitors had doubted the possibility of an Adept to leave his physical body in a torpid state in the Himalayas, and come in his astral body *(Mayavi-rupa)* across land and seas to the other side of the world. Three or four of the company sat so as to face the two large windows of the room which gave upon the Avenue—then brilliantly lighted with the gas of the shops and street-lamps. The doubting surmise was barely uttered when these persons simultaneously started in surprise and pointed towards the left-hand window. All looking there, saw deliberately and slowly passing on the outside, from left to right, first one, then another figure of Asiatic men, with *fehtas* on their heads and clad in one of the long white garments of the East. Passing by the window and out of sight, they presently returned, and repassing the window, were seen no more. Two of the witnesses (Col. Olcott and the Editor of this journal) recognized them, from personal acquaintance, as a certain Mahatma and one of his pupils. The window was nearly twenty feet from the ground and, there being no verandah or other roof for a crow to walk upon—the figures had been moving through the air. Thus, upon the instant and most unexpectedly, the doubter had been silenced and the truth of Aryan Esoteric Science vindicated. Since we came to India a number of perfectly credible witnesses, Native and European, have been favoured with a sight of similar apparitions of the Blessed Ones, and usually under the most convincing circumstances. Only a few weeks ago at our Madras Head-quarters, one appeared suddenly in full light, in an upstair room and approached within two feet of certain Hindu members of our society, retained the perfectly visible and solid form for about one minute, and then receding half a dozen paces—disappeared upon the spot. At Bombay, the astral *sarira* of Mahatma K. H. was seen repeatedly two years ago—by over twenty members in all—some of whom had been very sceptical as to such a possibility before, proclaiming it after the occurrence as "the most glorious, solemn of sights." Three times, during one evening the "form," perfectly recognizable, and seemingly solid to a hair of the moustache and beard—glided through the air from a cluster of bushes to the verandah, in brilliant moon-light...and then faded out. Again, the case of Mr. Ramaswamier, B. A., affords proof of the most cumulative kind ever recorded in the history of this branch of Esoteric Science; he first saw a Mahatma's portrait; then saw him in the "double;" and finally met him in the flesh in a lonely pass in Sikkim, conversed with him for above two hours in his (Mr. R.'s) own vernacular—a foreign tongue to the Mahatma—had explained to him many facts relating to the Theosophical Society, and was charged with messages to Colonel Olcott about certain confidential matters which none but himself and this particular Mahatma knew about. The existence of the Mahatmas, their power to travel in the inner, or astral body at will, to preserve full command of all their intelligence, and to condense their "phantom" form into visibility or dissolve it into invisibility at their own pleasure, are now facts too well established to permit us to regard it as an open question.

Objectors to the above propositions are found only among the inexperienced, as objectors to every other new thing have been. There must be a particular moment in every case when doubt and disbelief vanish, to give place to knowledge and certainty. Few, comparatively, of any generation have ever or in the nature of things could ever see the splendid phenomenon of a Mahatma's astral apparition; for merely the magneto-psychic law of attraction and repulsion keeps Adepts and the reeking stew of social corruption far apart. Sometimes, under very favourable conditions they may approach an individual devoted to occult research, but this happens rarely; for even he, pure though he be, is wallowing in the world's corrupt *akasa* or magnetic aura and contaminated by it. To his inner self it is as stifling and deadly as the heavy vapour of carbonic oxide to his physical lungs. And, remember, it is by the inner, not the outer, self that we come into relations with Adepts and their advanced Chelas. One would not expect to hold improving conversation with a besotted inebriate, lying in a state of swine-like stupefaction after a debauch; yet it is quite as impracticable for the spiritualised Mahatma to exchange thoughts with a man of society, living daily in a state of *psychic intoxication* among the magnetic fumes of its carnality, materialism, and spiritual atrophy.

But other living persons than the Eastern Adepts can project their doubles so as to appear at a distance from their bodies. The literature of Western mysticism—not to mention the voluminous records of the Orient—contain many instances of the kind; notably the works of Glanvil, Ennemoser, Crowe, Owen, Howitt, Des Mousseaux and many other Roman Catholic writers, and a host beside. Sometimes the figures talk, but usually not; sometimes they wander while the subject's outer body sleeps, sometimes while awake; often the apparition is the forerunner of death, but occasionally it seems to have come from its distant body for the mere pleasure of seeing a friend, or because the desire to reach a familiar place outran the physical power of the body to hurry there soon enough. Miss C. Crowe tells *(Night Side of Nature)* of a German Professor whose case was of the latter kind. Returning to his house one day, he saw the double of himself pass there before him, knock at

the door, and enter when the servant maid opened it. He hastened his pace, knocked in his turn, and when the maid came and saw him, she started back in terror saying "Why, Sir, I have just let you in!" (or words to that effect.) Mounting the stairs to his library, he saw himself seated in his own arm-chair as was his custom. As he approached, the phantom melted away into air. Another example of a similar nature is the following, of which the circumstances are as satisfactorily established, as could be desired.*

The story is told of one—Emilie Sagèe, governess in a ladies' school, at Riga, in Livonia. Here the body and its double were observed simultaneously, in broad day, and by many persons. "One day all the school, forty-two in number, were in a room on the ground-floor, glass doors leading into the garden. They saw Emilie gathering flowers in the garden, when suddenly her figure appeared on a vacant sofa. Looking instantly into the garden, they still saw Emilie there; but they observed that she moved languidly and as if exhausted or drowsy. Two of the bolder approached the double, and offered to touch it; they felt a slight resistance, which they compared to that of muslin or crape. One of them passed through part of the figure; the apparition remained some moments longer, then disappeared, but gradually. This phenomenon occurred, in different ways, as long as Emilie remained at the school, for about a year and a-half in 1845 and 1846, with intermittent periods from one to several weeks. It was remarked that the more distinct and material the double appeared, the more uneasy, languid, and suffering was the real person; when, on the contrary, the double became feeble, the patient recovered strength. Emilie had no consciousness of her double, nor did she ever see it."

Much remains to be said upon this most important theme, but it is reserved for another occasion. M. d'Assier's work (see Foot-note) will be reviewed separately.

TWO WORDS ABOUT CHELASHIP.

[An Open Letter to the President.]

My dear Brother and President.

"Hints on Esoteric Theosophy" No. 2 is worthy of the author of Hints No. 1 and of the Society under whose auspices it is published. The conditions of regular chelaship have been found so onerous by the Brahmans that very few are now recommended to go to the length of giving up the care of children and relatives except when death is very near. The *Masters* have given them enough of sacred, *i. e.*, occult literature, and enough of rites and fasts and practical directions by which the inner eye is opened. Attention to these with certain duties of hospitality and philanthropy are enjoined upon a Brahman. Not one in a thousand families at present observe what is enjoined. The Brahman you know, by hereditary abstinence from meat and drink, and by reason of his mother having to cultivate habits of celibacy if she became a widow, is a mystic by his *physical organisation.* If you know how days of the week, phases of the moon, stars, and holy days intervene between him and the nuptial bed, you will see that an old-school Brahman was practically trained to chastity.

Those were days when all had belief in esoteric theosophy and honored the Brahman's life and culture. Indeed Adepts moved amongst them, commanded kings, and through the Brahmans gave laws to the multitude. They have been to the Hindus in short what regular Chelas are now to the Theosophical Society. As there are nominal deriding Theosophists, so there have been always soulless Hindus. A Brahman was one, only by attention to the culture and duties already mentioned, and not by Aryan descent or political ascendancy. Second grade Brahmans or Kshatriyas were the rulers and soldiers of the nation, and the third grade or Vysias were landlords and traders subject to payments to support the superior grades. These three classes were the Dwija or the reborn or initiated, and members were degraded if they neglected the culture and duties enjoined. Neither abstinence from meat and drink and lust, nor attention to the culture and duties was imposed upon the mass of the Hindus called the Sudras (*Suchád dravayate,* free from restraint). Of course any Sudra acquiring the physical organization and submitting to the restraints could be taken into the higher sections. And it is said that only a century ago the Maharajah of Travancore, and still more recently the late Maharajah of Tanjore, were so taken. Buddha, acknowledged in Sanscrit Sacred literature to be an Avatar of Vishnu higher even than the preceding eight Avatars, wanted to purify the community of nominal Brahmans and ambitious Sudras and instituted simpler forms and duties. Jesus contented himself with briefer hints at Esoteric Theosophy, because the people whom he addressed had first to regulate their external lives to the commandments. Hindu Ramanujachariar who founded the Vaishnava Sect insisted only on having belief in the immortality of the soul and in the existence of Adepts. The old-school, *i. e.*, the orthodox Hindus, have no jealousy or grudge towards the other religionists and schismatics, but wish them success and contentment in their adopted system of culture and duty. Unhappily these, instead of making self-progress by living the lives they have appreciated, indulge in bigoted hostility towards their brethren of the earlier and more elaborate systems. To become a Hindu or a Brahman is not a matter of mere willingness or profession, but a matter of qualification duly tested and formally approved by a Brahman council. I respect a *good* Christian, a *good* Mohametan, a *good* Buddhist, a *good* Parsee, and any good man who acts up to his views of truth, justice and divine wisdom, but repel those bad specimens who do not so act up and yet would drag and deceive others into their views.

The degeneration of the orthodox Hindus has been, owing to the unscrupulous hostilities and deceptions of the converts and schismatics, supported by the non-Hindu and often anti-Hindu races which have for over ten centuries governed the country. The proverbial cause of degeneration is the well-known phrase "Yathá Raja tathá prajah." In the name of humanity and neutrality, and even of *discoveries* in Hindu Sashtras and Vedas, Governments and Officers have interfered with the religious belief and practices and social rules and personal rights of the Hindus. Humanity and neutrality are the root virtues of Hinduism, and the Brahmans can know *their* Sashtras and Vedas as well as any other ordinary man. Brahmans blessed with direct intercourse with Adepts and their Divine Self, have from time to time corrected erroneous beliefs and practices. Those who wish for the regeneration of the Hindus will afford facilities for such intercourse to the *qualified* members and not impose upon the nation their own views—the result perhaps of their own degeneration. Chelas like Subba Row and others can, by proving their chelaship, win over or guide any orthodox Brahman Council of Pandits and Priests; but ordinary Pandits and Priests like—, and—, and again—will not even be listened to. You, as a regular Chela, have been allowed to plant a tree in the Temple of Tinnevelly, but ordinary Mlechas will not be so allowed. As I have again and again said, if you or Mr. . . . or Mr. . . . study the exoteric and technical system of Hinduism so well as you have studied the Buddhistic system, you will be admitted to all the privileges of the Brahman caste.* In my understanding, *caste* is not in origin and principle a baneful barrier, but classification by previous Karma and present aptitude, and I have sent a line to this effect to the *Theosophist.*

I offer you my Brahmanical respects as to a holy Brahman, and remain yours ever fraternally,

A. Sankariah, F. T. S.,
President Founder, Hindu Sabbah.

Trichoor, *Aug. 15th.*

* A condensed version is given by the Hon. R. D. Owen in his "Footfalls on the Boundary of another world," and all the particulars as to time, place, and witnesses will be found in the recent French work of M. d'Assier "Essai sur L' Humanité Posthume, etc." A translation is in *Light* for August 18, 1882 (q. v.).

* Our brother is not aware, it seems, that the sacred Brahmanical thread has been twice given to Col. Olcott—as the highest mark of esteem, of course, and not as an actual admission into caste. The last time, the donor was one of the most celebrated Sanscrit pandits of India, and he made the compliment complete by theoretically taking him into his own *Gotra.*—*Ed.*

(Continued from the last Number.)

REPLIES TO INQUIRIES SUGGESTED BY "ESOTERIC BUDDHISM."

QUESTION VI.

"HISTORICAL DIFFICULTY"—WHY?

IT is asked whether there may not be 'some confusion' in the letter quoted on p. 62 of *Esoteric Buddhism* regarding "old Greeks and Romans said to have been Atlanteans." The answer is—none whatever. The word "Atlantean" was a generic name. The objection to have it applied to the old Greeks and Romans on the ground that they were Aryans, "their language being intermediate between Sanskrit and modern European dialects," is worthless. With equal reason, might a future 6th Race scholar, who had never heard of the (possible) submergence of a portion of European Turkey, object to Turks from the Bosphorus being referred to as a remnant of the Europeans. "The Turks, are surely Semites;" he might say 12,000 years hence, and—"their language is intermediate between Arabic and our modern 6th Race dialects."*

The "historical difficulty" arises from a certain authoritative statement made by Orientalists on philological grounds. Prof. Max Müller has brilliantly demonstrated that Sanskrit was the "elder sister"—by no means the mother—of all the modern languages. As to that "mother," it is *conjectured* by himself and colleagues to be a "*now extinct tongue*, spoken *probably* by the nascent Aryan race." When asked what was this language, the Western voice answers, "Who can tell?" When, "during what geological periods did this nascent race flourish?" The same impressive voice replies:—"In prehistoric ages, the duration of which no one can now determine." Yet it must have been Sanskrit, however barbarous and unpolished, since "the ancestors of the Greeks, the Italians, Slavonians, Germans and Kelts" were living within "the same precincts" with that nascent race, and the testimony borne by language has enabled the philologist to trace the "language of the gods" in the speech of every Aryan nation. Meanwhile it is affirmed by these same Orientalists that classical Sanskrit has its origin at the very threshold of the Christian era; while Vedic Sanskrit is allowed an antiquity of hardly 3,000 years (if so much,) before that time.

Now, Atlantis, on the statement of the "Adepts," sank over 9,000 years before the Christian era.† How then can one maintain that the "old Greeks and Romans" were Atlanteans! How can that be, since both nations are Aryans, and the genesis of their languages is Sanskrit? Moreover, the Western scholars *know* that the Greek and Latin languages were formed within historical periods, the Greeks and Latins themselves having no existence as nations 11,000 B. C. Surely they who advance such a proposition do not realize how very *unscientific* is their statement!

Such are the criticisms passed, such—the "historical difficulty." The culprits arraigned are fully alive to their perilous situation; nevertheless, they maintain the statement. The only thing which may perhaps here be objected to is, that the names of the two nations are incorrectly used. It may be argued that to refer to the remote ancestors and their descendants equally as "Greeks and Romans," is an anachronism as marked as would be the calling of the ancient Keltic Gauls or the Insubres—Frenchmen. As a matter of fact this is true. But, besides the very plausible excuse that the names used were embodied in a private letter, written as usual in great haste, and which was hardly worthy of the honour of being quoted *verbatim* with all its imperfections, there may perhaps exist still weightier objections to calling the said people by any other name. One misnomer is as good as another; and, to refer to old Greeks and Romans in a private letter as the old Hellenes from Hellas or *Magna Græcia*, and the Latini as from *Latium*, would have been, besides looking pedantic, just as incorrect as the use of the appellation noted, though it may have *sounded*, perchance, more "historical." The truth is that, like the ancestors of nearly all the *Indo-Europeans* (or shall we say *Indo-Germanic Japetidæ*?), the Greek and Roman sub-races mentioned, have to be traced much farther back. Their origin must be carried far into the mists of that "prehistoric" period, that *mythical* age which inspires the modern historian with such a feeling of squeamishness that anything creeping out of its abyssmal depths is sure to be instantly dismissed as a deceptive phantom, the *mythos* of an idle tale, or a *later fable unworthy of serious notice*. The Atlantean "old Greeks" could not be designated even as the *Autochtones*—a convenient term used to dispose of the origin of any people whose ancestry cannot be traced, and which, at any rate with the Hellenes, meant certainly more than simply "soil-born," or primitive aborigenes; and yet the so-called *fable* of Deukalion and Pyrrha is surely no more incredible or marvellous than that of Adam and Eve,—a fable that hardly an hundred years ago, no one would have dared or even thought to question. And in its esoteric significance the Greek tradition is possibly more truly historical than many a so-called *historical* event during the period of the Olympiades—though both Hesiod and Homer may have failed to record the former in their epics. Nor could the Romans be referred to as the Umbro-Sabbellians, nor even as the *Itali*. Peradventure, had the historians learnt something more than they have of the Italian "Autochtones"—the Iapygians, one might have given the "old Romans" the latter name. But then there would be again that other difficulty: history *knows* that the Latin invaders drove before them, and finally cooped up this mysterious and miserable race among the clefts of the Calabrian rocks, thus showing the absence of any race affinity between the two. Moreover, Western archæologists keep to their own counsel, and will accept of no other but their own conjectures. And since they have failed to make anything out of the undecipherable inscriptions in an unknown tongue and mysterious characters on the Iapygian monuments—and so for years have pronounced them unguessable, he who would presume to meddle where the doctors muddle

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* This is not to be construed to mean that 12,000 years hence there will be yet any man of the 6th Race, or that the 5th will be submerged. The figures are given simply for the sake of a better comparison with the present objection in the case of the Greeks and Atlantis.

† The position recently taken up by Mr. Gerald Massey in *Light* that the story of Atlantis is not a geological event but an ancient astronomical myth, is rather imprudent. Mr. Massey, notwithstanding his rare intuitional faculties and great learning, is one of those writers in whom the intensity of research bent into one direction has biassed his otherwise clear understanding. Because Hercules is now a constellation it does not follow that there never was a hero of this name. Because the Noachian *Universal* Deluge is now proved a fiction based upon geological and geographical ignorance, it does not, therefore, appear that there were not many local deluges in prehistoric ages. The ancients connected every terrestrial event with the celestial bodies. They traced the history of their great deified heroes and memorialized it in stellar configurations as often as they personified pure myths, anthropomorphising objects in nature. One has to learn the difference between the two modes before attempting to classify them under one nomenclature. An earthquake has just engulfed over 30,000 people (37,903) in Sunda Straits. These were mostly Malays, savages with whom but few had relations, and the dire event will be soon forgotten. Had a portion of Great Britain been thus swept away instead, the whole world would have been in commotion, and yet, a few thousand years hence, even such an event would have passed out of man's memory; and a future Gerald Massey might be found speculating upon the astronomical character and signification of the Isles of Wight, Jersey, or Man, arguing, perhaps, that this latter Island had not contained a real living race of *men* but "belonged to astronomical mythology" was a "Man" "submerged in celestial waters." If the legend of the lost Atlantis is only "like those of Airyana-Vaêjo and Jambu-dvipa," it is terrestrial enough, and therefore, "the mythological origin of the Deluge legend" is so far an open question. We claim that it is *not* "indubitably demonstrated," however clever the theoretical demonstration.

would be likely to be reminded of the Arab proverb about proffered advice. Thus, it seems hardly possible to designate "the old Greeks and Romans" by their legitimate, true name so as to at once satisfy the "historians" and keep on the fair side of truth and fact. However, since in the *Replies* that precede Science had to be repeatedly shocked by most unscientific propositions, and that before this series is closed, many a difficulty, philological and archæological as well as historical, will have to be unavoidably created—it may be just as wise to uncover the occult batteries at once and have it over with.

Well then, the "Adepts" deny most emphatically to Western science any knowledge whatever of the growth and development of the Indo-Aryan race which, "at the very dawn of History," they have espied in its "patriarchal simplicity" on the banks of the Oxus. Before our proposition concerning "the old Greeks and Romans" can be repudiated or even controverted, Western Orientalists will have to know more than they do about the antiquity of that race and the Aryan language; and they will have to account for those numberless gaps in History which no hypotheses of theirs seem able to fill up. Notwithstanding their present profound ignorance with regard to the early ancestry of the Indo-European nations; and though no historian has yet ventured to assign even a remotely approximate date to the separation of the Aryan nations and the origines of the Sanskrit language—they hardly show the modesty that might, under these circumstances, be expected from them. Placing as they do that great separation of the races at the first "dawn of traditional history," with the Vedic age as "the background of the whole Indian world" [of which confessedly they know nothing] they will, nevertheless, calmly assign a modern date to any of the Rik-vedic oldest songs—on its "internal evidence;" and in doing this, they show as little hesitation as Mr. Fergusson when ascribing a post-Christian age to the most ancient rockcut temple in India, merely on its—"external form." As for their unseemly quarrels, mutual recriminations and personalities over questions of scholarship, the less said the better.

"The evidence of language is irrefragable," as the great Oxford Sanskritist says. To which he is answered—"provided it does not clash with historical facts and—ethnology." It may be—no doubt it is, as far as *his* knowledge goes, "the only evidence worth listening to with regard to ante-historical periods;" but when something of these alleged "pre-historical periods" comes to be known, and when what we think *we* know of certain supposed pre-historic nations is found diametrically opposed to *his* "evidence of language," the "Adepts" may be, perhaps, permitted to keep to their own views and opinions, even though they differ with those of the greatest living philologist. The study of language is but a part—though, we admit, a fundamental part—of true philology. To be complete, the latter has, as correctly argued by Böckt,—to be almost synonymous with history. We gladly concede the right to the Western philologist who has to work in the total absence of any historical data, to rely upon comparative grammar, and take the identification of roots lying at the foundation of words of those languages he is familiar with, or may know of, and put it forward as the results of his study, and the only available evidence. But we would like to see the same right conceded by him to the student of other races; even though these be *inferior* to the Indo-European races—in the opinion of the paramount West: for it is barely possible that proceeding on other lines, and having reduced his knowledge to a system which precludes hypothesis and simple affirmation, the Eastern student has preserved a perfectly authentic record (for him) of those periods which his opponent regards as *ante*-historical. The bare fact that, while Western men of science are referred to as "scholars" and scholiasts—*native* Sanskritists and archæologists are often spoken of as "Calcutta" and "Indian *sciolists*"—affords no proof of their real inferiority, but rather of the wisdom of the Chinese proverb that "self-conceit is rarely companion to politeness."

The "Adept" therefore, has little, *if anything, to do with difficulties* presented by Western History. To his knowledge—based on documentary records from which, as said, hypothesis is excluded, and as regards which even psychology is called to play a very secondary part—the history of his and other nations extends immeasurably beyond that hardly discernible point that stands on the far-away horizon of the Western world as a land-mark of the commencement of *its* history. Records made throughout a series of ages based on astronomical chronology and zodiacal calculations cannot err. [This new "difficulty"—palæographical, this time—that may be possibly suggested by the mention of the Zodiac in India and Central Asia before the Christian era is disposed of in a subsequent article.]

Hence, the main question at issue is to decide which—the Orientalist or the "Oriental"—is most likely to err. The "English F. T. S." has choice of two sources of information, two groups of teachers. One group is composed of Western historians with their suite of learned Ethnologists, Philologists, Anthropologists, Archæologists and Orientalists in general. The other consists of unknown Asiatics belonging to a race which, notwithstanding Mr. Max Müller's assertion that the same "blood is running in the veins (of the English soldier) and in the veins of the dark Bengalese"—is generally regarded by many a cultured Western as "inferior." A handful of men—whose history, religion, language, origin and sciences, having been seized upon by the conqueror, are now disfigured and mutilated beyond recognition; and who having lived to see the Western scholar claim a monopoly beyond appeal or protest of deciding the correct meaning, chronological date, and historical value, of the monumental and palæographic relics of his motherland—can hardly hope to be listened to. It has little, if ever, entered the mind of the Western public that their scholars have, until very lately, worked in a narrow pathway obstructed with the ruins of an ecclesiastical, dogmatic Past; that they have been cramped on all sides by limitations of "revealed" events coming from God "with whom a thousand years are but as one day," and who have thus felt bound to cram milleniums into centuries and hundreds into units, giving at the utmost an age of 1,000 to what is 10,000 years old. All this to save the threatened authority of their religion and their own respectability and good name in cultured society. And even that, when free themselves from preconceptions, they have had to protect the honour of the Jewish divine chronology assailed by stubborn facts; and thus, have become (often unconsciously) the slaves of an artificial history made to fit into the narrow frame of a dogmatic religion. No proper thought has been given to this purely psychological but very significant trifle. Yet we all know how, rather than admit any relation between Sanskrit and the Gothic, Keltic, Greek, Latin and Old Persian, facts have been tampered with, old texts purloined from libraries, and philological discoveries vehemently denied. And we have also heard from our retreats, how Dugald Stewart and his colleagues, upon seeing that the discovery would also involve ethnological affinities, and damage the prestige of those sires of the world races,—Shem, Ham and Japhet—denied in the face of fact that "Sanskrit had ever been a living, spoken language," supporting the theory that "it was an invention of the Brahmins, who had constructed their Sanskrit on the model of the Greek and Latin." And again we know, holding the proof of the same, how the majority of Orientalists are prone to go out of their way to prevent any Indian antiquity, (whether MSS. or inscribed monument, whether art or science,) from being declared *pre-Christian*. As the origin and history of the Gentile world is made to move in the narrow circuit of a few centuries "B. C.;" within that fecund epoch when mother earth, recuperated

from her arduous labours of the stone-age, begat, it seems, without transition so many highly civilized nations and —false pretences, so the enchanted circle of Indian archæology lies between the (to them unknown) year of the *Samvat* era, and the 10th century of the Western chronology.

Having to dispose of an "historical difficulty" of such a serious character, the defendants charged with it can but repeat what they have already stated: all depends upon the past history and antiquity allowed to the Indo-Aryan nation. The first step to take is to ascertain how much History herself knows of that almost prehistoric period when the soil of Europe had not been trodden yet by the primitive Aryan tribes. From the latest Encyclopædia, down to Prof. Max Müller and other Orientalists, we gather what follows: they acknowledge that at some immensely remote period, before the Aryan nations got divided from the parent stock (with the germs of Indo-Germanic languages in them); and before they rushed asunder to scatter over Europe and Asia in search of new homes, there stood a "single barbaric (?) people as physical and political representative of the nascent Aryan race." This people spoke "a *now extinct* Aryan language," from which, by a series of modifications (surely requiring more thousands of years than our difficulty-makers are willing to concede?) there arose gradually—all the subsequent languages now spoken by the Caucasian races.

That is about all Western History knows of *its*—genesis. Like Ravana's brother, Kumbhakarna,—the Hindu Rip Van Winkle—it slept for a long series of ages a dreamless, heavy sleep. And when, at last it awoke to consciousness, it was but to find the "nascent Aryan race" grown into scores of nations, peoples and races, most of them effete and crippled with age, many irretrievably extinct, while the true origin of the younger ones it was utterly unable to account for. So much for the "youngest brother." As for "the eldest brother, the Hindu," who, Professor Max Müller tells us—"was *the last* to leave the central home of the Aryan family," and whose history, this eminent philologist has now kindly undertaken to impart to him,—he, the Hindu, claims that while his Indo-European relative was soundly sleeping under the protecting shadow of Noah's ark, he kept watch and did not miss seeing one event from his high Himalayan fastnesses; and that he has recorded the history thereof in a language which, though as incomprehensible as the Iapygian inscriptions to the Indo-European immigrant, is quite clear to the writers. For this crime he now stands condemned as a falsifier of the records of his forefathers. A place has been hitherto purposely left open for India "to be filled up when the pure metal of history should have been extracted from the ore of Brahmanic exaggeration and superstition." Unable, however, to meet this programme, the Orientalist has since persuaded himself that there was nothing in that "ore," but, dross. He did more. He applied himself to contrast Brahminic "superstition" and "exaggeration" with Mosaic revelation and its chronology. The Veda was confronted with *Genesis*. Its absurd claims to antiquity were forthwith dwarfed to their proper dimensions by the 4,004 years B. C., measure of the world's age; and the Brahmanic "superstition and fables" about the longevity of the Aryan *Rishis*, were belittled and exposed by the sober historical evidence furnished in "The genealogy and age of the Patriarchs from Adam to Noah"—whose respective days were 930 and 950 years; without mentioning Methuselah, who died at the premature age of nine hundred and sixty-nine.

In view of such experience, the Hindu has a certain right to decline the offers made to correct his annals by Western history and chronology. On the contrary, he would respectfully advise the Western scholar, before he denies point-blank any statement made by the Asiatics with reference to what is *prehistoric* ages to Europeans, to show that the latter have themselves anything like trustworthy data as regards their own racial history. And that settled, he may have the leisure and capacity to help his ethnic neighbours to prune their genealogical trees. Our Rajputs among others, have perfectly trustworthy family records of an unbroken lineal descent through 2,000 years "B. C." and more, as proved by Colonel Tod; records which are accepted by the British Government in its official dealings with them. It is not enough to have studied stray fragments of Sanskrit literature—even though their number should amount to 10,000 texts, as boasted of—allowed to fall into their hands, to speak so confidently of the "Aryan first settlers in India," and assert that, "left to themselves, in a world of their own, *without a past* and *without a future* (!) before them, they had nothing but themselves to ponder upon,"—and therefore could know *absolutely nothing* of other nations. To comprehend correctly and make out the *inner* meaning of most of them, one has to read these texts with the help of the esoteric light, and after having mastered *the language of the Brahmanic Secret Code*—branded generally as "theological twaddle." Nor is it sufficient—if one would judge correctly of what the archaic Aryans did or did not know; whether or not they cultivated the social and political virtues; cared or not for history—to claim proficiency in both Vedic and classical Sanskrit, as well as in Prakrit and Arya Bháshyá. To comprehend the esoteric meaning of ancient Brahmanical literature, one has, as just remarked, to be in possession of the key to the Brahmanical Code. To master the conventional terms used in the Puranas, the Aranyakas and Upanishads is a science in itself, and one far more difficult than even the study of the 3,996 aphoristical rules of Pânini, or his algebraical symbols. Very true, most of the Brahmans themselves have now forgotten the correct interpretations of their sacred texts. Yet they know enough of the dual meaning in their scriptures to be justified in feeling amused at the strenuous efforts of the European Orientalist to protect the supremacy of his own national records and the dignity of his science by interpreting the Hindu hieratic text after a peremptory fashion quite unique. Disrespectful though it may seem, we call on the philologist to prove in some more convincing manner than usual, that he is better qualified than even the average Hindu Sanskrit pundit to judge of the antiquity of the "language of the gods;" that he has been really in a position to trace unerringly along the lines of countless generations, the course of the "now extinct Aryan tongue" in its many and various transformations in the West, and its primitive evolution into first the Vedic, and then the classical Sanskrit in the East, and that from the moment when the mother-stream began deviating into its new ethnographical beds, he has followed it up. Finally that, while he, the Orientalist, can, owing to speculative interpretations of what he thinks he has learnt from fragments of Sanskrit literature, judge of the nature of all that he knows nothing about, *i. e.*, to speculate upon the past history of a great nation he has lost sight of from its "nascent state," and caught up again but at the period of its last degeneration—the native student never knew, nor can ever know anything of that history. Until the Orientalist has proved all this, he can be accorded but small justification for assuming that air of authority and supreme contempt which is found in almost every work upon India and its Past. Having no knowledge himself whatever of those incalculable ages that lie between the Aryan Brahman in Central Asia, and the Brahman at the threshold of Buddhism, he has no right to maintain that the initiated Indo-Aryan can never know as much of them as the foreigner. Those periods being an utter blank to him, he is little qualified to declare that the Aryan having had no political history "of his own..." his only sphere was "religion and philosophy...in solitude and contemplation." A happy thought suggested, no doubt, by the active life, incessant wars, triumphs, and defeats portrayed in the oldest songs of the Rik-Veda. Nor can he, with the smallest show of

logic affirm that "India had no place in the political history of the world," or that "there are no synchronisms between the history of the Brahmans and that of other nations before the date of the origin of Buddhism in India," for—he knows no more of the prehistoric history of those "other nations" than of that of the Brahman. All his inferences, conjectures and systematic arrangements of hypothesis begin very little earlier than 200 "B. C.," if even so much, on anything like really historical grounds. He has to prove all this before he would command our attention. Otherwise, however "irrefragable the evidence of language," the presence of Sanskrit roots in all the European languages will be insufficient to prove, either that (*a*) before the Aryan invaders descended toward the *seven rivers* they had *never left their northern regions;* or (*b*) why the "eldest brother, the Hindu," should have been "the last to leave the central home of the Aryan family." To the philologist such a supposition may seem "quite natural." Yet the Brahmân is no less justified in his ever-growing suspicion that there may be at the bottom some occult reason for such a programme. That in the interest of his theory the Orientalist was forced to make "the eldest brother" tarry so suspiciously long on the Oxus, or wherever "the youngest" may have placed him in his "nascent state" after the latter "saw his brothers all depart towards the setting sun." We find reasons to believe that the chief motive for alleging such a procrastination is the necessity to bring the race closer to the Christian era. To show the "Brother" inactive and unconcerned, "with nothing but himself to ponder on," lest his antiquity and "fables of empty idolatry" and, perhaps, his traditions of other people's doings, should interfere with the chronology by which it is determined to try him. The suspicion is strengthened when one finds in the book from which we have been so largely quoting—a work of a purely scientific and philological character—such frequent remarks and even prophecies as:—"History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity." Or, again,—"The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life;" and such broad sentiments expressed as that "there is *some truth* in Buddhism, as there is in every one of the *false religions* of the world, but..."*

The atmosphere of Cambridge and Oxford seems decidedly unpropitious to the recognition of either Indian antiquity, or the merit of the philosophies sprung from its soil!†

Leaflets from Esoteric History.

The foregoing—a long, yet necessary digression—will show that the Asiatic scholar is justified in generally withholding what he may know. That it is not merely on historical *facts* that hangs the "historical difficulty" at issue; but rather on its degree of interference with time-honored, long established conjectures, often raised to the eminence of an unapproachable historical axiom. That no statement coming from our quarters can ever hope to be given consideration so long as it has to be supported on the ruins of reigning hobbies, whether of an alleged historical or religious character. Yet pleasant it is, after the brainless assaults to which occult sciences have hitherto been subjected, assaults in which abuse has been substituted for argument, and flat denial for calm inquiry, to find that there remain in the West some men who will come into the field like philosophers, and soberly and fairly discuss the claims of our hoary doctrines to the respect due to a truth and the dignity demanded for a science. Those alone whose sole desire is to ascertain the truth, not to maintain foregone conclusions, have a right to expect undisguised facts. Reverting to our subject, so far as allowable, we will now, for the sake of that minority, give them.

The records of the Occultists make no difference between the "Atlantean" ancestors of the old Greeks and Romans. Partially corroborated and in turn contradicted by licensed, or recognised History, *their* records teach that of the ancient Latini of classic legend called Itali; of that people, in short which, crossing the Appennines (as their Indo-Aryan brothers—let this be known—had crossed *before them* the Hindoo-Koosh) entered from the north the peninsula—there survived at a period long before the days of Romulus *but the name and—a nascent language.* Profane History informs us that the Latins of the "mythical era," got so Hellenised amidst the rich colonies of *Magna-Græcia* that there remained nothing in them of their primitive Latin nationality. It is the Latins proper, it says, those pre-Roman Italians who, by settling in Latium had from the first kept themselves free from the Greek influence, who were the ancestors of the Romans. Contradicting exoteric History, the occult Records affirm that if, owing to circumstances too long and complicated to be related here, the settlers of Latium preserved their primitive nationality a little longer than their brothers who had first entered the peninsula with them after leaving the East (which was *not* their original home), they lost it very soon, for other reasons. Free from the Samnites during the first period, they did not remain free from other invaders. While the Western historian puts together the mutilated, incomplete records of various nations and people, and makes them into a clever mosaic according to the best and most probable plan and rejects entirely traditional fables, the occultist pays not the slightest attention to the vain self-glorification of alleged conquerors or their lithic inscriptions. Nor does he follow the stray bits of so called historical information, oft concocted by interested parties and found scattered hither and thither, in the fragments of classical writers, whose original texts themselves have often been tampered with. The Occultist follows the ethnological affinities and their divergences in the various nationalities, races and sub-races, in a more easy way; and he is guided in this as surely as the student who examines a geographical map. As the latter can easily trace by their differently coloured outlines the boundaries of the many countries and their possessions; their geographical superficies and their separations by seas, rivers and mountains; so the Occultist can by following the (to him) well distinguishable and defined *auric shades and gradations of colour in the inner-man* unerringly pronounce to which of the several distinct human families, as also, to what particular respective group, and even small sub-group of the latter belongs such or another people, tribe, or man. This will appear hazy and incomprehensible to the many who know nothing of ethnic varieties of nerve-aura and disbelieve in any "inner-man" theory, scientific but to the few. The whole question hangs upon the reality or unreality of the existence of this inner-man whom clairvoyance has discovered, and whose odyle or nerve emanations von Reichenbach proves. If one admits such a presence and realizes in-

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* Max Müller's *History of Ancient Sanskrit Literature.*

† And how one-sided and biassed most of the Western Orientalists are may be seen by reading carefully *The History of Indian Literature*, by Albrecht Weber—a Sanskrit scholiast classed with the highest authorities. The incessant harping upon the one special string of Christianity, and the ill-concealed efforts to pass it off as the key-note of all other *religions*, is painfully pre-eminent in his work. Christian influences are shown to have affected not only the growth of Buddhism, and Krishna-worship, but even that of the Siva-cult and its legends; it is openly stated that "it is not at all a far-fetched hypothesis that they have reference to scattered Christian missionaries!" The eminent Orientalist evidently forgets that notwithstanding his efforts, none of the Vedic, Sutra or Buddhist periods can be possibly crammed into this Christian period—their universal tank of all ancient creeds, and of which some Orientalists would fain make a poor-house for all decayed archaic religions and philosophy. Even Tibet, in his opinion, has not escaped "Western influence." Let us hope to the contrary. It can be proved that Buddhist missionaries were as numerous in Palestine, Alexandria, Persia, and even Greece, two centuries before the Christian era, as the *Padris* are now in Asia. That the Gnostic doctrines (as he is obliged to *confess*) are permeated with Buddhism. Basilides, Valentinian, Bardesanes, and especially Manes were simply *heretical* Buddhists, "the formula of abjuration of these doctrines in the case of the latter, specifying expressly Buddha (*Bodda*) by name."

tuitionally that, being closer related to the one invisible Reality, the *inner* type must be still more pronounced than the outer physical type, then it will be a matter of little, if any difficulty, to conceive our meaning. For, indeed, if even the respective physical idiosyncracies and special characteristics of any given person make his nationality usually distinguishable by the physical eye of the ordinary observer—let alone the experienced ethnologist: the Englishman being commonly recognizable at a glance from the Frenchman, the German from the Italian, not to speak of the typical differences between human root-families* in their anthropological division —there seems little difficulty in conceiving that the same, though far more pronounced difference of type and characteristics should exist between the *inner* races that inhabit these "fleshly tabernacles." Besides this easily discernible psychological and *astral* differentiation, there are the documentary records in their unbroken series of chronological tables, and the history of the gradual branching off of races and sub-races from the three *geological*, primeval Races, the work of the Initiates of all the archaic and ancient temples up to date, collected in our "Book of Numbers," and other volumes.

Hence, and on this double testimony (which the Westerns are quite welcome to reject if so pleased), it is affirmed that, owing to the great amalgamation of various sub-races, such as the Iapygian, Etruscan, Pelasgic, and later—the strong admixture of the Hellenic and Kelto-Gaulic, element in the veins of the primitive Itali of Latium—there remained in the tribes gathered by Romulus on the banks of the Tiber about as much Latinism as there is now in the Romanic people of Wallachia. Of course if the historical foundation of the fable of the twins of the Vestal Silvia is entirely rejected, together with that of the foundation of *Alba Longa* by the son of Æneas, then it stands to reason that the whole of the statements made must be likewise a modern invention built upon the utterly worthless fables of the "legendary mythical age." For those who now give these statements, however, there is more of actual truth in such fables than there is in the alleged *historical* Regal period of the earliest Romans. It is to be deplored that the present statement should clash with the authoritative conclusions of Mommsen and others. Yet, stating but that which to the "Adepts" is *fact*, it must be understood at once that all (but the fanciful chronological date for the foundation of Rome—April 753 "B. C.") that is given in old traditions in relation to the *Pœmerium*, and the triple alliance of the Ramnians, Luceres and Tities, of the so-called Romuleian legend, is indeed far nearer truth than what external History accepts as *facts* during the Punic and Macedonian wars up to, through, and down the Roman Empire to its Fall. The Founders of Rome were decidedly a *mongrel* people, made up of various scraps and remnants of the many primitive tribes—only a few really Latin families, the descendants of the distinct sub-race that came along with the Umbro-Sabellians from the East remaining. And, while the latter preserved their distinct colour down to the Middle Ages through the Sabine element, left unmixed in its mountainous regions—the blood of the true Roman *was Hellenic blood* from its beginning. The famous Latin leaguo is no fable but history. The succession of kings descended from the Trojan Æneas is a fact; and, the idea that Romulus is to be regarded as simply the symbolical representative of a people, as Æolus, Dorius, and Ion were once, instead of a living man, is as unwarranted as it is arbitrary. It could only have been entertained by a class of historiographers bent upon condoning their sin in supporting the *dogma* that Shem, Ham, and Japhet were the historical, once living ancestors of mankind,—by making a burnt offering of every really historical but *non*-Jewish tradition, legend, or record which might presume to a place on the same level with these three privileged archaic mariners, instead of humbly grovelling at their feet as "absurd myths" and old wives' tales and superstitions.

It will thus appear that the objectionable statements on pp. 56 and 62 of *Esoteric Buddhism*, which are alleged to create a "historical difficulty," were not made by Mr. Sinnett's correspondent to bolster a Western theory, but in loyalty to historical *facts*. Whether they can or cannot be accepted in those particular localities, where criticism seems based upon mere conjecture (though honoured with the name of scientific hypothesis), is something which concerns the present writers as little as any casual traveller's unfavorable comments upon the time-scarred visage of the Sphinx can affect the designer of that sublime symbol. The sentences, "the Greeks and Romans were small sub-races of our own Caucasian stock" (p. 56), and they were "the remnants of the Atlanteans (the modern belong to the fifth race)" (p. 62), show the real meaning on their face. By the old Greeks "remnants of the Atlanteans" the *eponymous* ancestors (as they are called by Europeans) of the Æolians, Dorians and Ionians, are meant. By the connection together of the old Greeks and Romans without distinction, was meant that the primitive Latins were swallowed by Magna Græcia. And by "the modern" belonging "to the fifth race"—both these small branchlets from whose veins had been strained out the last drop of the Atlantean blood—it was implied that the *Mongoloid* 4th race blood had already been eliminated. Occultists make a distinction between the races intermediate between any two Root-races: the Westerns do not. The "old Romans" were Hellenes in a new ethnological disguise; the still older Greeks—the real blood ancestors of the future Romans. As in a direct relation to this, attention is drawn to the following fact—one of the many in its close historical bearing upon the "mythical" age to which Atlantis belongs. It is a fable and may be charged to the account of historical difficulties. It is well calculated, however, to throw all the old ethnological and genealogical divisions into confusion.

Asking the reader to bear in mind that Atlantis, like modern Europe, comprised many nations and many dialects (issues from the three primeval root-languages of the 1st, 2nd and 3rd Races), we may return to Poseidonis—its last surviving link 12,000 ago. As the chief element in the languages of the 5th race is the Aryan-Sanscrit of the "Brown-white" *geological* stock or race, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red-Indian tribes, and in the Chinese speech of the inland Chinamen, the mountainous tribes of Kivang-ze—a language which was an admixture of the agglutinate and the monosyllabic as it would be called by modern philologists. It was, in short, the language of the "Red-yellow" second or middle geological stock [we maintain the term "geological"]. A strong percentage of the *Mongoloid* or 4th Root-race was, of course, to be found in the Aryans of the 5th. But this did not prevent in the least the presence at the same time of unalloyed, pure Aryan races in it. A number of small islands scattered around Poseidonis had been vacated, in consequence of earthquakes long before the final catastrophe, which has alone remained in the memory of men—thanks to some written records. Tradition says that one of the small tribes (*the Æolians*) who had become islanders after emigrating from far Northern countries had to leave their home again for fear of a deluge. If, in spite of the Orientalists and the conjecture of M. F. Lenormand,—who invented a name for a people whose shadowy outline

* Properly speaking, these ought to be called "Geological Races," so as to be easily distinguished from their subsequent evolutions—the *root-races*. The Occult Doctrine has naught to do with the Biblical division of Shem, Ham and Japhet, and admires, without accepting it, the latest Huxleyan, physiological division of the human races into their quintiple group of Australoids, Negroids, Mongoloids, Xanthochroics, and the 5th variety of Melanochroics. Yet it says that the *triple* division of the blundering Jews is closer to the truth. It knows but of three entirely distinct primeval races whose evolution, formation and development went *pari passu* and on parallel lines with the evolution, formation, and development of three geological strata; namely, the BLACK, the RED-YELLOW, and the BROWN-WHITE RACES.

he dimly perceived in the far away Past as preceding the Babylonians—we say that this Aryan race that came from Central Asia, the cradle of the 5th race Humanity, belonged to the "Akkadian" tribes, there will be a new historico-ethnological difficulty created. Yet, it is maintained, that these "Akkads" were no more a "Turanian" race than any of the modern British people are the mythical ten tribes of Israel, so conspicuously present in the Bible and—absent from history. With such remarkable *pacta conventa* between modern exact (?) and ancient occult sciences, we may proceed with the *fable*. Belonging virtually through their original connection with the Aryan, Central Asian stock, to the 5th race, the old Æolians yet were Atlanteans, not only in virtue of their long residence in the now submerged continent, covering some thousands of years, but by the free intermingling of blood, by intermarriage with them. Perhaps in this connection, Mr. Huxley's disposition to account for his *Melanochroi* (the Greeks being included under this classification or type)—as themselves "the result of crossing between the Xanthochroi and the Australioids"—among whom he places the Southern India *lower* classes and the Egyptians to a degree—is not far off from fact. Anyhow the Æolians of Atlantis were Aryans on the whole, as much as the Basques—Dr. Pritchard's *Allophylians*—are now southern Europeans, although originally belonging to the Dravidian S. I., stock [their progenitors having never been the aborigenes of Europe prior to the first Aryan immigration, as supposed]. Frightened by the frequent earthquakes and the visible approach of the cataclysm, this tribe is said to have filled a flotilla of *arks*, to have sailed from beyond the pillars of Hercules, and to have landed, sailing along the coasts after several years of travel, on the shores of the Ægean Sea in the land of Pyrrha (now Thessaly) to which they gave the name of Æolia. Thence they proceeded on business with the gods to Mount Olympus. It may be stated here at the risk of creating a "geographical difficulty," that in that mythical age Greece, Crete, Sicily, Sardinia, and many other islands of the Mediterranean were simply the far away possessions, or colonies of Atlantis. Hence, the "fable" proceeds to state that all along the coasts of Spain, France, and Italy the Æolians often halted, and the memory of their "magical feats" still survives among the descendants of the old Massilians, of the tribes of the later Carthago-Nova, and the seaports of Etruria and Syracuse. And here again it would not be a bad idea, perchance, even at this late hour, for the archæologists to trace with the permission of the anthropological societies the origin of the various autochtones through their folklore and fables, as they may prove both more suggestive and reliable than their "undecipherable" monuments. History catches a misty glimpse of these particular autochtones thousands of years only after they had been settled in old Greece; namely, at the moment when the Epireans cross the Pindus bent on expelling the black magicians from their home to Bœotia. But, history never listened to the popular legends which speak of the "accursed sorcerers" who departed but after leaving as an inheritance behind them more than one secret of their infernal arts the fame of which crossing the ages has now passed into history—or, classical Greek and Roman *fable*, if so preferred. To this day, a popular tradition narrates how the ancient forefathers of the Thessalonians, so renowned for their magicians, had come from behind the Pillars, asking for help and refuge from the great Zeus, and imploring the father of the gods to save them from the Deluge. But the "Father" expelled them from the Olympus allowing their tribe to settle only at the foot of the mountain, in the valleys and by the shores of the Ægean Sea.

Such is the oldest fable of the ancient Thessalonians. And now, what was the language spoken by the Atlantean Æolians? History cannot answer us. Nevertheless, the reader has to be only reminded of some of the accepted and a few as yet unknown facts, to cause the light to enter any intuitional brain. It is now proved that man in the antiquity was universally conceived *as born of the earth*. Such is now the profane explanation of the term autochtones. In nearly every vulgarized, popular fable, from the Sanskrit *Arya* "born of the earth," or Lord of the Soil in one sense; the Erechteus of the archaic Greeks, worshipped in the earliest days of the Akropolis and shown by Homer as "he whom the earth bore" (IL. II. 548); down to Adam fashioned of "red earth," the genetical story has a deep occult meaning, and an indirect connection with the origin of man and of the subsequent races. Thus, the *fables* of Hellen, the son of Pyrrha *the red*—the oldest name of Thessally; and of Mannus, the reputed ancestor of the Germans, himself the son of *Tuisco*, "the red son of the earth," have not only a direct bearing upon our Atlantic fable, but they explain moreover the division of mankind into *geological* groups as made by the Occultists. It is only this, their division, that is able to explain to Western teachers the apparently strange, if not absurd, coincidence of the *Semitic* Adam—a divinely revealed personage—being connected with *red earth*, in company with the Aryan Pyrrha, Tuisco, etc—the mythical heroes of "foolish" fables. Nor will that division made by the Eastern Occultists—who call the 5th race people—"the Brown-white," and the 4th race, the "Red-yellow", Root-races—connecting them with geological strata—appear at all fantastic to those who understand verse III. 34—9 of the Veda and its occult meaning, and another verse in which the *Dasyus* are called "Yellow." *Hatvi Dasyún prá âryam vàraam àvat*—is said of Indra who, by killing the *Dasyus*, protected the *colour* of the *Aryans*; and again Indra "unveiled the light for the *Aryas* and the *Dasya* was left on the *left* hand" (II. 11, 18.). Let the student of Occultism bear in mind that the Greek Noah, Deukalion, the husband of Pyrrha, was the reputed son of Prometheus who robbed Heaven of its *fire* (*i. e.*, of secret Wisdom "of the right hand" or occult knowledge); that Prometheus is the brother of Atlas; that he is also the son of Asia and of the Titan Iapetus—the antitype from which the Jews *borrowed* their Japhet for the exigencies of their own popular legend to mask its kabalistic, Chaldean, meaning; and that he is also the antitype of Deukalion. Prometheus is the creator of man out of earth and water,* who after stealing *fire* from Olympus—*a mountain in Greece—is chained on a mount in the far off Caucasus*. From Olympus to Mount Kazbek there is a considerable distance. The occultists say that while the 4th race was generated and developed on the Atlantean continent—our Antipodes in a certain sense—the 5th was generated and developed in Asia. [The ancient Greek geographer Strabo, for one,—calls by the name of Ariana, the land of the Aryas, the whole country between the Indian ocean in the south, the Hindu Kush and Parapamisis in the north, the Indus on the east, and the Caspian gates, Karamania and the mouth of the Persian gulf, on the west.] The *fable* of Prometheus relates to the extinction of the civilized portions of the 4th race, whom Zeus, in order to create *a new race*, would destroy entirely, and Prometheus (who had the sacred fire of knowledge) saved partially "for future seed." But the origin of the fable antecedes the destruction of Poseidonis by more than seventy thousand years—however incredible it may seem. The seven great continents of the world, spoken of in the *Vishnu Purana* (B. II, Cap. 2.) include Atlantis, though, of course, under another name. Ila and *Ira* are synonymous Sanskrit terms (see *Amarakosha*), and both mean earth or *native soil*; and Ilavrita is a portion of *Ila* the central point of India (*Jambudvipa*), the latter being itself the centre of the *seven* great continents before the submersion of the great continent of Atlantis, of which Poseidonis was but an insignificant remnant. And now, while

* Behold Moses saying that it requires earth and water to make a living man.

every Brahmin will understand the meaning, we may help the Europeans with a few more explanations.

If, in that generally tabooed work, *Isis Unveiled*, the "English F. T. S." turns to page 589, Vol. I. he may find therein narrated another old Eastern legend. An island...(where now the Gobi desert lies) was inhabited by the last remnants of the race that preceded ours: a handful of "Adepts"—the "sons of God," now referred to as the *Brahman Pitris*; called by another, yet synonymous name in the Chaldean Kabala. *Isis Unveiled* may appear very puzzling and contradictory to those who know nothing of Occult Sciences. To the Occultist it is correct, and, while perhaps, left purposely sinning (for it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. Let any one read these pages and he may comprehend. The "six such races" in Manu refer to the sub-races of the *fourth* race, (p. 590). In addition to this the reader must turn to the July number of the *Theosophist*, and acquainting himself with the article "The Septenary Principles in Esotericism," study the list of the "Manus" of our *fourth* Round (p. 254). And between this and *Isis* light may, perchance, be focussed. On pages 590—6, he will find that Atlantis is mentioned in the "Secret Books of the East" (as yet virgin of Western spoliating hand) under another name in the sacred *hieratic* or sacerdotal language. And then it will be shown to him that Atlantis was not merely the name of one island but that of a whole continent, of whose isles and islets many have to this day survived. The remotest ancestors of some of the inhabitants of the now miserable fisherman's hovel "Aclo" (once *Atlan*), near the gulf of Uraba, were allied at one time as closely with the old Greeks and Romans as they were with the "true inland Chinaman," mentioned on page 57 of *Esoteric Buddhism*. Until the appearance of a map published at Bâsle in 1522, wherein the name of America appears for the first time, the *latter was believed to be part of India;* and strange to him who does not follow the mysterious working of the human mind and its unconscious approximations to hidden truths—even the aborigines of the new continent, the Red-skinned tribes, the "Mongoloids" of Mr Huxley, were named Indians. Names now attributed to chance: elastic word that! Strange coincidence, indeed, to him, who does not know—science refusing yet to sanction the wild hypothesis—that there was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the prehistoric ages was not only within the region at the sources of the Oxus and Jaxartes, but there was even in the days of history and within its memory, an upper, a lower, and a western India: and still. earlier, it was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcelinus calls the "Brahmans of Upper India" stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the *future* gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America. On pages 592,3 of *Isis*, Vol. I, the Thevetatas—the evil, mischievous gods that have survived in the Etruscan Pantheon—are mentioned, along with the "sons of god" or Brahma Pitris. The *Involute*, the hidden or shrouded gods, the *Consentes*, *Complices*, and *Novensiles*, are all disguised relics of the Atlanteans; while the Etruscan arts of soothsaying their *Disciplina* revealed by Tages comes direct, and in undisguised form from the Atlantean King Thevetat, the "invisible" Dragon, whose name survives to this day among the Siamese and Burmese, as also, in the Jataka allegorical stories of the Buddhists as the opposing power under the name of *Devadat*. And Tages was the son of Thevetat, before he became the grandson of the Etruscan Jupiter-*Tinia*. Have the Western Orientalists tried to find out the connection between all these Dragons and Serpents; between the "powers of Evil" in the cycles of epic legends, the Persian and the Indian, the Greek and the Jewish; between the contests of Indra and the giant; the Aryan Nagas and the Iranian Aji Dahaka; the Guatemalian Dragon and the Serpent of *Genesis*—etc. etc. etc.? Professor Max Müller discredits the connection. So be it. But—the *fourth* race of men, "men" whose sight was unlimited and who knew all things at once, the hidden as the unrevealed, is mentioned in the *Popol-Vuh*, the sacred books of the Guatemalians; and the Babylonian Xisuthrus, the far later Jewish Noah, the Hindu Vaivaswata, and the Greek Deukalion, are all identical with the great Father of the Thlinkithians, of *Popol-Vuh* who, like the rest of these allegorical (not mythical) Patriarchs, escaped in his turn and in his days, in a large boat, at the time of the last great Deluge—the submersion of Atlantis.

To have been an Indo-Aryan, Vaivaswata had not, of necessity, to meet with his Saviour (Vishnu, under the form of a fish) within the precincts of the present India, or even anywhere on the Asian continent; nor is it necessary to concede that he was the seventh great Manu himself (see catalogue of the Manus, *Theos*: for July), but simply that the *Hindu* Noah belonged to the clan of Vaivaswata and typifies the *fifth* race. Now the last of the Atlantean islands perished some 11,000 years ago; and the *fifth* race headed by the Aryans began its evolution, to the certain knowledge of the "adepts" nearer one million than 900,000 years ago. But the historian and the anthropologist with their utmost stretch of liberality are unable to give more than from twenty to one hundred thousand years for all our human evolution. Hence we put it to them as a fair question: at what point during their own conjectural lakh of years do they fix the root-germ of the ancestral line of the "old Greeks and Romans?" Who were they? What is known, or even "conjectured" about their territorial habitat after the division of the Aryan nations? And where were the ancestors of the Semitic and Turanian races? It is not enough for purposes of refutation of other peoples' statements to say that the latter lived separate from the former, and then come to a full stop—a fresh hiatus in the ethnological history of mankind. Since Asia is sometimes called the Cradle of Humanity, and it is an *ascertained* fact that Central Asia was likewise the cradle of the Semitic and Turanian races (for thus it is taught in Genesis), and we find the Turans agreeably to the theory evolved by the Assyriologists *preceding* the Babylonian Semitists, where, at what spot of the globe, did these Semito-Turanian nations break away from the Parent stock, and what has become of the latter? It cannot be the small Jewish tribe of Patriarchs; and unless it can be shown that the garden of Eden was also on the Oxus or the Euphrates, fenced off from the soil inhabited by the children of Cain, philologists who undertake to fill in the gaps in Universal History with their made-up conjectures, may be regarded as ignorant of this detail as those they would enlighten.

Logically if the ancestors of these various groups had been at that remote period massed together, then the self-same roots of a parent common stock would have been equally traceable in their perfected languages as they are in those of the Indo-Europeans. And so, since whichever way one turns, he is met with the same troubled sea of speculation, margined by the treacherous quicksands of hypothesis, and every horizon bounded by inferential landmarks inscribed with imaginary dates, again the "Adepts" ask why should any one be awed into accepting as his final criterion that which passes for science of high authority in Europe? For all this is known to the Asiatic scholar—in every case save the purely mathematical, and physical sciences—as little

better than a secret league for mutual support, and, perhaps, admiration. He bows with profound respect before the Royal Societies of Physicists, Chemists, and to a degree—even of Naturalists. He refuses to pay the slightest attention to the merely speculative and conjectural so-called "sciences" of the modern Physiologist, Ethnologist, Philologist, &c., and the mob of self-styling Œdips, to whom it is not given to unriddle the Sphynx of nature, and who, therefore, throttle her.

With an eye to the above, as also with a certain prevision of the future, the defendants in the cases under examination believe that the "historical difficulty" with reference to the non-historical statement, necessitated more than a simple reaffirmation of the fact. They knew that with no better claims to a hearing than may be accorded by the confidence of a few, and in view of the decided antagonism of the many, it would never do for them to say "we maintain" while Western professors maintain to the contrary. For a body of, so to say, unlicensed preachers and students of unauthorized and unrecognized sciences to offer to fight an august body of universally recognized oracles, would be an unprecedented piece of impertinence. Hence their respective claims had to be examined on however small a scale to begin with (in this as in all other cases) on other than psychological grounds. The "Adepts" in Occult Arts had better keep silence when confronted with the "A. C. S's"—Adepts in Conjectural Sciences, unless they could show, partially at least, how weak is the authority of the latter and on what foundations of shifting sands their scientific *dicta* are often built. They may thus make it a thinkable conjecture that the former may be right after all. Absolute silence, moreover, as at present advised, would have been fatal. Besides risking to be construed into inability to answer, it might have given rise to new complaints among the faithful few, and lead to fresh charges of *selfishness* against the writers. Therefore, have the "Adepts" agreed to satisfy the English members of the London Lodge, as far as permissible, by smoothing in part at least, a few of the most glaring difficulties and showing a high way to avoid them in future by studying the *non*-historical but actual, instead of the historical but mythical portions of Universal History. And this they have achieved, they believe (at any rate with a few of their querists), by simply showing, or rather reminding them, that since no historical fact can stand as such against the "assumption" of the "Adepts"—historians being confessedly ignorant of pre-Roman and Greek origines beyond the ghostly shadows of the Etruscans and Pelasgians—no real *historical* difficulty can be possibly involved in their statement. From objectors outside the Society, the writers neither demand nor do they expect mercy. The *Adept* has no favours to ask at the hands of conjectural sciences, nor does he exact from any member of the "London Lodge" blind faith: it being his cardinal maxim that faith should only follow enquiry. The "Adept" is more than content to be allowed to remain silent, keeping what he may know to himself, unless worthy seekers wish to share it. He has so done for ages, and can do so for a little longer. Moreover, he would rather not "arrest attention" or "command respect" at present. Thus he leaves his audience to first verify his statements in every case by the brilliant though rather wavering light of modern science: after which his facts may be either accepted or rejected, at the option of the willing student. In short, the "Adept"—if one indeed—has to remain utterly unconcerned with, and unmoved by, the issue. He imparts that which it is lawful for him to give out, and deals but with *facts*.

The philological and archæological "difficulties" next demand attention.

(*To be continued.*)

NOTE.—The continuation of Mr. Subba Row's replies to the 7th and 8th questions will appear in the next issue of the *Theosophist*. As he finds it necessary to examine carefully the new inscriptions on the strength of which Major General Cunningham and the Orientalists who followed him have thought it fit to reject the date assigned by Buddhists and Hindus to Buddha's death, and as the reply to question VI, has become very lengthy, we have thought it proper to publish the answers to the two succeeding questions in the November issue of our journal.—*Ed.*

THE MISSING LINK—AT LAST.

UNDER the heading of an "Extraordinary Tale" (Tail?) the papers give out the following, and thus have to be held responsible for its authenticity. "An interesting discovery has, it is announced, been made in Paraguay of a tribe of Indians with tails. An Argentine domiciled in the Argentine Missions has a yerba establishment in the Paraguayan Missions, in a district called Tacura-Tuyu. While collecting the yerba in the yerba woods the other day, his mules were attacked by some Guayacuyos Indians, who fled after killing several mules. The muleteers pursued, firing on the Indians, one of whom, a boy about eight years old, was captured. This boy was brought to Posedas, where Don Francesco Golcochoa, the Argentine referred to, lives, and excited much curiosity, owing to his having a tail six to eight inches long. The boy, who has been photographed by some Germans, is, it is stated, very ugly; but his body is not covered with hair. A brother of the boy, at present in the possession of Colonel Rudeciudo Roca, has also a tail; and all the tribe are said to be similarly adorned."

(*Continued from the last Number.*)

CALIFORNIA ON THEOSOPHY.

THEOSOPHY AND OCCULTISM IN INDIA.

SOME ACCOUNT OF A NEW AND REMARKABLE MOVEMENT.

BY GEORGE FREDERIC PARSONS, *F. T. S.**

Ex Oriente lux.

It is idle to speculate upon the antiquity of *Yoga Vidya*, but at least we know that traces of this occult knowledge are to be found in the Rig-Veda; that during this supremacy of Brahmanism it was cultivated with ardor; that throughout the Buddhistic period it continued to flourish; and that the revival of Hinduism did not affect or disturb it appreciably. It can show an unbroken line of descent, stretching away into the regions of pure mythology, and throughout this enormous period it has claimed a mastery over natural laws and natural forces which puts to shame all the discoveries of Western science, and which at the same time is alleged to solve the central problems of human existence; namely, the whence and the whither of Man..... The practice of writing all scientific works in symbolic language, which the Mystics followed in their time, so perplexed the first Sanskrit scholars that they thought the Vedantic writings and commentaries to be little better than masses of gibberish. At last, however, it has begun to dawn upon them that there may be "that within which passeth show," and Professor Max Muller has with characteristic candor admitted this already. It is extremely difficult for the Western mind to put itself into a receptive attitude in regard to Oriental science, because the two systems are so radically different, and the civilizations so incompatible. With us Science is respected chiefly for its bearing upon what we call material progress. But it has no connection whatever with ethics, and it has deliberately cut itself off from the study of true psychology. But in the Orient it is not even admitted that Western civilization is the best. On the contrary, it is asked: "Does your Science make men happier?" And what can be the answer to such a question? Philosophers certainly strive to persuade themselves that in some large general average the balance will be found on the side of real progress in happiness, but meantime it is on of the perplexities of the thinker that human misery seems to keep step with human material progress. As Stephen Montague says: "You accumulate machinery; you increase the total of wealth; but what becomes of the labor you displace? One generation is sacrificed to the next. You diffuse knowledge—and the world seems to grow brighter; but Discontent and Poverty replace Ignorance, happy with its creed. Every improvement, every advancement in civilization, injures some to benefit others, and either cherishes the want of to-day, or prepares the revolution of to-morrow."

Now the Indian Scientist does not recognise the superiority of this form of civilization. On the contrary, he maintains that it involves a distinct degradation of the race, despite its brilliant external manifestations. And this assertion is the inevitable result of the Asiatic theory of the universe. For if this life is but a single link in the long chain of existences which every spirit must pass through; and if Past, Present and Future are determined, as regards the destiny and future of man, by his own

merit and demerit alone; and if the upward course of the spirit can only be assured by an intelligent and persistent discipline; it follows that the entirely material and earth-absorbed life which Western civilization entails and compels is not in the line of real progress, but that this civilization is, notwithstanding its apparently marvellous advancements, a mistake of the most disastrous character. No doubt it is very difficult for the average Western intelligence to apprehend the Oriental view, and yet some effort to do this must be made by all who desire to understand the situation we are describing. A great help to comprehension is the clearing of our minds from cant. Let it be realized, as a preliminary to candid inquiry, that the Western world has no monopoly of knowledge; that in fact it has, with all its cleverness and all its profundity, thus far failed to discover any theory of the universe which is satisfactory to its best minds; and that it is quite possible for a people of high intellectual capacity, who have devoted their strongest minds to research and reflection for many ages, to have excogitated, or even to have discovered by experimental research, a loftier, a nobler, a more consistent, congruous, and altogether deeper explanation of the Cosmos and of Man's place in it, than has hitherto been known beyond the Orient.

Religion in India, as everywhere else, has been subject to mutation and decay. No creed has ever yet escaped the injury which arises from encrusting superstition, and officious, unintelligent interpretation. The religion of Gautama Buddha is no exception to the rule. There can be no question that Buddhism has exercised a most powerful influence for good upon the people of India, not only during its hold upon the country, which lasted a thousand years, but since the rise of Hinduism also. For apart from that mystic doctrine of Nirvana, which has so perplexed Western scholars, and not apart from that doctrine so far as the initiates are concerned, Buddhism is a religion of Love and Peace and Purity. And what is most remarkable about the religion is that its votaries have followed their Founder's doctrine in the main faithfully. Toleration is the essence of Buddhism. It has been violently persecuted at various times, and has never sought revenge. As Johnson observes: "It has been faithful to its principle that truth is not to be impressed by violence; that opinion must be free. Its rejection of bloodshed has been absolute. Beside the history of its peaceful progress, the records of Islam and Christianity are black with tyranny and hate." Western commentators, for the most part missionaries, have been repeatedly compelled to bear testimony to the nobility of the creed of Buddha. Thus Bishop Bigandet, a Roman Catholic prelate who has written a "Life of Buddha," frankly declares that there is not a single moral precept to be found in Christianity which has not its counterpart in the religion of Sakya Muni. The life of the founder, and even some of the principal tenets of his faith, have been made familiar to the English and American public through Mr. Edwin Arnold's beautiful poem, "The Light of Asia." It may in fact be said that the lofty moral tone of pure Buddhism is incontestable, and that it yields to no religion in this respect. The stumbling-block in the way of its acceptance by the Western mind has always been the doctrine of Nirvana, which has been regarded as implying annihilation.....

Western opinion on such a question is, however, not trustworthy. ...It is evident from the language of the *Milinda Prasna*, however, that early Buddhism did not regard Nirvana as identical with Annihilation. It involved no doubt the absolute extinction of all earthly desires and properties and tendencies; but whoever takes the trouble to think out the problem of a future life, will find that no tenable theory of complete happiness can be framed which does not necessitate the exclusion of every mundane and physical emotion and desire. Nirvana in fact is the logical ultimatum of a scheme of reasoning carried far beyond the common limits of such speculation, and perhaps the best possible answer to the assertion of its Nihilistic meaning consists in the fact that it is a consummation which has been sought with the most persistent effort by the most powerful minds of Asia, for ages.

It has been necessary thus to dwell upon Buddhism, because it is closely connected with that system of occult science which is so interwoven with Asiatic faiths. And that it includes a complete harmony with much that the Brahmans taught before the time of Gautama. But the reader may ask: How has any connection arisen between Europeans and Asiatics in regard to an Oriental religion? How can men educated to Western science and philosophy have come to seek in the mystic abstractions of a visionary race the clues to secrets of Nature which the intellect of Europe has in vain striven to pierce? What encouragement can have been given to such an experiment, and to what can so strange and apparently impractical an enterprise tend? These questions shall all be answered; but not in this paper. For the present it must suffice to say that the dark veil which has so long concealed the East from the West was a short time ago partially removed. That the small but earnest band of Western thinkers who refused to accept the paralyzing limitations of Agnosticism, who recoiled from Nihilism, and who could not be convinced of the truth of Spiritualism, were given reason to believe that in those far regions the Sacred Fire was still kept burning; that an Occult Brotherhood existed in India or the neighboring territories; that this mysterious Fraternity had mastered the great arcana; that it held the keys of a system of Natural Science surpassing in extent, grandeur and value anything the West possesses; and that it alone had the power to solve those burning questions with which the age is occupied, and to save society at once from the degradation of a Materialism which transforms the universe into a ghastly mockery, and the sensuous fantasies of a superstition which is only fitted to rivet anew the broken shackles of false and exploded faiths.

(*Continued from last Number*)

OF THE SERPENT PYTHON AND THE PYTHONESSES THROUGHOUT THE AGES.

Researches of Practical Science to form Pythias.

By Dr. Fortin, F. T. S. Pres: S. S. O. F.

(*Societé Scientifique des Occultistes de France.*)

The scientific progress and evolution of ancient Egypt were arrested by such celesto-planetary disturbances and her incessant wars against invaders.

But her great and immortal soul conjured up by Greece proved sufficient to instruct her future priests and inspire her seers.

The classification of objects destined to play a part in occult phenomena teaches us that there once existed in Greece a veritable science under the rules of which were governed her numerous temples. Two varieties of subjects demand our special attention: they are the Pythoness and the Sibyl.

The first named is derived from a species of serpent, whose strange physiological peculiarities produced on certain abnormal human organisms, and in them stirred up into activity other functions and faculties stranger still.

The name of *Python*, and its derivatives, is found applied from the highest antiquity to deities and localities, as well as to names of things and beings. There was in the year 1263, B. C., a festival instituted by the Grand Council of the Amphictyons at Delphos, in honor of the victory gained by Apollo over a python. But Delphos having been called before this event Pythos, this change of name can only be attributed to servility towards the daughter of Delphius. Poetry has played a great part in the history of the ancient Greeks; and we have a convincing proof of this in the abovementioned great national event of the death of the famous Ophidian. Everything tends to show in this direction that that species of serpent had already become very rare, and that it must have possessed occult and precious properties indeed, that a whole people should institute, to perpetuate its remembrance, a series of yearly national festivities. As to the successful conqueror, it is but natural that he should have been raised to the rank of a demi-god who, in good time, became quite legendary. The national *Pythoness* sat enthroned in her *Pythium* (Temple) governed by her *Pythomantes* (Priests of Python). Her tripod was composed of *seven* magical metals corresponding to the *seven* Planets*—— Saturn to lead—Jupiter to tin—Mars to iron—Sun to gold—Venus to brass—Mercury to mercury—Moon to silver. This tripod thus composed was covered moreover with a python's skin. Spring was the season chosen as the most favorable to the development of the Pythoness. Having bathed in the fountain of Castalia and fasted for three days, while chewing laurel-rose leaves, the Pythonessa, bare-footed, ascended her tripod. The latter was placed over an opening in the soil, whence ascended a vapour produced by the assemblage of numerous serpents which excited thereby to fury foamed, hissed and bit each other. This noise and the exhalations excited the Seeress who added her cries and Pythian fury to this scene of horror. Such was the Grecian Pythonessa.

Rome had them too; but the Cæsars fearing criticism, persecuted not only the Pythias but every occult prac-

* Here should follow the comparative tables between the metals and the planets. Having no type for it, we regret being unable to reproduce the magical signs.—*Ed.*

tice—then was the time when it was sufficient to wear the cloak of the Greek philosopher, to be condemned to death.

The Cæsars claimed the right alone to consult the occult powers. One instance will be sufficient to explain the dangers to which the representatives of this oldest science, hallowed by antiquity, and whose course even then, already, was running by no means smooth—were exposed. Nero, during his voyage to Greece, visited the Temple of Delphos, partly to satisfy a time-honored custom, and partly through curiosity, when the Pythoness amidst her fits of fury exclaimed—" Avaunt matricide," " thy presence outrages the god whom thou wouldst interrogate !... No. 73 will mark the hour of thy punishment." Nero understood but one thing in this, he would die at the age of 73 ; but the reproach of his crime flung into his face threw him into a frenzy, during which time his ferocity knew no bounds. He was well aware that the Pythoness, once on her tripod, was absolutely forced to render the oracle, and that the priests were helpless in their translation of it: he knew it and still ordered the hands and feet of the priests to be cut off, and the Pythoness of the temple to be buried alive among their mutilated corpses. The No. 73 indicated the age of Nero's successor—Galba. This scene from Roman history shows that the occult sciences formed part and parcel of their political organisation.

In 1766, D'Harcarville published a drawing from an Etruscan vase of the highest antiquity, belonging to the Hamilton collection. This drawing represents two distinct scenes :—first, two enormous serpents coiled around a tree, of form and nature unknown to us—three egg-shaped fruits, hang from it. Is this the tree of the fruits of science ? A man of the Mercurian type—and a woman seeming to belong to a lower condition, complete the scene ; their expression and attitude show that they are consulting the two monsters. The head of the serpent consulted by the woman, by its size, expression, and form, exhibits a now unknown variety, quite distinct from that of all other serpents. The top head is rounded, the eyes big and prominent—placed under two very salient eyebrows, the jaws opened, of which the lower one is strongly receding, making the head look half human, half canine. The other drawing represents a powerfully built man—it is the true *terrian** in all the powerful development of his physical forces, with one knee bent under him to the ground, he seems to stagger under the weight of a sphere supported on his robust shoulders covered with a lion's skin whose head covers his own like a hood. On the sphere are drawn the crescent moon in her first quarter, and two stars whose central point is represented by a circle—a woman draped in a rich tunic, and whose eye by its size and form, shows her to be an inspired seeress,... fixes the stars drawn on the sphere before her.

The above description of the drawings shows the reader that in both cases practical Occultism is meant. On one hand are the magical operations of Ophiomancy, which can give the operators nothing higher than the fruits of the science of the terrians (Earth bound,—living men included), of elementals and—perhaps—elementaries. On the other hand the scene shows with certainty that we are in the presence of a phenomenon of the highest seership. The inspired clairvoyant evokes the astral influences to study astronomy and astrology,—its vivifying spirit.

She is the " Seeress"—the ' Sibyl.' Thus are explained the two varieties of subjects (mediums), the destructive characteristics of which give us on the one hand the irresponsible Pythia (Medium), on the other, the high Seeress the Sibyl† and the Prophetess. In Japan the image of the creation is accompanied by those of a serpent coiling around a tree and of personages who seem to consult the reptile.

Thus the scene of the garden of Eden, as given in the Bible, is simply the disfigured narration of a once quasi universal scene of magic enacted in all the temples of old. Everywhere a serpent—(the universal symbol of Life and Oracular wisdom) coiling around a tree (symbol of science of good and evil), a woman interrogating the serpent, and a man who remains passive, owing to the danger of such evocations. Then, the operators having stirred up against themselves too many of the powers of the invisible nether worlds, they were forced to quit Eden —henceforth a haunted locality.

In Mexico at Xaltucan, there was living for centuries, the legend tells us, an enormous serpent with a woman's head. The Goddess Cihua—Cohualt, a woman-snake, was made a mother while remaining immaculate of a strange creature *Acpaxopo*. A goddess was also honored at Xaltucan. But degeneration, the final law which no nation escapes, having culminated in people forgetting the spirit of magic, the phenomena fell lower and lower. In those days of the many daily prodigies, only one took place regularly every night; dreadful howlings and moanings were heard, and a voice crying, " O Xaltucanes, what is to become of you?" Karnac in Bretagne (France) is scattered all over with Druidical stones. *Carn-ac* means in old Persian " the serpent's heap," while the meaning of " Maen-ac" (a locality near Carnac) is the " serpent's stones." In Egypt—Thebes—the same name of Karnac is again found.

In modern days, and notwithstanding the changes produced on men and things by the succession (and progress ?) of the ages, are there not any individualities left in existence for the production of phenomena of the occult order ? Facts answer everywhere—YES ; and how can it be otherwise, since it is a law of universal usefulness ? To rediscover real subjects by their characters, and the real science by its practice, to classify and protect both amidst social exigencies, necessitates an order of research and investigation quite indispensable, if one would utilize modern seership. The absence of all method, the indifference of scientific bodies, have hitherto abandoned the manifestation of occult phenomena to that ignorance which finds in the interpretation of facts, no better than a doctrinaire spirit unable to stand the slightest scientific examination. Professional somnambulism is represented by perturbated subjects, most of whom belong to the species (or varieties) called pythias ; a fact that explains the intermittency that governs fatally their lucidity and the deceptions of the magnetisers. In " Isis Unveiled" at the end of Vol. I is found the description of a magical seance* which will give a perception of what can be yet achieved with a " subject" trained according to law and method either as a Pythoness or as a Sibyl. We will continue this study in a future number of the *Theosophist*.

* Type of the Jupiterean over the Elementaries.—*Dr. Fortin.*

An inhabitant of the planet, Earth ; a technical expression of the Western Kabbalists and Occultists.—*Ed.*

† The Sibyl will be the subject of a special and separate study.

* Letter from the Hon'ble John O'Sullivan to the Author—Vol, I. page 608. The Doctor therein mentioned is Dr, Fortin himself.—*Ed.*

LIFE OF GIORDANO BRUNO.

[IT is suggestive that in these Numbers which close the 4th and begin the 5th year of our Magazine, several scientific and philosophical articles should be brought together,—through no predetermination, but owing simply to chance—showing how sooner or later, universal truths will break through the clouds of ignorance and vindicate themselves in this world of routine and prejudice. Mr. Gilbert Elliot's fine article is one instance,—the one that follows—another.

We owe this chapter from the " Life of Bruno" to the kindness of Mr. N. Trübner, who, as appears, is the translator of it. We regret—space forbidding—to be unable to reproduce it not only more fully, but to give in each instance chapter and verse from the Aryan philosophies of which Giordano Bruno could know nothing, and in which

the reader would find a complete identity of thought and conclusion. But we shall not refrain from the temptation of republishing, at least those parts which show the extraordinary similarity of thought regarding the most puzzling mysteries of nature and man, between most of the great minds that lived during our period of history—beginning with Pythagoras and ending with the German metaphysician Schopenhauer. In the speculations that follow, the martyred philosopher, Giordano Bruno, seems to have come to the same conclusions as Lessing, Germany's great author, and both to have taken them bodily from our Occult Doctrines. As every new discovery in the world of science vindicates one or another of the esoteric tenets, so every time that a hitherto unknown page of the history of a great thinker is published, it brings out to light some philosophical thought that has its very source in the teachings of Occult Science. Content with drawing the readers' attention to the fact, we will say no more and leave our occultists to judge whether the notion is too exaggerated.—*Ed.*]

The primeval enigma of the continuance of our individual soul occupies Bruno's mind a good deal, but, as must be expected, in a manner widely diverging from the Christian's answer to the question. Bruno does *not* believe in personal immortality in the sense of the continuance of our *present* self-consciousness, but is on the other hand deeply convinced of the indestructibility of the Central Monad, constituting our innermost being. "We are therefore, *what* we are, solely by the one substance of the soul, round which, like round a centre, the atoms develop and cluster. Hence the building spirit expands through birth and growth to that body, by which we exist, and is poured forth by the heart, into which it may finally retire, wrapping itself up—like into the warp of the web—in order to recede and go out again by the same way on which it had come and had entered life. For *birth* is the expansion of the centre, *life* the consistence (stability) of the sphere, *death* the contraction into the centre."*

"But a most potent argument for our immortality may be derived from *the* point of view, that the *one* substance which builds up, clusters (agglomerates) and develops, regulates, vivifies, moves, interweaves, and like a marvellous artist presides over such considerable work, cannot assuredly be of a meaner quality than the bodies which are by it agglomerated, developed, regulated, moved, and into whose service *that* is taken, the substance of which is, in truth, eternal."†

The belief in the indestructibility of the substance leads us compulsorily to the doctrine of the transmigration of the souls. If, according to Bruno, the All is nothing but the development-process of the innumerable individual souls, flowing off in the infinity of space and time, the innermost kernel of which is indeed again but the one and indivisible substance, or rather the one self-conscious world-subject, and if this development-process, passing through numberless degrees, has the divine perfection of the individual souls for its last and highest aim, then it follows with logical necessity that this gradation of development will have to take for its point of egress the imaginably lowest grade of primordial predisposition. If moreover the human soul represents a development-stage, compared with which we already see lower-placed organisms developing themselves under our eyes, then again the conclusion is irresistible—viz., that the human soul, in order to occupy the degree of *human* existence at all, must have passed through an infinitely long series of predevelopment-stages, the reality of which loses nothing whatever of its certainty on account of our not being conscious of it. The post-existence postulates the pre-existence of the soul. The self-perfecting process of the innumerable individual beings is an absurd hypothesis without the presupposition of numberless development-stages, which the soul *has* to pass through, but which in the infinitely short space of its terrestrial existence it *cannot* possibly pass through. How small is the limit of duration assigned to the living organisms of our planet-earth, as compared with the term of expiration allowed to the life-process of the planet itself! But how infinitesimally small is then first the life-period of the planet-earth, as compared with the infinity of the universal world-process, moving in numberless Æons! This reflection leads to the following further conclusion: As the self-perfecting process of the human soul, which can spin itself off only in the infinity of space and of time, can neither have had its beginning on the planet-earth, nor, on it, will be able to find its end, the *All* alone, as the complex of all development-stages, can form an arena worthy of the self-perfecting process of the soul.

True this notion is only hinted at in Bruno, but the hint suffices to furnish the proof, that Bruno indeed had, in his mind, figured to himself the infinite *All* and not merely the planet earth as the space in which the transmigration of the souls is to take place. "The dwelling—places of the Blessed are the stars. The dwelling-place of the gods is the ether or heaven: for I call the stars, with good reason, gods. But the dwelling-place of God is the *All*, extending everywhere, the entire immeasurable heaven the empty space, the plenitude of which He is, the father of the light, which comprehends the darkness, the Ineffable."* In calling the stars the dwelling-places of the Blessed, Bruno is evidently influenced by the primitive notion of an adjustment between virtue and reward, vice and punishment, accomplishing itself, although not observable here below, in the infinity. "In proportion as the soul has conducted itself in a body, it determines itself to transition into another body, says Pythagoras, say the Sadducees, says Origines, and many others of the Platonists. Thus that change of dwellings is not by any means as accidental as that of the particles out of which the corporeal substance is composed. Therefore some make their development-progress through human bodies, others pass into the bodies of demigods, whilst others again are thrown back into viler bodies. Such at least is the view of those who consider the *All* to be engaged in an eternal revolution, with the exception of one,† who does not share this view."‡ This question is more minutely discussed by Bruno in his "Spaccio de la Bestia Trionfante."

"This principle is the Divinity, the Hero, the Demon, the Individual God, the Intelligence [Spirit] in which, from which through which are formed and forming the different organisations [temperaments] and bodies, which have to pass through different kinds of existence, names and destinies. This principle, which is the one which as to rational acts and desires, moves and governs the body, is superior to the latter and cannot be annoyed and constrained by it. But this superior principle is itself subject to the High Justice, which presides over all things, and which may cause that in consequence of its wild passions the spirit may be relegated back into its own or into another body for punishment and degradation, and must not expect to be entrusted with the government and administration of a better dwelling, if it has conducted itself badly in the conduct of a previous one. If, for instance, I have here below led a brutish life [literally: an equine or swinish life], the justice of the fate will—as many of the most distinguished philosophers have taught and what I myself consider deserving the greatest consideration, if not credence—assign to the body a prison appropriate to such an offence and crime, and organs and instruments fit for such a workman or artificer. And in this wise, and passing onwards constantly in accordance with the law of eternal change, it will be conducted into better or worse conditions of life and fortune, in keeping with the better or worse management of its previous condition and fortune."¶

"If therefore a soul which happens to be furnished with the instruments of an equine (to be imprisoned at present in a horse's body) knew that there were waiting for it,—in regular gradation or in an undefined order,—the instruments of the human frame and of the bodies of all other [still higher] organisms, and that the death [or decay] of the instruments at present assigned to it had nothing at all to do with the future life [passing, as it will have to do, through innumerable kinds of post-existence], it would not grieve. Indeed, a wise soul does not fear death, nay sometimes longs for it, even seeks it. All substance has in store therefore *eternity*, as far as duration [time] is concerned; *immensity*, as far as space is concerned; and *omniformity* [*viz.*, the totality of the forms of existence], as far as existence is concerned."‖

These are the outlines of a belief deliberately shared by Bruno with the priest-philosophers of the ancient East and West, with the Brahmans and Magi, the Chaldees and Egyptians, the Pythagoreans and Druids; of a belief moreover which even now determines and rules the life of three-fourths of mankind—viz., the Brahmanic and Buddhistic world; and the day will come when it will seize also with an elementary force the European members of Indo-Germanic humanity—of course in a form, first to be purified by the Darwin of the psychology of the future. Bruno's Christian and Jewish successors in *Deo et Natura* have certainly taken good care not to notice this view, according to which every soul has the mission and capability of bringing itself to perfection through infinite stages of development; nor have they dared openly to confess the same. Only Leibnitz, generally so very diplomatic as a metaphysician, and whose first aim always is not to give umbrage on high, commits himself once, but only once, and then only partially, to metempsychosis; this to be sure only in a letter, which remained unknown during his lifetime. In a letter written from Hanover on the 30th of April, 1709, to the Father Des Bosses he says: "I verily believe that the idea of God creating new Monads, is defensible; but perhaps the contrary is more probable still, nay even the pre-existence of Monads."§

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* De Triplice Minimo, p. 13.

† Ibid., p. 13.

* De Immenso, Lib. IV., cap. 14, p. 422.

† Aristotle? Christ?

‡ De Tripl. Min., p. 13.

¶ Spaccio de la Bestia Trionfante (Original Edition, Paris, 1584, 1-8)

‖ De Immenso, Lib. I., cap. I., page 151

§ Leibnitz, *Opera philos.* (*ed.* Erdmann) LXVIII., page 457.

Leibnitz never dreamed of making this his paradox known. And thus Bruno's doctrine died out, until Lessing revived it in 1780, a year before his death, in his "Education of the Human Race," in the following profound words :—

"But why should not every individual man have existed more than once upon this world? Is this hypothesis so laughable merely because it is the oldest? Because the human understanding, before the sophistries of the Schools had dissipated and debilitated it, lighted upon it at once? Why may not even I have already performed those steps of my perfecting which bring to man only temporal punishments and rewards? And why not another time all those steps, in the performance of which the prospects of eternal rewards so powerfully assist us? Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness? Do I bring away so much at once, that there is nothing to repay the trouble of coming back? Is this a reason against it? Or because I forget that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And that which even I must forget *now*, is that necessarily forgotten for ever? Or is it a reason against the hypothesis that so much time would have been lost to me? Lost? And how much then should I miss? Is not a whole eternity mine?"

Compare herewith what Lessing says at the end of his treatise: "That there may be more than five senses for man" which may perhaps be owing to the influence of Bruno :—(Ed, Lachmann-Maltzahn, vol. xi, part i. pp. 64 to 67).

1. The soul is a simple being, capable of infinite ideas.

2. As it is a finite being, it is not capable of forming these infinite ideas all at once, but attains them little by little in an infinite course of time.

3. If it attains its ideas little by little, there must be an order in which, and a measure by which, it attains them.

4. This order and this measure are the *senses*.

5. Of such senses it has at present five. But nothing will induce us to believe that it has commenced forthwith to form ideas with these five senses.

6. If Nature nowhere takes a leap, the soul must no doubt have passed through all the lower stages before it has reached the one in which it is at present. It will first have had each of these five senses singly, then all ten binions, next all ten ternions, and lastly all five quaternions of them, before all the five together have fallen to its share.

7. This is the way which it has already made, and there can have been only very few of its stations on it, if it be true that the way which it has still to make is so monotonous in the soul's present state. In other words, if it be true, that besides these five senses no other senses are possible, that in all eternity it keeps only these five senses, and that the richness of its ideas augment only through the perfecting of them.

8. That which puts boundaries, is called matter.

9. The senses determine the boundaries of the ideas of the soul [*vide* 4]; the senses are therefore matter.

10. When the soul began to form ideas, it had one sense, therefore was combined with matter.

11. But not, forthwith, with an organic body. For an *organic body* is the combination of several senses.

12. Every atom of matter may serve as a sense to the soul. In other words, the whole material world is animated in its minutest particles.

13. Atoms which serve to the soul as one and the same sense make homogeneous, primordial substances.

14. If one could know how many homogeneous masses the material world contained, one could also know how many senses were possible.

15. But why and wherefore? Suffice it that we know positively that more than five such homogeneous masses exist, with which our present five senses correspond.

16. For, just as the sense of sight corresponds with the homogeneous mass [the light] through which the bodies become visible, particular senses can, and no doubt do, correspond, for instance, with electric matter or with magnetic matter, by which we immediately recognize whether the bodies are in the state of electricity or in the state of magnetism; a circumstance which, as matters stand at present, we can only learn by experiments. All that we now know of electricity and magnetism, or can know in this human condition, is not more than what Saunderson knew of optics; but we shall hardly, ourselves, have the sense of electricity, or the sense of magnetism; thus it will fare with us, as it would have fared with Saunderson, if he had all at once got the sense of sight. An entirely new world will at once arise for us, a world full of the most glorious phenomena of which we can at present form as little a conception as he could form for himself of light and colours.

17. And just as we now feel sure of the magnetic and electric force, or of the homogeneous primordial substance (masses) in which these forces are active,—although once upon a time one knew little or nothing of them,—we can similarly be assured of a hundred, a thousand other forces in their masses, although we know as yet nothing of them, nor what particular sense corresponds with them all.

18. Nothing can be said of the number of these senses, still unknown to us. It cannot be infinite, but must be *determined*, although *undeterminable* by ourselves.

19. For if it were infinite, the soul would, in all eternity, never have got into possession of even two senses, simultaneously.

20. Nothing need therefore be said of the phenomena, under which the soul appears possessed of every single sense.

21. If we had only four senses and were deficient of the sense of sight, we should as little be able to form a conception of the same as of a sixth sense. And the possibility of a sixth and of several senses need therefore be as little doubted, as little as in the former state we should have had cause to doubt the possibility of the fifth. The sense of sight serves to make the matter of light perceptible to us, and all the same conditions towards other bodies. How much more may there not still be of like matter distributed throughout creation generally!

The following is written on the last page of this MS. fragment :—

"This, my system, is unquestionably the oldest of all philosophical systems, for it is essentially nothing more than a system of the soul's pre-existence and metempsychosis, which not only Pythagoras and Plato, but even before them Egyptians and Chaldees and Persians, in fine all sages of the East, have held.

"And this alone must create for it a favourable prejudice. The first and oldest opinion in speculative matter is always the most probable one, because the sound common-sense of man hits upon it directly.

"This oldest, and in my belief only probable, system, is merely hampered by two things. First—

[Here the manuscript breaks off abruptly.]
(Sime's "Lessing," vol. ii. pp. 322 to 324.)

NOTE OF THE TRANSLATOR.—It would be interesting to trace Giordano Bruno's influence on English contemporary thought. He lived several years in England, moved in the best society, enjoyed the friendship of Sir Phillip Sidney and other men of mark, and, according to his own statement, defended certain theses before an audience of learned men at the University of Oxford. As shown above, he revived in the "Spaccio de la Bestia Trionfante" (printed in 1584, during his stay in England), the ancient idea of the migration of the soul, which, though lingering still in popular tradition, had been dormant during the Middle Ages. That the same idea occupied the mind of at least some of Bruno's English contemporaries will be shown by the following quotations. In Christopher Marlowe's "Tragedy of Doctor Faustus" (Act V, scene 2, verse 184 and f.), we find, for instance, the following lines :

"Ah, Pythagoras' metempsychosis, were that true
This soul should fly from me, and I be changed
Unto some brutish beast."

From Webster's tragedy of "Appius and Virginia" (Dyce, p. 172 b), we quote :

"Oh thy opinion, old Pythagoras!
Whither, O whither should thy black soul fly?
Into what ravenous bird or beast most vile?
Only into a weeping crocodile?"

And in Shakespeare's "Antony and Cleopatra" (Act ii, scene 7) we find :

"*Lepidus*. What manner o'thing is your crocodile?

"*Anthony*. It is shaped, sir, like itself, and it is as broad as it hath breadth; it is just so high as it is, and moves with its own organs; it lives by that which nourisheth it; and the elements once out of it, it transmigrates."

Again, Notter, a German critic of some mark, thinks he has discovered in the Saxon Anti-Pope Bruno of Marlowe's tragedy of "Doctor Faustus," an allusion to Giordano Bruno. Marlowe, of course, who died in 1583, could not have known of, or alluded to, Giordano Bruno's tragic death, which took place at Rome early in the year 1600. But both scenes in which Bruno appears have been shown to be later interpolations; and we find in Henslowe's "Diary," not much more than a twelvemonth after Bruno's untimely death, an entry that "Wm. Birde and Samwell Rowley" were paid for "*adicyones in Docter Fostes*." These additions, most probably, are the two scenes in which Bruno appears. Bruno's death no doubt created a profound sensation in this country, whose church was in those days engaged in continuous warfare with the Pope of Rome, and the Protestant party may sometimes have alluded to it as a heavy reproach of its adversary's injustice and religious fanaticism. That probably caused Birde and Rowley to introduce a reference to it, in the play they were remodelling, as one of the great events of the day. The two first quartos (1604 and 1609) are most likely nearly accurate reprints of Marlowe's original play. For the "Lord Admiral's Servants" would not give up the stage copyright of the additions they had paid for as long as they were fresh on the stage. They therefore first appear in the quarto of 1616.

What precedes disposes also of Prof. Ward's objection in his edition of the play (Oxford, 1878), p. 111:

"It is hardly possible that there can be any allusion, as Notter suggests, to Giordano Bruno, who was burnt for heresy at Rome in

1600 (Faustus, in the edition of 1616, proposes that Bruno shall suffer the same fate for the same reason)."

In conclusion, it does not by any means follow that the above passages were inspired by Giordano Bruno; still they are curious coincidences, well worth the attention of all students of Bruno.

Additional Note of the Translator.—Mr. Benno Tschischwitz in his Shakspere-Forschungen, I., Shakspere's Hamlet, vorzugsweise nach historischen Gesichts punctenerläutert, Halle. 1868," has endeavoured to show that Shakspere in writing his Hamlet was to a certain extent under the influence of Bruno's philosophy. He quotes parallel passages from Hamlet and from Bruno's works (in particular from "Spaccio de la bestia trionfante" and "Il Candelajo"), which certainly exhibit a striking likeness, and he even goes so far, as to assert (page 118) that Hamlet, when he enters reading (Act II, scene 2), is studying Bruno's "Spaccio de la bestia trionfante."—Klein, in his "Geschichte des Drama," Leipzig 1865—76, (Vol. IV, page 476) remarks: "Perhaps Shakspere's Hamlet heard Giordano Bruno's lecture on philosophy at Wittenberg." And even if this be going too far; it is evident that three Englishmen—Fynes Morison of Lincolnshire, Anton Everstild of Sussex, and Martin Turner of York—were entered as students into the University-Register at Wittenberg on the 12th of June 1592, shortly after Bruno had left (1588). Morison became the author of several important works, and his "Itinerary" was most probably known to Shakspere: even if he was not personally acquainted with the poet.

THE LAMP OF LIFE.

By Eriopôles, F. T. S.

Lucretius, the great philosopher poet of ancient Rome, in one of those lofty flights of genius which distinguish his famous work, *De rerum naturâ*, a poem, by the way, which is the most erudite and interesting exponent of the Materialistic philosophy of his master Epicurus, Democritus and other Free-thinkers of ancient Greece—compares the Life of man to a lamp in the following verse when he speaks of the perpetuation of life-phenomena from generation to generation :—

Et quasi cursores VITAI LAMPADA *tradunt.**

Life-phenomena being perhaps the grandest and most mysterious, have not thus failed to engage the attention of humanity from the remotest ages, and the student of philosophy and literature in their various phases of development cannot be ignorant of this beautiful comparison of human life with the burning flame of a lamp. Numerous instances may therefore be cited from the literatures of all ages and countries where the philosopher and the moralist for the purposes of illustration, and the poet with his eyes "in a fine frenzy rolling," have used this lucid simile. But is it simply a simile, a mere rhetorical flourish adopted for the purposes of illustration and instruction? The following incidents in the life-history of a particular family whom I know—(and there are hundreds who will vouch for its truth at the place I write this from)—will clearly show to even the most cursory reader of this journal that there is or there must be something more profound and mystical in this simile of the Lamp of Life. For obvious reasons it would not be advisable to give in full the names of the parties mentioned below. At the same time let me assure the reader that the incidents are well authenticated, and there is not the slightest doubt in my mind as to the veracity of all the actual witnesses whose evidence I have taken great care to sift, and collate, and have at length found unimpeachable.

Some fifty years ago there came to this city in Guzerat (which I shall call B—) a great Yogi named Chitánandswamy, who was known for his extreme purity of life, his piety and great occult powers wherever he used to make his temporary residence *more suo*. Of the innumerable devotees who gathered round the extraordinary man, there were two, a high-caste Brahmin and his wife, who distinguished themselves above all others for their greater devotion to him and faith in his mysterious powers. I shall designate them as N— and Mrs. N.— They two were in well-to-do circumstances, and were known for their hospitality, piety and good nature, but were unfortunate in one particular—their children used to die in infancy. Mrs. N— therefore, to remove this misfortune, asked the Swamy to help her out of her difficulties. Thereupon the Swamy, who, I have been informed by people who had known him personally, was not one of those hard-hearted and disgustingly rude Yogis one very often meets with in the streets in India, in the fulness of his heart, ever ready to help deserving devotees, promised his blessings and said that two children, one a daughter and another a son, would be born at an interval of ten years; but he asked the lady to keep always an oil-lamp burning in a recess in the wall of her room from the day he promised them the children, and further ordered her to keep a *Ghi* (clarified butter) lamp in the same manner after the birth of the son. Within a year after the Swamy's promise a daughter, whom I shall call H—, was born, *i. e.*, in Samvat 1883, the injunctions as regards the oil-lamp being strictly followed, for, as the Swamy had directed, her life was to depend upon the flame of the oil-lamp. The Swamy who returned to B— in the course of his peregrinations nine years after reminded the pair of his promise, and again insisted that a *Ghi*-lamp be prepared for the birth of the son who was to be born the next year 1893. This was the last time the Swamy visited this place, and some years later he died at Jamnagar in Kathiawar, where I hear a temple has been erected on the spot where he was as a Sanyasi buried by his devoted followers. In due time the son was born and the pair were happy. His name was G—, and I knew him very well, for he was a friend of mine. N— and his wife, after their children were married and settled in life, died a peaceful death some years afterwards. H— was married to one who is now an old man and is one of those intelligent administrators of a Native State, for which Guzerat is so celebrated; she had four or five children, of whom two sons and one daughter are alive. The two lamps were kept with religious care by Mrs. G—perpetually burning in her room after the death of the old pair. The lamps were simple *battis*, such as are used in this country—a plain small dish of copper, rather deep with a simple wick of cotton, a small portion of this wick lying over the edge for feeding the flame with the oil or *Ghi* by its capillarity. They were thus of an extremely simple construction, not like the mystic lamp found in the supposed tomb of Tulliola, Cicero's daughter or others mentioned in history and romance (Vide *Isis Unveiled*, Vol. I, pp. 224—228, and *Addison's Spectator*, No. 379.)

Now in Samvat 1920 H— died at G—, a place 12 miles from this place, B—, *i. e.*, far from the place where her oil-lamp of life was kept. The flame at B— was flickering for some time during her last illness, as was observed by many at that time, notwithstanding all the scrupulous care and precaution which her brother, his wife and other relations and friends took to feed the flame with new wicks and new oil. The flame at length was extinguished as if suddenly by a gust of wind—it is to be remembered that the niche in the wall was scrupulously guarded against any such untoward accidents by its position in the interior of the room. At that very moment she was a corpse at G— as was found from the news of her death that reached this place B— two hours and a half after.

The very same phenomenon occurred at the time of her brother, my friend, G—'s death, who died at B— in a room in his house not far from the room in which his lamp of life was kept, the cares and anxieties of his wife, who is still alive, to feed the lamp notwithstanding. He died at the age of 42 years (mark the number, which is six times the mystic number seven) and has also left one daughter and one son. It is also a strange fact that the son who is a friend of mine has (at least for the present) one son and one daughter.

The evidence as regards the accuracy of the statements made above is to me overwhelming, as there are in this town hundreds who are ready to certify to these statements as facts.

There are also other incidents connected with these life-histories which are worthy of note and which I give below, in the hope that they will give a certain clue to the kind of occult powers which the Swamy wielded.

Some years after the birth of G— and his sister, an aunt of G.'s, *i. e.*, his father's brother's wife, who had been childless, imitated the example of G—'s mother by placing a ghi-lamp in a niche in her room, thereby putting the Yogi's power to a test, unconscious of the danger she incurred therefrom. I trust that the brethren of our Society are now alive to the fact of the great danger one incurs when one dares to sit in judgment on the powers of a high Yogi, and arrogates to one's self the *rôle* of an experimentalist on him

"*And as the racers do, handing over to one another the lamps of life." (*vitai*, old form for *vitæ*.)

This refers to, as the commentators say, a race called by the Greeks *ἐφῶν lampadouchos*—a game which may have had both a deep occult meaning and origin as it seems to me.

as a *corpus vile*. Well, a few days after this tentative experiment, one night the wood-work of her niche caught fire. This time the "double-edged sword" of occultism flashed strangely and ominously, and a general conflagration ensuing, her house was burnt down. She herself subsequently and all her friends and relations attributed this her misfortune to her meddling with occult powers she had no business to, without the guidance or protection of one who knew how to manipulate them.

In connection with such an incident I must not omit to mention two partly similar incidents that happened even in G—'s house itself on different occasions. G—'s mother one night saw in a dream that the wood-work of the niche in which her two lamps were kept was burning and a general conflagration was imminent; the Swamy, she used to swear afterwards, appeared at that time to her in that dream and ordered her immediately to get up and go to the niche, *not* to attempt extinguishing the fire with water but to sing to it a certain song—a certain *Chandipâth-garbi*—that she knew in Guzerâti.* She did as she was ordered and the fire was put out in a most mysterious manner. Exactly a similar incident happened to G—'s wife years afterwards under similar circumstances, and a great personal misfortune was thus averted in the same mysterious manner. She is still alive and swears to the truth of her statements. It is in fact impossible to conceive how these two ladies could dare to concoct such stories, for, devoted and grateful as they were to that great Swamy, they would never have attempted out of reverence and awe, nay, out of sheer fright, to tell falsehoods with reference to the great powers of their venerable *guru*—a consideration and a concession we, as students of Occultism, have every right to demand and to expect from our sceptics and scoffers who doubt the truth of, or who laugh at, our assertions regarding the powers of our Illustrious Masters.

I hear that the two lamps are still kept burning by G—'s wife and son with religious care.

I have during my inquiries regarding the powers of the Yogi come across a statement which I will here note down, but the truth of which I cannot vouch for as the evidence before me is meagre. The Swami is said to have been present in Surat when the great fire of A. D. 1837 took place, which destroyed nearly the whole of that far-famed city. When the fire was approaching the house in which he was living at the time, consuming everything before it with its "relentless tongues," his disciples asked him to leave it and betake himself to a safer spot. He "nothing daunted" stood motionless with a *lota* (brass-jug) of water, muttered some *mantras* and then went round the house once, sprinkling the water. To the utter amazement of his *Chelas* the house was quite safe, although the fire attacked all the houses in the immediate vicinity.

As far as these incidents are concerned which I have narrated in this note, we can clearly see the nature of the occult powers that the Yogi could so successfully wield—he had an extraordinary power over the spirits or elementals of fire; he could not only control their, so to speak, vagabond propensities, but could manipulate them for his own purposes. To the students of Mediæval lore these Fiery elementals are known as Salamanders,† and according to the notions prevalent in those ages they not only lived in fires but manifested themselves in the Will-o'-the-wisps, in volcanoes, in St. Elmo's fires on the masts of ships, in meteors and in counterfeit suns and moons (Vide Burton's Anatomie of Melancholie,‡ p. 122.)

This, then, is a suggestive and instructive instance of an advanced Yogi not only curbing the elementals and the elementaries, but putting them to use as so many instruments for the benefit of mankind and even establishing a mysterious connection or alliance between them and the souls of men, thereby rendering the "Lamp of Life" in the cases cited above not merely a myth, a poetical or fanciful conceit, but a palpable reality undreamt of in our modern so-called philosophies.

* I am told that this song is an invocation to a goddess whose aid is sought by those who wish that a coming danger be averted.

† Various etymologies are given of this word; but the more plausible one is from the Greek "*Salambē*," aperture, chimney and *anēr* man—the chimney-man, *i. e.*, the semi-intelligent spirit of the chimney-fire.

‡ A curious old book published by an erudite scholar in the beginning of the seventeenth century to whom, as students of the history of English Literature know, Milton owed much of his inspiration, when he composed his *L'Allegro* and *Il Penseroso*.

THE ADEPTS IN AMERICA IN 1776.

(By an ex-Asiatic.)

The following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent—as far as he knows—of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of N. America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it fain would raise and has so often since tried to erect within and upon the government. We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it, in vain did the supporters of the iron church attempt to lay the needed corner stone, and to-day America rejoices at it, and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

The nullification of those efforts made by bigotry in 1776 was due to the adepts who now look over and give the countenance of their great name to the Theosophical Society.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the constitution.

In the declaration, from which freedom sprang, "*nature and nature's god*" are referred to. In the 2nd and 3rd paragraphs the *natural rights of man* are specified, such *as life, liberty and the pursuit of happiness*. The king is spoken of as being unworthy to be "the head of a *civilized* nation," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one.

In appealing to their British brethren, the declaration says the appeal is "made to their *native* justice and magnanimity." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquillity and defence, the general good and liberty. Art. VI says no religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington; Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservation, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America. For "*Common Sense*" he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it

is in my power to impress them, command my best exertion with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?"*

In "the Age of Reason" which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means.*" Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord.* I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have.*"

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine—who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear,—a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U. S. great seal is a pyramid whose capstone is removed with the blazing eye in a trianglo over it dazzling the sight, above it are the words "the heavens approve," while underneath appear the startling sentence "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe, to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world * * * there is a waning of reason rising upon men in the subject of Government that has not appeared before."

The design 'of the seal' was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of "a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daul Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown. (†) When the other side is cut and used, will not the new order of ages have actually been established?

More then is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.

New York,
June 25th, 1883.

* 9 Sparks, 49.

† See U. S. State Dept. archives,

[*Extracts from the "Sattya Prakash."*]

A VOICE FROM THE CASHMERE VALLEY.

Poor, poor India! few of thy lethargic sons know aught of thy miserable state. Fewer still *would* do their duty to thee. But who *cannot* if they only will? Shame in a man to be born amidst such drones, and triply so when they do not follow the lead of thy Great Representatives. Sad fate! Enough to bleed any heart. Roll on stern cycles. Fate, spin thy web, turn thy never-ceasing wheel just to prove the Wisdom and far-seeing greatness of the undying Rishis! Nought on Earth, earthy, can be eternal. The days of thy glory, dear India, were long, long over. Decay and death had fast begun to strangle thee. But, they shall not, dare not grapple thee—not at least until the last drop of blood in the veins of all her few lingering patriots is gone. .....

The storm of Reformation is beginning to blow off the chaff of the present generation and consign it to the hands of justice and her balance. In the future must be found solid grains. Whether a part of India voluntarily comes forth now to aid in this Reformation or not—before the next 21 years shall pass away, all intelligent men in India from the Himalayas to Cape Comorin are *sure* to be enveloped sooner or later in the atmosphere of Theosophy. The day *shall* come when all ye unworthy and bumptious creatures will be arraigned and made to stand at the great Tribunal to answer for your present indifference—your degraded state to which you have reduced yourselves, and then it will be too late even to repent. The sins of your selfishness shall not be visited upon your sons. Remember my last appeal—"Now or Never."

With remorse, shame and indignation I turn from thee, poor hapless country (though once thy Name *was* a magic spell) never even to cast a pitying glance behind, upon thee. I turn to more welcome climes—more intelligent tribes and races—quarters where there is still a remnant drop of the blood of ancient Rishis. But vain, ah, vain indeed are words! Vain, the tears of a true patriot.

ORIENTAL MESMERISM.

(By Ramamrit Sagara Bawa.)

It may be interesting to your readers to estimate approximately the advantages of one's being able to exercise a mesmeric influence upon the senses of all present. This is vulgarly called "Joga Maya." If our positive scientists object to the possibility of such occurrences, we can only allow Ashburner Esdaile and other mesmerists to plead for us.

I know of a Brahman ascetic who has somehow tasted of some crumbs of Raja Joga, adequate to command the veneration of the public. Wherever there is real merit, there will be arrayed against it base calumny and jealousy. But our hero is of too strong a metal to yield to them.

With increasing fame, storms of danger were gathering thick around him. At last his enemies bribed two "dancing girls" (professional prostitutes), and induced them to beg of him permission to serve him for one night. He granted their request, though with some hesitation. They sang and played upon the music for a while. They then ventured to shampoo him. He consented but not before dismissing all his attendants and admirers, and having his room locked up outside. Inside he lay on a couch with the two ladies sitting on the ground at his feet. No sooner did they touch his body, then lo! they saw a monstrous cobra on the couch hissing against them. In vain they sought for the pious man. Where was he? They were chased from one corner of the room to another. They cried aloud, "save us from this inexhorable vengeful beast." Those who were outside had no idea of what happened, and threw open the door, when the reptile had changed into the Sannyasi. This happened about five years ago.

A similar event occurred in a different part of the country. An Orthodox Brahman had given up the caste and his only

son. He was in a well-to-do position. Thenceforth he had to beg for alms at the doors of Mahomedans and low caste men; for the higher classes of Hindus regarded him as a "bhrashtha" (renegade). As he was a good musician, he was, like Goldsmith's poet-errant, obliged to live upon his flute. He became the favorite guest of a Nawab's harem in the neighbourhood. For a man to enter under any pretext the haram of a Mussulman family is to court the tortures of a lingering death on the spot. One day the Nawab happened to take the inmates of the harem and the man with the flute by surprise. The horror and dismay of the poor ladies is indescribable. They fell postrate at the chieftain's feet, and frankly confessing that they were themselves the cause of this intrusion, and that the musician was innocent, they offered to die in prison, if only the ascetic's life could be spared. Up went the Nawab's sword. Away ran the terrified ladies to conceal their shame and remorse. Alone, unmoved, sat still the venerable man. As if mocking the steel and to shield himself from the Nawab's wrath, he only threw his cloth over his head and shrouded himself in it. With the tip of the sword, the Chief threw off the cloth—why, but to find there instead of the man, a huge "Adishesha" (Vishnu's Vahan, the snake Ananda) sitting in pomp on his coils. Then, for once, ignorance, wealth and power, paid at wisdom's shrine the homage due.

WAS WRITING KNOWN BEFORE PANINI?

By a Chela.

I am entrusted with the task of putting together some facts which would support the view that the art of writing was known in India before the time of our grammarian—the Siva-taught Pânini. Professor Max. Müller puts forward and maintains the contrary opinion ever since 1856, and has the approbation of other illustrious Western scholars. Stated briefly, their position is that the entire absence of any mention of "writing, reading, paper, or pen," in the Vedas, or during the whole of the Brahmana period, and the almost if not quite as complete silence as to them throughout the Sutra period, "lead us to suppose that even then [the Sutra period], though the art of writing began to be known, the whole literature of India was preserved by oral tradition only. [Hist. Sans. Lit., p. 501]." To support this theory, he expands the mnemonic faculty of our respectable ancestors to such a phenomenal degree, that like the bull's hide of Queen Dido, it is made to embrace the whole ground needed for the proposed City of Refuge, to which discomfited savants may flee when hard pressed. Considering that Professor Weber—a gentleman who, we observe, likes to distil the essence of Aryan æons down into an attar of no greater volume than the capacity of the Biblical period—admits that Europe now possesses 10,000 of our Sanscrit texts: and considering that we have, or have had, many other tens of thousands which the parsimony of Karma has hitherto withheld from the Museums and Libraries of Europe, what a memory must have been theirs!

Under correction, I venture to assume that Pânini was the greatest known grammarian in India, ranked among the Rishis and than whom there is no higher in history, whether ancient or modern: further, that contemporary scholars agree that the Sanscrit is the most perfect of languages. Therefore, when Prof. Müller affirms that "there is not a single word in Pânini's terminology which presupposes the existence of writing [Op. cit. 507], we become a little shaken in our loyal deference to Western opinion. For it is very hard to conceive how one so pre-eminently great as Pânini should have been incapable of indenting characters to preserve his grammatical system—supposing that none had previously existed—if his genius was equal to the invention of classical Sanscrit. The mention of the word *Grantha*, the equivalent for a written or bound book in the later literature of India—though applied by Pânini (in I. 3, 75) to the Veda; (in IV. 3, 87) to any work; (in IV. 3, 116) to the work of any individual author, and (in VI. 3, 79) to any work that is studied, do not stagger Prof. Müller at all: *Grantha* he takes to mean simply a composition, and this may be handed down to posterity by oral communication. Hence, we must believe that Pânini was illiterate; but yet composed the most elaborate and scientific system of grammar ever known; recorded its 3,996 Rules only upon the molecular quicksands of his "cerebral cineritious matter," and handed them over to his disciples by atmospheric vibration, *i. e.* oral teaching! Of course, nothing could be clearer: it commends itself to the simplest intellect as a thing most probable. And in the presence of such a perfect hypothesis, it seems a pity that its author should [Op. cit. 523] confess that "it is possible" that he "may have overlooked some words in the Brâhmanas and Sûtras, which would prove the existence of written books previous to Pânini." That looks like the military strategy of our old warriors, who delivered their attack boldly but nevertheless tried to keep their rear open for retreat if compelled. The precaution was necessary: written books *did* exist many centuries before the age in which this radiant sun of Aryan thought rose to shine upon his age. They existed, but the Orientalist may search in vain for the proof amid the *exoteric* words in our earlier literature. As the Egyptian hieorophants had their private code of hieratic symbols, and even the founder of Christianity spoke to the vulgar in parables whose mystical meaning was known only to the chosen few, so the Brahmans had from the first (and still have) a mystical terminology couched behind ordinary expressions, arranged in certain sequences and mutual relations, which none but the initiate would observe. That few living Brahmans possess this key but proves that, as in other archaic religious and philosophical systems, the soul of Hinduism has fled (to its primal imparters—the initiates,) and only the decrepit body remains with a spiritually degenerate posterity.* I fully perceive the difficulty of satisfying European philologists of a fact which, upon my own statement, they are debarred from verifying. We know that from the present mental condition of our Brahmans. But I hope to be able to group together a few admitted circumstances which will aid, at least to show the Western theory untenable, if not to make a base upon which to stand our claim for the antiquity of writing. Three good reasons may be postulated for the correctness of the claim—though they will be regarded as circumstantial evidence by our opponents.

I.—It can be shown that Phœnicia was acquainted with writing from the date of the acquaintance of Western history with her first settlements: and this may be dated, according to European figures—2760 B. C., the age of the Tyrian settlement.

II.—Our opponents confess to knowing nothing whence the Phœnicians themselves got their alphabet.

III.—It can be proved that before the final division and classification of the languages, there existed two languages in every nation: (*a*) the profane or popular language of the masses; (*b*) the sacerdotal or secret language of the Initiates of the temples and mysteries—the *latter being one and universal.* Or, in other, words, every great people had, like the Egyptians, its Demotic and its Hieratic writing and language, which had resulted first in a pictorial writing or the hieroglyphics, and later on in a phonetic alphabet. Now it requires a stretch of prejudice, indeed, to assert upon no evidence whatever that the Brahman Aryans—mystics and metaphysicians above everything—were the only ones who had never had any knowledge of either the sacerdotal language or the characters in which it was reproduced. To contradict this gratuitous assumption, we can furnish a whole array of proofs. It can be demonstrated that the Aryans borrowed no more their writing from the Hellenes or from the Phœnicians, than they were indebted to the influence of the former for all their arts and sciences. [Even if we accept Mr. Cunningham's "Indo-Grecian Period," for it lasted only from 250 to 57 B. C., as he states it.] The direct progenitor of the Vedic Sanskrit was the sacerdotal language (which has its distinct name but cannot be given). The Vâch—its *alter ego* or the "mystic self," the sacerdotal speech of the initiated Brahmin, became in time the mystery language of the inner temple, studied by the Initiates of Egypt and Chaldea; of the Phœnicians and the Etruscans; of the Pelasgi and Palanquans; in short, of the whole globe. The appellation Devanagari is the synonym of, and identical with, the Hermetic and Hieratic Neter-Khari (divine speech) of the Egyptians.

As the discussion divides naturally into two parts as to treatment—though a general synthesis must be the final result—we will proceed to examine the first part, namely, the charge that the Sanskrit alphabet is derived from the Phœnicians. When a Western philologer asserts that writing did not exist before a certain period, we assume that he has some approximate certitude as to its real invention. But so

* Not only are the *Upanishads* a secret doctrine, but in dozens of other works as, for instance, in the *Aitariya Aranyaka*, it is plainly expressed that they contain *secret doctrines*, that are not to be imparted to any one but a *Dwija* Brahman.

far is this from true, it is conceded that no one knows whence the Phœnicians learned the characters, now alleged (by Gesenius first) to be the source from which modern alphabets were directly derived. DeRouge's investigations make it extremely probable that "they were borrowed, or rather adapted from certain archaic hieroglyphics of Egypt:" a theory which the *Prisse Papyrus*, "the oldest in existence," strongly supports by its "striking similarities with the Phœnician characters." But the same authority traces it back one step farther. He says that the ascription (by the myth-makers) of the art of writing to Thoth, or to Kadmus, "only denotes their belief in its being brought from the East (Kedem), or *being perhaps primeval.*" There is not even a certainty whether, primevally or archaically, "there were several original alphabetical systems, or whether one is to be assumed as having given rise to the various modes of writing in use." So, if conjecture has the field, it is no great disloyalty to declare one's rebellion against the eminent Western gentlemen who are learnedly guessing at the origin of things. Some affirm that the Phœnicians derived their so-called Kadmean or Phœnician writing-characters from the Pelasgians held also to have been the inventors or at least the improvers of the so-called Kadmean characters. But at the same time, this is *not proven*, they confess, and they only know that the latter were in possession of the art of writing "before the dawn of history." Let us see what is known of both Phœnicians and Pelasgians.

If we enquire who were the Phœnicians, we learn as follows:—From having been regarded as Hamites on Bible testimony, they suddenly became Semites—on geographical and philological evidence (?) Their origin begins, it is said, on the shores of the Erythrian sea; and that sea extended from the Eastern shores of Egypt to the Western shores of India. The Phœnicians were the most maritime nation in the world. That *they* knew perfectly the art of writing no one would deny. The historical period of Sidon begins 1500 B. C. And, it is well ascertained that in 1250 Sanchoniaton had already compiled from annals and State documents, which filled the archives of every Phœnician city, the full records of their religion. He wrote in the Phœnician language, and was mistranslated later on into Greek, by Philo. of Byblus, and annihilated bodily—as to his works—except one small fragment in Eusebius, the literary Siva, the *Destroyer* of all *heathen* documents that fell in his way. To see the direct bearing of the alleged superior knowledge of the Phœnicians upon the alleged ignorance of the Aryan Brahmins, one has but to turn to European Universal History; meagre though its details and possible knowledge, yet I suppose no one would contradict the historical facts given. Some fragments of Dius, the Phœnician, who wrote the history of Tyre, are preserved in Josephus; and Tyre's activity begins 1100 B.C. in the earlier part of the third period of Phœnician history, so called. And in that period, as we are told, they had already reached the height of their power: their ships covered all seas, their commerce embraced the whole earth, and their colonies flourished far and near. Even on Biblical testimony they are known *to have come to the Indies by the Red Sea*, while trading on Solomon's account about a millenium before the Western era. These data, no man of science can deny. Leaving entirely aside the thousand and one documentary proofs that could be given on the evidence of *our* most ancient texts on Occult Sciences, of inscribed tablets, &c., those historical events that are accepted by the Western world are only here given. Turning to the Mahabharat, the date of which—on the sole authority of the fancy lore drawn from the inner consciousness of German scholars, who perceive in the great epic poem proofs of its modern fabrication in the words "Yavana" and others—has been changed from 3300 years to the first centuries after Christ (!!)—we find: (1) ample evidence that the ancient Hindus had navigated (before the establishment of the caste system) the open seas to the regions of the Arctic Ocean and held communication with Europe; and (2) that the Pandus had acquired universal dominion and *taught the sacrificial mysteries to other races* (see Mahabharat, Book 14). With such proofs of international communication, and more than proved relations between the Indian Aryans and the Phœnicians, Egyptians and other literate people, it is rather startling to be told that our forefathers of the Brahmanic period *knew nothing* of writing.

Admitting for the argument only that the Phœnicians were the sole custodians of the glorious art of writing; and that as merchants they traded with India; what commodity, I ask, could they have offered to a people led by the Brahmans so precious and marketable as this art of arts, by whose help the priceless lore of the Rishis might be preserved against the accidents of imperfect oral transmission? And even if the Aryans learned from Phœnicia how to write—to every educated Hindu an absurdity—they must have possessed the art 2,000 or at least 1,000 years earlier than the period supposed by Western critics. Negative proof, perhaps? Granted: yet no more so than their own, and most suggestive.

And now we may turn to the Pelasgians. Notwithstanding Niebuhr's rebuke who, speaking of the historian in general, shows him as *hating* "the spurious philology, out of which the pretences to knowledge *on the subject of such extinct people* arise," the origin of the Pelasgians is speculated upon to have been either that of (*a*) swarthy Asiatics (*Pell-asici*) or from some mariners—from the Greek *Pelagos*, the sea; or again to be sought for in the Biblical *Peleg*! The only divinity of their Pantheon known well to Western History is Orpheus, also the "swarthy," the "dark-skinned;" represented for the Pelasgians by *Xoanon*, their "Divine Image." Now if the Pelasgians were Asiatics, they must have been either Turanians or Semites, or—Aryans. That they could not be the former, and *must* have been the last-named, is shown on Herodotus' testimony, who declared them the forefathers of the Greeks—though they spoke, as he says, "a most barbarous language." Further, *unerring* philology shows that the vast number of roots common both to Greek and Latin, are easily explained by the assumption of a common Pelasgic linguistic and ethnical stock in both nationalities. But then how about the Sanskrit roots traced in the Greek and Latin languages? The same roots must have been present in the Pelasgian tongues? We who place the origin of the Pelasgi far beyond the Biblical ditch of historic chronology, have reasons to believe that the "barbarous language mentioned by Herodotus was simply "the primitive and now extinct Aryan tongue" that preceded the Vedic Sanskrit. Who could they be, these Pelasgians? They are described generally on the meagre data in hand as a highly intellectual, receptive, active and simple people, chiefly occupied with agriculture; warlike when necessary, though preferring peace. We are told that they built canals, subterranean water-works, dams, and walls of astounding strength and most excellent construction. And their religion and worship originally consisted in a mystic service of those natural powers—the sun, wind, water, and air (our *Soorya*, *Maruts*, *Varuna* and *Vayu*), whose influence is visible in the growth of the fruits of the earth, moreover, *some of their tribes were ruled by priests, while others stood under the patriarchal rule of the head of the clan or family.* All this reminds one of the nomads, the Brahmanic Aryas of old under the sway of their Rishis, to whom were subject every distinct family or clan. While the Pelasgians were acquainted with the art of writing, and had *thus "a vast element of culture in their possession before the dawn of history,"* we are told (by the same philologists) that *our* ancestors knew of no writing until the dawn of Christianity!

Thus the Pelasgianic language, that "most barbarous language" spoken by this mysterious people, what was it but Aryan: or rather, which of the Aryan languages could it have been? Certainly it must have been a language with the same and even stronger Sanskrit roots in it than the Greek. Let us bear in mind that the Æolic was neither the language of Æschyles, nor the Attic, nor even the old speech of Homer. As the Oscan of the "barbarous" Sabines was not quite the Italian of Dante nor even the Latin of Virgil. Or has the Indo-Aryan to come to the sad conclusion that the average Western Orientalist will rather incur the blame of ignorance when detected than admit the antiquity of the Vedic Sanskrit, and the immense period that must have elapsed between this comparatively rough and unpolished tongue—when compared with the classical Sanskrit—and the palmy days of the "extinct Aryan tongue?" The *Latium Antiquum* of Pliny, and the Æolic of the Autochtones of Greece present the greatest kinship, we are told. They had a common ancestor; the Pelasgian. What then, the parent tongue of the latter unless it was the language "spoken at one time by all the nations of Europe—before their separation?" In the absence of all proofs to the contrary, it might have been expected that the Rik-Brahmanas, the Mâhabharata and every *Nirukti* should not be treated as flippantly as they now are. It is admitted that however inferior to the

classical Sanskrit of Pânini—the language of the oldest portions of Rig-Veda, notwithstanding the antiquity of its grammatical forms, is the same as that of the latest texts. Every one sees—cannot fail to see and to know—that for a language so old and so perfect as the Sanskrit to have survived alone, among all languages, it must have had its cycles of perfection and its cycles of degeneration. And, if one had any intuition, he might have seen that what they call a "dead language" being an anomaly, a useless thing in nature, it would not have survived, even as a "dead" tongue, had it not its special purpose in the Reign of immutable Cyclic Laws; and that Sanskrit which came to be nearly lost to the world is now slowly spreading in Europe, and will one day have the extension it had thousand upon thousand of years back—that of a *universal language*. The same as to the Greek and the Latin: there will be a time when the Greek of Æschylus (and more perfect still in its future form) will be spoken by all in Southern Europe while Sanskrit will be resting in its periodical *pralaya;* and the Attic will be followed later by the Latin of Virgil. Something ought to have whispered to us that there was also a time—before the original Aryan settlers marred the purity of the sacred Sanskrita Bhashya among Dravidian and other aborigenes admitted within the fold of Brahmanical initiation—when Sanskrit was spoken in all its unalloyed subsequent purity and therefore must have had more than once its rises and its falls. The reason for it is simply this: classical Sanskrit was only *restored*, if in some things perfected by Pânini. Neither Pânini, Katyayana or Patanjali created it; it has existed throughout cycles and will pass through other cycles still.

Professor Max Müller is willing to admit that a tribe of Semitic nomads, fourteen centuries before the year 1 of the Westerns—knew well the art of writing, and had their *historically and scientifically proven* "book of the covenant and the tables '*with the writing of God* upon them'." Yet the same authority tells us that the Aryans could neither read nor write until the very close of the Brahmanic period. "No trace of writing can be discovered (by the philologists) in the Brahmanical literature before the days of Pânini." Very well, and now what was the period during which this Siva-taught sage is allowed to have flourished? One Orientalist (Böhtlingk) refers us to 350 B. C., while less lenient ones like Professor Weber, land the grammarian right in the middle of the second century of the Christian era! Only after fixing Pânini's period with such a remarkable agreement of chronology (other calculations ranging variously between 400 B. C. and 460 A. D.), the Orientalists place themselves inextricably between the horns of a dilemma. For whether Pânini flourished 350 B. C. or 180 A. D., he could not have been illiterate; for, *firstly*, in the *Lalita Vistara*, a canonical book recognized by the Sanskritists, attributed by Max Müller to the *third* Buddhist council (and translated into Tibetan) our Lord Buddha is shown as studying, besides Devanagari, 63 other alphabets specified in it as being used in various parts of India; and *secondly*, though Megasthenes and Nearchus do say that in their time the laws of Manu were not (popularly) reduced to writing,—(*Strabo* XV, 66 and 73) yet Nearchus describes the Indian art of making paper from cotton. He adds that the Indians wrote letters on cotton twisted together (*Strabo* XV, 53 and 67). This would be late in the Sutra period, no doubt, according to Professor Müller's reasoning. Can the learned gentleman cite any record within that comparatively recent period showing the name of the inventor of that cotton-paper and the date of his discovery? Surely so important a fact as *that*, a novelty so transcendently memorable, should not have passed without remark. One would seem compelled, in the absence of any such chronicle, to accept the alternative theory—known to us Aryan students as fact—that writing and writing-materials were, as above remarked, known to the Brahmans in an antiquity inconceivably remote—many centuries before the epoch made illustrious by Pânini.

Attention has been asked above to the interesting fact that the God Orpheus, of "Thracia,"(?) is called the "dark-skinned". Has it escaped notice that *he is "supposed to be the Vedic Ribhu or Arbhu, an epithet both of Indra* and the Sun."* And if he was "the inventor of letters," and is "placed anterior to both Homer and Hesiod," then what? That Indra taught writing to the Thracian Pelasgians under the guise of Orpheus, * but left his own spokesmen and vehicles, the Brahmans, illiterate until "the dawn of Christianity"? Or that the gentlemen of the West are better at intuitional chronology than conspicuous for impartial research? Orpheus was—in Greece—the son of Apollo or Helios—the sun-god, according to corrected mythology, and from him received the phorminx or lyre of *seven*, strings, *i. e.*,—according to occult phraseology—the seven-fold mystery of the Initiation. Now Indra is the ruler of the bright firmament, the disperser of clouds, "the restorer of the sun to the sky." He is identified with Arjuna in the *Samhita* and *Sattapattha Bramana* (although Prof. Weber denies the existence of any such person as Arjuna, yet there was indeed one), and Arjuna was the Chief of the Pandavas;† and though Pandu the *white* passes for his father, he is yet considered the son of Indra. As throughout India all ancient cyclopean structures are even now attributed to the Pandavas, so all similar structures at the West were anciently ascribed to the Pelasgians. Moreover, as shown well by Pococke—laughed at because too intuitional and *too* fair though, perchance less, philologically learned—the Pandavas were in Greece, where many traces of them can be shown. In the Mahabhârata, Arjuna is taught the occult philosophy by Krishna (personification of the Universal Divine Principle); and the less mythological view of Orpheus presents him to us as "a divine bard or priest in the service of Zagreus. . . founder of the Mysteries" . . . . the inventor "of everything, in fact, that was supposed to have contributed to the civilisation and initiation into a more humane worship of the deity * * *." Are not these striking parallels; and is it not significant that in the cases of both Arjuna and Orpheus the sublimer aspects of religion should have been imparted along with the occult methods of attaining it by masters of the mysteries? Real Devanagari—non-phonetic characters—meant formerly the outward signals, so to say, *the signs used in the intercommunication between gods and initiated mortals.* Hence their great sacredness and the silence maintained throughout the Vedic and the Brahmanical periods about any object concerned with, or referring to, reading and writing. It was *the* language of the Gods. If our Western Critics can only understand what the Ancient Hindu writers meant by *Bhutalipi*, so often mentioned in their mystical writings, they will be in a position to ascertain the source from which the Hindoos first derived their knowledge of writing.

A secret language, common to all schools of occult science once prevailed throughout the world. Hence—Orpheus learnt "letters" in the course of his initiation. He is identified with Indra; according to Herodotus he brought the art of writing from India; his swarthier complexion than that of the Thracians points to his Indo-Aryan nationality—supposing him to have been "a bard and priest" and not a god; the Pelasgians are said to have been born in Thracia; they are believed (at the West) to have first possessed the art of writing, and taught the Phœnicians; from the latter all modern alphabets derive. I submit, then, with all these coincidences and sequences, whether the balance of proof is on the side of the theory that the Aryans transmitted the art of writing to the people of the West; or on the opposite, and wholly unsupported, one that they, with their caste of scholarly Brahmans, their noble secret sacerdotal and "barbarous" popular vernacular—in the high antiquity, their redundant, high-class literature, their acquaintance with the most wonderful and recondite potentialities of the human spirit—were illiterate until generations upon generations before the era of Pânini the grammarian and last of Rishis. When the famous theorists of the Western colleges can show us a river running from its mouth back to its spring sources in the mountain nullahs, then

* *Chambers' Encyc.* VII, 127.

* According to Herodotus the Mysteries were actually brought from India by Orpheus.

†Another proof of the fact that the Pandavas were, though Aryans not Brahmans, and belonged to an Indian tribe that preceded the Brahmins and, were later on *Brahmanized*, and then outcasted and called *Meeshas, Yavanas* (*i. e.*, foreign to the Brahmins) is afforded in the following: Pandu has *two* wives: and "it is not Kunti his lawful wife, but Madri his most beloved wife," who is burnt with the old king when dead, as well remarked by Prof. Max Müller, who seems astonished at it without comprehending the true reason why this is. As stated by Herodotus (V. 5), it was a custom amongst the Thracians to allow the most beloved of a man's wives to be sacrificed upon his tomb; "and" Herodotus (IV. 17) "asserts a similar fact of the Scythians and Pausanias (IV. 2) of the Greek." (Hist. Sans. Lit. p. 48). The Pandavas and the Kuravas are called esoterically *cousins* in the Epic poem, because they were two distinct yet Aryan tribes and represent two *nations*—not simply two families.

may we be asked to believe their theory of Aryan illiteracy. The history of human intellectual development shows that humanity always passes through the stage of ideography or pictography before attaining that of cursive writing. It therefore remains with the Western critics who oppose the antiquity of Aryan Scriptures to show us the pictographic proofs which support their position. As these are notoriously absent, it appears they would have us believe that our ancestors passed immediately from illiteracy to the Devanagari characters of Panini's time.

Let the Orientalists bear in mind the conclusions drawn from a careful study of the Mahâbharata by Muir in his Sanskrit Texts (Vol. I. pp. 390, 480 and 482). It may be conclusively proven on the authority of the Mahâbharata that the *Yavanas* (of whom India as alleged knew nothing before the days of Alexander!) belong to those tribes of Kshatriyas who in consequence of their non-communication with, and in some cases rejection by the Brahmins, had become from *twice-born*—"Vrishalas," *i. e.* made *outcastes (Mahabharata Anusasanaparvam* v.v. 2103 F.) "*Sakah yavana-Kambojas tastah kshattriya jalayah Vrishalatvam parigatah brahmananam adarsana (Dravidas cha Kalindas cha Pulindas chapy usinarah)kalisarpa Mahishakas tas tah kshattriya-jatayah ityadi.*" The same reference may be found in verses 2158-9. The Mahâbharata shows the *Yavanas* descended from Turvasu—once upon a time Kshatriyas, subsequently degraded into *Vrishalas.* Harivamsa shows when and how the Yavanas were excommunicated. It may be inferred from the account therein contained of the expedition against Ayodhya by the Yavanas and the subsequent proceedings of Sagara that the Yavanas were, previous to the death of the said expedition, Kshatriyas subject to the Government of the powerful monarchs who reigned at Ayodhya. But on account of their having rebelled against their sovereign and attacked his Capital, they were excommunicated by Sagara who successfully drove them out of Ayodhya, at the suggestion of Vasishtha who was the Chief minister and Guru of Sagara's father. The only trouble in connecting the Pelasgians with, and tracing their origin to theKshatriyas of Rajputana, is created by the Orientalist who constructs a fanciful chronology, based on no proof, and showing only unfamiliarity with the world's real history, and with Indian History within historical periods.

The value of that chronology—which places virtually the "primitive Indo-*Germanic*-period" before the *ancient* Vedic period (!)—may, in closing this article be illustrated with a final example. Rough as may be the calculations offered, it is impossible to go deeper into any subject of this class within the prescribed and narrow limits of a magazine article, and without recourse to data not generally accessible. In the words of Prof. Max Müller:—"The Code of Manu is almost the only work in Sanskrit literature which, as yet, has not been assailed by those who doubt the antiquity of everything Indian. No historian has disputed its claim to that early date which had from the first been assigned to it by Sir William Jones." (p. 61, *Hist. Sans. Lit.)* And now, pray, what is this extremely "early date. ?" "From 880 to 1280 B. C.,"—we are told. We will then, for the present purpose, accept this authoritative conclusion. Several facts, easily verifiable, have to be first of all noticed: (1st) Manu in his many enumerations of Indian races, kingdoms and places, *never once mentions Bengal*: the Aryan Brahmins had not yet reached in the days when his *Code* was compiled the banks of the Ganges nor the plains of Bengal. It was Arjuna who went first to *Banga* (Bengal) with his sacrificial horse. [*Yavanas* are mentioned in *Rajdharma Anasasanika Parva* as part of the tribes peopling it.] (2) In the Ayun a list of the Hindu kings of Bengal is given. Though the date of the first king who reigned over Banga cannot be ascertained, owing to the great gaps between the various dynasties; it is yet known that Bengal ceased to be an independent Hindu kingdom from 1230 after Christ. Now if, disregarding these gaps, which are wide and many, we make up the sum of only those chronological periods of the reign of the several dynasties that are preserved by history, we find the following:—

24.	Kshatriya families of Kings reigned for a period of				2,418	years.
9.	Kaista Kings	,,	,,	,, ...	250	,,
11.	Of the Adisur families	,,	,,	,, ...	714	,,
10.	Of the Bhopal family	,,	,,	,, ...	689	,,
10.	Of the Pala dynasty (from 855 to 1040, A. D.)			...	185	,,
10.	The Vaidya Rajahs	,,	,,	...	137	,,
				Years...	4393	

If we deduct from this sum 1230, we have 3163 years B.C. of successive reigns. If it can be shown on the unimpeachable evidence of the Sanskrit texts that some of these reigns happened *simultaneously*, and the line cannot therefore be shown as successive (as was already tried) well and good. Against an arbitrary chronology set up with a predetermined purpose and theory in view, there will remain but little to be said. But if this attempt at reconciliation of figures is shown simply as in every other case claimed upon "critical, internal evidence," then, in the presence of these 3,163 years of an unbroken Hindu line of powerful and mighty kings the Orientalists will have to show, a very good reason why the authors of the Code of Manu seem entirely ignorant even of the existence of Bengal—if its date has to be accepted as not earlier than 1280 B. C.! A scientific rule, which is good enough to apply to the case of Pânini, ought to be valid in other chronological speculations. Or, perhaps, this is one of those poor rules which will *not* "work both ways?"

A HINDU LOYALIST OF PONDICHERRY.

The following is translated from a French Colonial monthly. The event was mentioned by several European officials of the little French colony; and as usual never seemed to have reached the right ears.

"There lives, at Pondicherry, a Hindu, known by the name of Sundira Poullé, who exists with his numerous family upon a modest annual pension of 3,000 francs, (or something like Rupees 100 per month). His grandfather has spent 12,000,000 of francs (18 *lacks* of Rupees) for France; and Sundira Poullé waits, in great want, that France should kindly remember that one of the richest families of India ruined itself for the honour of her banner.

"*This is history.*

"In 1793 the English were besieging Pondicherry from Godaloor and the sea. This unfortunate city so famous for its tried loyalty to France, kept defending herself with the energy of despair. She had no help to expect from her mother-land, for France was herself struggling against foreign coalition.

"One day the defenders of Pondicherry found themselves unable to repell the English attack. They had powder but had no projectiles left. Every bit of iron available in the town had been sent to the red-coats: iron railings around public monuments, the spires and crosses of the churches, all had been melted for canon balls.

"A counsel of war had assembled. The Governor and the old soldiers assembled were weeping in powerless rage at the thought of surrendering. There were present at the counsel old chums of Lally Tollendal, of Dupleix, and of Mahe de la Bourdannais. It was a hard thing for these brave warriors to abandon old Pondy, the city of Palaces, as it is called on the coast of Coromandel.

"Suddenly a Hindu sends word to ask admission. He has something to say to the members of council. He is introduced. It is the headman of the caste of the Vellala of Pondicherry, the richest man of all the French territory. It was Sundira Poullé's grandsire.

——"Gentlemen," he simply says,—"learning that you were short of ammunitions, and that a surrender had thereby become imminent, I ordered 50 boxes full of coined money in rupees to be transported to the fortifications. Don't you think it may make excellent grape shot?"

"At these words the whole Council room burst into thundering applause. It was decreed that the headman of the Vellalas had well deserved the thanks of the nation. Every one returns to his post at the fortifications, and the defence is pursued with renewed enthusiasm. For twenty consecutive days the English were pelted with gold and silver bullets.

"The convention, moved by such an act of patriotic devotion, ordered as a national reward that the sums thus used for the French canon should be restituted to the Hindu who had offered them. The Minister of the

Finances, Roland, liquidated by transaction the sum to be returned at 10 millions of francs. But the payment was never ordered. The great chief of the Vellalas, too proud to claim the debt due to him, died in comparative poverty, and his grandson Sundira Poullé, is now living in a condition neighbouring destitution, and in a town in which his family fell off from the highest ranks only for having too well loved and too well served France.

"It is true that Sundira Poullé's grandsire has received for himself and his heirs to the end of times the remarkable privilege of carrying the cane with a golden knob on it.

"It is sad to confess; but the English would have made the reward equal to such great devotion.

"It is not that we are less generous than our neighbours. But, for the last sixty years we have no politics either exterior or colonial, we have not even a Government: we are an administrative system—and all know that in good administration, all the science consists in forcing the payment of the contributions and in raising the salary of the functionaries—those of ten to fifteen, those of fifteen to twenty; as to acts of devotion and heroism, they are figured by sum of francs fifty of gratification."

(Bulletin de la Societé Francaise pour la protection des Indigenes des colonies, No. 1 Mars 1882,—Paris.

EDITOR'S NOTE.—We are happy and proud to say that the Theosophical Society now counts Mr. Sundira Poullé, the grandson of the generous patriot as one of its members. He is the President of the "SOCIETE THEOSOPHIQUE DE PONDICHERRY."

SOME SCIENTIFIC QUESTIONS ANSWERED.

[A letter was recently received by the Editor from one of our most eminent Australasian Fellows, asking some questions in science of such importance that the replies are, with permission, copied for the edification of our readers. The writer is a Chela who has a certain familiarity with the terminology of Western science. If we mistake not, this is the first time that the rationale of the control exercised by an Adept Occultist over the relations of atoms, and of the phenomena of the "passage of matter through matter," has been so succinctly and yet clearly explained.—*Ed.*]

REPLIES TO PROF. ———'S QUESTIONS.

(1) The phenomenon of "osmosing" (extracting. *Ed.*) your note from the sealed envelope in which it was sewn with thread, and substituting for it his own reply, without breaking either seal or thread, is to be considered first. It is one of those complete proofs of the superior familiarity with and control over atomic relations among our Eastern Adepts as compared with modern Western men of science, to which custom has made me familiar. It was the same power as that employed in the formation of the letter in the air of your room at ——; in the case of many other air-born letters; of showers of roses; of the gold ring which leaped from the heart of a moss-rose while held in ——'s hand; of a sapphire ring doubled for a lady of high position here, a short time ago, and of other examples. The solution is found in the fact that the "attraction of cohesion" is a manifestation of the Universal Divine Force, and can be interrupted and again set up as regards any given group of atoms in the relation of substance by the same Divine power as that localised in the human monad. Atma, the eternal spiritual principle in man, has the same quality of power over brute force as has the Universal Principle of which it is a part. Adeptship is but the crown of spiritual self-evolution, and the powers of spirit develope themselves successively in the ratio of the aspirant's progress upward, morally and spiritually. This you see is to place our modern Evolution Theory upon a truly noble basis, and to give it the character of a lofty spiritual, instead of a debasing materialistic, philosophy. I have always felt sure of the warm approval of the most intuitional of your Western men of science when they should come to take this view of our Aryan Arhat Science.

You should not find much difficulty in drawing the line between the "Spook" and the "Adept." The latter is a living man often fit to stand as the grandest ideal of human perfectibility; the former is but undissolved congeries of atoms recently associated in a living person as his lower—or better, his coarser, and more materialistic—corporeal envelopes; which during life were confined in the outermost shell, the body, and after death released to linger for a while in the astral (Etheric or *Akasic*) strata nearest the earth's surface. The law of magneto-vital affinities explains the attraction of these "shells" to places and persons; and if you can postulate to yourself a scale of *psychic specific gravity*, you may realise how the greater density of a "soul" weighted with the matter of base (or even unspiritual, yet not animal) feelings would tend to impede its rising to the clear realm of spiritual existence. Though I am conscious of the imperfection of my scientific exigesis, I feel that your superior capacity for apprehending natural laws, when a hint has been given, will fill all lacunæ.

Note that no Adept even can disintegrate and reform any organism above the stage of vegetable: the Universal *Manas* has in the animal begun and in man completed its differentiation into individual entities: in the vegetable it is still an undifferentiated universal spirit, informing the whole mass of atoms which have progressed beyond the inert mineral stage, and are preparing to differentiate. There is movement even in the mineral, but it is rather the imperceptible quiver of that Life of life, than its active manifestation in the production of form—a ramification which attains its maximum not, as you may suppose, in the stage of physical man, but in the higher one of the Dhyan Chohans, or Planetary Spirits, *i. e.*, once human beings who have run through the scale of evolution, but are not yet re-united, or coalesced with Parabrahma, the Universal Principle.

Before closing, a word more about the "passage of matter through matter." Matter may be defined as condensed Akasa (Ether); and in atomizing, differentiates, as the watery particles differentiate from superheated steam when condensed. Restore the differentiated matter to the state *ante* of undifferentiated matter, and there is no difficulty in seeing how it can pass through the interstices of a substance in the differentiated state, as we easily conceive of the travel of electricity and other forces through their conductors. The profound art is to be able to interrupt at will and again restore the atomic relations in a given substance: to pull the atoms so far apart as to make them invisible, and yet hold them in polaric suspense, or within the attractive radius, so as to make them rush back into their former cohesive affinities, and re-compose the substance. And since we have had a thousand proofs that this knowledge and power is possessed by our Adept Occultists, who can blame us for regarding as we do those Adepts as the proper masters in science of the cleverest of our modern authorities? And then, as I above remarked, the outcome of this Philosophy of the Aryan Sages is to enable humanity to refresh the moral and awaken the spiritual nature of man, and to erect standards of happiness higher and better than those by which we now govern ourselves.

The Manager has received from America a number of copies of a new edition of Col. Olcott's *People from the Other World*, which can be had, postage free, for Rs. 2. This is one of the most interesting and remarkable books ever published, and upon its original appearance caused so great an excitement that, as the *N. Y. Herald* observed, it divided public attention with the election for President. It is an account of the Author's three months' observations and scientific tests of about 500 *bhutas* ("materialised spirits," so called) at a country village in Vermant State. A large number of pictures of the *bhutas* give additional value to the work. Purchasers should bear in mind that at the time of writing Col. Olcott was ignorant of Aryan Philosophy.

Letters to the Editor.

CAN FEMALES BECOME ADEPTS?

WILL you kindly let me know whether females can attain to adeptship, and whether female adepts exist at all?

"AN INQUIRER."

Note.—It is difficult to see any good reason why females should not become Adepts. None of us, Chelas, are aware of any physical or other defect which might entirely incapacitate them from undertaking the dreary ordeal. It may be more difficult, more dangerous for them than it is for men, still not impossible. The Hindu sacred books and traditions mention such cases, and since the laws of Nature are immutable, what was possible some thousand years ago must be possible now. If our correspondent had referred to the Editorial Notes, page 148, Vol. III, (Article, *Re-Incarnations in Thibet*), he would have found the existence of a female Adept hinted at—the pious Chinese Princess who, after living for ten years a married life, renounced it with her husband's consent and became a *Gelung-ma*, or Ani, *i. e.*, a nun. She is believed to be still re-incarnating herself "*in a succession of female Lamas.*" The late Tde-shoo Lama's sister is said to be one of such re-incarnations. From this lady-Adept, the Superior of the Nunnery on the Palte-Lake—a Tibetan pedlar of Darjeeling acknowledged to some Bengal Theosophists, who visited that place last year, to have received a talisman. That pedlar is now supposed to be dead; but those Theosophists who heard repeatedly his statement can testify to the fact. In Nepaul, we all know, there is a high female Adept. And in Southern India, flourished at a recent date, another great female Initiate named Ouvaiyar. Her mysterious work in Tamil on Occultism is still extant. It is styled *Kural*, and is said to be very enigmatically written, and consequently inexplicable. In Benares too lives a certain lady, unsuspected and unknown, but to the very few to whom reference has been made in the *Theosophist* in the article "Swami Dayanand's Views about *Yoga*" (page 47, Vol. II). Further information about these few already mentioned or any other female Adepts we may know of, we do not feel at liberty to give. If our numerous correspondents would carefully go over the back Numbers of this journal, they would find many of their questions already anticipated and answered; and thus, they would save us an unnecessary travelling over the same line.

D. K. M.

SOME QUESTIONS ON ARCHÆOLOGY.

I AM extremely thankful for the kind advice you have given me in cultivating psychometry, according to the directions given in Professor Denton's "Soul of Things," of which I shall try to avail myself in my next archæological tour. In the meantime, will you be kind enough to remove some of my doubts which have arisen from a perusal of books and reports on antiquarian subjects?

(1.) The age of Buddha:—In what year was he born? What was the era then in vogue? And when did he die? Some say that he was born (?) in 477 B. C.; and others hold, in 543 B. C.; while, on a perusal of Babu Rajendro Lal Mitter's "Buddha Gya," we find that the Chinese, Ceylonese and Burmese authorities ascribe different and earlier ages to the event. We, Theosophists, should have definite grounds with regard to this and other important ages. Why should we believe them when we have higher authorities?

(2.) The locality and Buddha's life. Where was Kapilavastu? Was it in the Basti district among the ruins and mounds of Bhovilla Tala about 15 miles north-west of Ayodhya? These mounds have been identified with the remains of the buildings of Buddha's parents by General Cunningham's Assistant. But this identification looks so hazy and far-fetched, that naturally some doubts arise in our mind. If Bhovilla Tala is not the remains of Kapilavastu, is there no clue to find the true one?

Where did Buddha die? Did his final *Nirvana* take place at Kusia or Kasiapore—near Sultanpore in Oudh? Was Siabad situated at the place, now known as Lahetellahet on the Rapti in Northern Oudh?

(3.) Are the readings and findings of General Cunningham, the Archæologist to the Government of India, generally correct?

(4.) Are there no other foreign travels besides those of Fa-Hian and Hiouen Thsang to help us in the tracing and discovery of old sites now lost and forgotten?

(5.) Are there no ancient Aryan buildings in existence, anterior to the age of Asoka, as the antiquarians assert?

It will be a high favor to me, if answers or clues be given me that I may conduct my researches on new lines.

P. C. MUKERJI, F. T. S.

NAINI-TAL, *July* 1883.

Ed. Note.—Our correspondent may receive sufficient information upon this subject by turning to the *Replies* to the Queries 7 and 8 of "An English F. T. S."—in the last, the current, and next number.

PINDAMS AT GYA.

REFERRING to N. D. K.'s query and your reply in the *Theosophist* for June 1883, on the efficacy of funeral ceremonies, may I be permitted to ask for the explanation on the following.

It is generally believed that after death the souls of some men, owing either to their own misdeeds or the influence of evil stars, cling to this earth and wander on it, assuming at times various shapes and remaining in a state of continued unrest; and that the only way by which they can be delivered from this unhappy condition, is through the offering by some one related to them of what is commonly called *Pindam* laid at the feet of *Godadhara*, the presiding Deity of Gya. People, whose veracity can hardly be doubted, say that the ghosts very often narrate through the persons obsessed by them the tale of their sufferings, and express the desire that their friends and relatives should offer the *Pindam* with a view to their speedy deliverance.

If there is any truth in these stories, what is there in the shrine at Gya that emancipates the ghosts when their previous *karmas* require that they should still hover over the earth; why should the *reliquiæ* of the departed which, under ordinary circumstances, naturally longs to prolong its artificial existence covet its final dissolution? Is it the strong *will* of the person that offers the *Pindam*, or is there about the place itself any latent magnetic power that destroys the *reliquiæ*? It is often related that pilgrims on their way to the sacred place see the shadows of their departed relatives imploring them to offer *Pindams* for their benefit. It is also affirmed that in order to convince their relatives that their offering of *Pindam* had produced the desired effect, the ghosts sometimes promise to break the branches off some trees or a piece of cornice from some old buildings which they had haunted and in which they had resided in token of their deliverance; and that they had actually fulfilled their promise as soon as the *Pindam* was placed at the feet of *Godadhara*, the time of both the events being in due time found to correspond exactly together. It is further believed by many, that if by some accident the shrine at Gya were suffered to remain without any offerings being made to it, even for one single day, the presiding *Asura* of the place would rise from his resting place and shake the very world to its foundation.

For any reasoning person who does not blindly follow the *Shastras* it is a puzzle which he finds difficult to solve, while at the same time he can hardly help believing the stories when related by persons whose truthfulness is beyond question.

If the offerings help really in any way to destroy the Hindu *Bhuts*, can they also produce the same result upon ghosts which, while they lived on earth had neither any regard for the Hindu religion, nor had they ever heard of Gya and its *Pindam*?

A short explanation from you would be of an immense value to your Hindu readers as throwing light on one of the most mysterious ceremonies daily performed by hundreds of Hindus coming to Gya from the different parts of India and at a great cost of money and convenience.

A. HINDU.

SIMLA,
June 24th, 1883.

Editor's Note.—The answer would be more satisfactory, we think, were it to come from some initiated Brahmin or Yogi. If we believe in *bhoots* or "shells" who have to wait in the earth's atmosphere for the slow dissolution of their *reliquiæ*, we cannot say the same of Godadhara. We believe the latter—as we believe all the other minor Hindu gods and goddesses—no more than the generic name assumed by a host of elementaries who play their tricks upon Eastern credulity as some spooks play theirs upon Western imagination. But this is our personal belief, for which we claim no degree of infallibility. While disbelieving

the omnipotence of Godadhara and her threats there seems no reason why we should doubt, at the same time the word of honest and truthful pilgrims when they tell us that they saw "the shadows of their departed relatives." The air is thronged with *shells*—the pale reflections of men and women who lived and whose *reliquiæ* are magnetically drawn to those whom they had loved on earth.

As to the efficacy of *Pindam* or *Shráddha* we deny it most emphatically. The custom of such *post-mortem* offerings having been in existence for long centuries and forming part and parcel of the Hindu religion, they produce effects, only owing to the strong belief in them of the offerers, or the *pujarees*. It is the latter who cause unconsciously the production of such phenomena. Let there only be a strong medium in the midst of pilgrims (something that happens invariably in a country so full of sensitives as India is), and the intensity and sameness of their thoughts bent constantly and simultaneously upon the object of their pilgrimage, will affect the throng of the elementaries around them. They will repeat that which they find in their friends' brains and clamour for *Pindam*. After which, following the same idea which developes in the pilgrim's thought, *i. e.*, that the offering will bring on deliverance—they, "the ghosts," will promise a sign of it, and perform the promise mechanically and unconsciously as a parrot would repeat a word, or any trained animal perform an act, led on by the superior intelligence of the master mind, that had trained it to this.

What is it that puts an end to the unrestfulness of the "Ghost?" Nothing particular, most probably: neither the magnetism of the place devoted to the *Pindam*, nor the strong will of the person who offers it; but simply the absence of any idea connected with the reappearance of the "ghost;" the firm assurance, the implicit confidence of the medium that the "ghost" having been comforted by the offering of the *Pindam* can no longer return, or feel unrestful. That's all. It is the medium's brain, his own creative power of imagination that calls forth out of the normal subjectivity into *abnormal objectivity* the ghosts that appear, except in the cases of the apparitions of *real spirits* at the moments immediately following their death. No living being, no god or goddess has the power of impeding the immutable law of nature called *karma*, especially after the death of the person that evolved it.

We would be pleased to see an infuriated *asura* shaking in its wrath "the world to its foundation." Many a day, during the invasions of and attacks upon cities by the armies of an enemy, have the shrines remained without any offering as they have often been destroyed, and yet the world moveth not. It is the presiding and hungry, when not simply *greedy*, geniuses of the shrines, the Brahmins, who need the *Pindam*, we should say, more than the Godadharas and the *omnia gatherum* of such. The masses claimed for the quieting of the souls of Christian ghosts paid in hard cash instead of being rewarded mostly in nature are of the same kind and efficacy. And if we are asked to give our honest opinion upon both the modes adopted by the priests of every religion to make the living spend their money in useless ceremonies upon their dead, we say, that both means are in our sight no better than a legal and authorized extortion, the tribute paid by credulity to cunning. Change the name and the story is told of civilized Christians as it is of half-civilized Hindus. But—*Mundus vult decipi*—and who can prevent a willing man from hanging himself!

THE EFFICACY OF FUNERAL CEREMONIES.

In the editorial note on page 221 of the June No. of the *Theosophist*, the following remarks occur. "But rites and ceremonies as prescribed by our respective Churches and Theologians are an after-thought of the priest, an outgrowth of theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses." Further on it is said that "Nowhere will one find in the oldest books the injunction of the ceremonies in use." Perhaps not in the oldest books on Zoroastrianism, but certainly these funeral rites are mentioned and mentioned prominently as one of the five duties of a Grihasta in every book, in the very oldest works on Hinduism, not excepting the Vedas. Of course the ruinous expenditure on funeral ceremonies lamented by the learned correspondent (as the ruinous expenditure on occasions of marriage, &c. among the Hindus) is due to the vicious motive of appearing respectable in the eyes of their neighbours, and perhaps also to the folly of complying with the extortions of sham-priests, and therefore cannot be too strongly deprecated. Manu says "As many balls of rice as a Brahman unlearned in the Vedas eats in a funeral ceremony, so many red-hot balls do the Pitris swallow in the next world." But if it is a pious and learned Brahman who, in the funeral ceremonies, places himself *en rapport* with the spirits of the departed, the said spirits are said to live long and happily in the Deva Loka. Nowhere is it said that the Pitris by funeral ceremonies attain Brahma Loka (that is, Moksha or Nirvana). Hence it seems probable that Adepts or true-priests can prolong the life of the principles residing in Devachan and perhaps make such life happier.

As to the objections that "the correct comprehension of the law of Karma is entirely opposed to the idea, and that the next of kin cannot interfere with the Karma of the departed one," I respectfully submit the following explanations: 1st. That it is not *necessary* that the nearest of kin should perform the ceremonies, but as a rule he performs, as he will take the greatest interest in the welfare of the departed: a pupil and even a stranger might perform them with efficacy. 2nd. That the karma of the departed might be such that a true priest or Adept is willing to be present at the funeral ceremonies and thus lengthen the life of the departed in Deva Loka. In fact, I could find no greater opposition to the law of Karma than when an Adept takes care of the moral and spiritual welfare of a Chela in this life.

The examples of Buddha, Zoroaster and Moses, are, in my humble opinion, irrelevant, as they were persons who had conquered their lower principles during life and so require no funeral ceremonies. As a remarkable coincidence, no funeral ceremonies proper are performed on the death of a Sannyasi, and no pollution is observed even by his nearest relations, as a true Sannyasi will, at the moment of death, be contemplating the Divine Spirit and not letting his lower nature to be thinking about his nearest relations.

The performer of funeral ceremonies, *should* not wear any caste-marks. No mutilations or sheddings of blood are allowed, not even the cleaning of teeth by very hard rubbing. The priest who officiates should fast until the next morning and purify himself.

Practically now-a-days, the performance of funeral ceremonies does more harm than good, as true priests are very rare and sham-priests abound. But in principle, I submit that the performance of funeral ceremonies with the aid of a pious and learned priest does good to the departed. I therefore invite the opinions of learned Brother Hindus and Parsees on the subject.

T. Sathasiva Iyer, B. A., B. L.,
F. T. S.

[To this we answer by printing the following letter just received.—*Ed.*]

Now that the question of funeral ceremonies has become so important, may I venture to place before the readers of the *Theosophist* the views of Agastya Rishi (the chief of South Indian Yogis) embodied in a Tamil work called "Agastya Pooja Vidhi." It purports to been *Upadesa* to Pulastya, one of the *Supta Rishis*. It consists of seven stanzas of eight lines each, where he unequivocally denounces the *pindam*, *tarpanum*, and *amavasi* ceremonies, asserting that all these terms signify *Yogam*; and gives the esoteric meaning of *Amavasi*. He splits the word into the well-known mystic syllables of akara—makara—vakara—sikaram. He adds that "Initiates alone can interpret the Vedas, and they know what *tarpana*, &c., really are; no wise man shall therefore do as the priest-ridden mob does."

The *Vidhi* opens with the following stanza:—

"உண்டான மாதாவும் பிதாவுமாண்டா
ஒத்தமனே தேவணங்க ளெங்கேசெய்தோம்
பண்டானசரிதையோடு கிரியைக்செல்லாம்
பரிசுகெட்ட நினைவாலே நீரிறைத்துக்
கொண்டாடித் தற்பணங்கள் செய்வோமென்று
குருடாப்பா வெள்ளோடு தண்ணீர்வார்ப்பார்
தெண்டனிடுவார் கோவிற்றோறும்சென்று
தேறாமற் றெளிவில்லாதலைவாரப்பா."

TRANSLATION.

("O *Uttama*! If the father and mother, who were but born, die, why should we perform ceremonies? It is the blind who, relying on their feeble memory so-called and boasting of the *tarpanas* they perform, pour water and gingely seed with all the time-honored *shraddha* and wander from temple to temple, but withal become not a whit wiser for it.")

S. M. Chinesingh, F. T. S.

AN AMERICAN BROCKEN SPECTRE.

I find the following in *The Times of India* of the 25th ultimo, p. 17. Can you please explain it? "The strange apparition of the Brocken, so frequently seen in the Harty mountains, seems to have paid a visit to the United States. At least Mr. R. A. Marr, of the Coast and Geodetic Survey, reports that he has witnessed this atmospheric phenomenon in the Toujabe Range, in Nevada. In describing its appearance he says:—'Suddenly as I stood looking over the vast expanse beneath me, I saw myself confronted by a monster figure of a man standing in the mid-air before me, upon the top of a clearly defined mountain peak, which had beat the thin air of the valley below for a resting place. The figure was only a short distance from me. Around it were two circles of rainbow light and colour, the outer one faintly defined as compared with the inner one, which was bright and clear and distinctly iridescent. Around the head of the figure was a beautiful halo of light, and from the figure itself shot rays of colour normal to the body. The sight startled me more than I could now tell. I threw up my hands in asto-

nishment, and perhaps some little fear, and at this moment the spectre seemed to move towards me. In a few minutes I got over my fright, and then after the figure had faded away, I recognised the fact that I had enjoyed one of the most wonderful phenomena of nature. Since then we have seen it once or twice from Jeff. Davis Peak, but it never created such an impression upon me as it did that evening when I was doing service as a heliotrope on the top of Arc Dome."

P. T. SRINIVASIENGAR, B. A., *F. T. S.*

What is there to explain in this? A most interesting, yet very natural phenomenon explained on the same principle as that of Broken.—*Ed.*

SPECIMENS TO EXCHANGE.

I HAVE found the fossil head of the extinct marsupial Lion Thylocaleo Carnifex, a unique and very interesting specimen; I am anxious to exchange the "casts" with any class of museum specimens for my free museum open every day in the year. I have also a large number of other Fossil Bones, Fern Impressions, Shells, &c. to exchange for Birds, Shells, Fossils, Insects, &c.; also Phanerogamia specimens. If one of our brothers would kindly undertake to receive specimens and my exchanges and to keep them in his charge until they would be sent off in lots to their respective addresses, that would facilitate the work, and save expense.

Range Nursery, C. H. HARTMANN, *F. T. S.*
TOOWOOMBA, QUEENSLAND,
Australia.

ARNE SAKNUSSEMM.

HAVING just received the *Theosophist* for June, I find on page 234 a letter from one signing himself "A Junior Student," and headed—"An explanation wanted." I now beg you will allow me a few remarks upon the subject, which may, perhaps, prove of a certain importance. Seven or eight years ago, in one of Jules Verne's works (I forget the title), I read the following: A *savant* finds in an old book verses in Runic characters that his nephew alone can decipher. These verses contain the proof that an old alchemist Arne Saknussemm, burnt alive by the Holy Inquisition, had performed a voyage into the interior of the earth *via* the crater of a volcano in Greenland, &c. &c; a voyage undertaken later on by the uncle and nephew. This old alchemist, among other extraordinary feats, was the inventor of the double "M." written in Runic characters in a peculiar way. It will be easy to verify the statements, and in case they are found correct, to put down "A Junior Student" as he deserves—for his impertinence.

PEKALONGON. F. de TENGNEGELL, *F. T. S.*
I. of Java, *7th July.*

Editor's Note.—We thank our Java brother for the information. We have read this work of Jules Verne along with all his other works of scientific fiction as they have appeared; but since one reads certainly not a romance for the sake of its action, descriptions, and analysis of human nature, the names of the fictitious personages used as crystallizing points, or "motor-centres," by the author are soon forgotten. We did our best to give "Junior Student" facts we presumed he actually wanted; and we hope our Editorial 'Note' edified him. But if the party in question got his alchemist out of Jules Verne's romance, and put his query in a spirit of quizzing, it would only show that he is yet a very *junior* student, indeed, who has, moreover, a very puerile notion of a joke; and when he blooms into a 'Senior,' or a graduate, he will discover what a simpleton he made of himself. The proverb tells us to "Answer a fool according to his folly;" but in this instance our sober answer profited others perchance, if not him. But, perhaps, we do the lad injustice. He may have sent his questions in good faith.

THE ADI BRAHMA SAMAJ.

I AM glad that Babu Raj Narain Bose has come to the front. *Theosophy* being *the Science at the bottom of all Theologies*, his advice to keep them apart becomes unmeaning. *Bigoted* adherence to one's beliefs is bad as precluding the acceptance of possibly truer beliefs than one holds. But any one can speak out and publish his opinions as *his having them open to correction;* and so far it may be a *duty* of the brotherhood of man. But bigoted proselytism is a Disease or else—a Deceit. The Hindus believe in an Impersonal Infinite, but work to reach it through the Personal Finite, beginning with finite objects in nature and passing through images inspired by Gurus and Hierophants to self-illumination. Brahmanism classes men according to their inherited aptitudes into *Varnam*, and each man according to his culture and progress into *Asramam.* The Varnam classification is applied also to the formation and quality of the precious stones and of horses, serpents, &c.&c. The Bhuddhists, while granting that a man's birth is according to his previous Karma, have neglected the classification of Varnam, and Brahmanism is therefore and so far only opposed to Bhuddhism. To start a Census of Birth-characteristics for the first time in a populous and sceptical community, is no doubt impracticable now; but the Mahatmas classified the Hindus and have given infallible rules for judging not only men but animals and minerals as every trader and snake-charmer knows.

A. SANKARIAH.

A FEW WORDS.

FROM A VETERAN PHILOSOPHER.

I WAS truly inclined to copy out a very short Chapter in Professor Flint's book "Anti-Theistic Theories" on 'Hindu Materialism,' quoting books and authorities to show that we are not so ignorant of Hindu Philosophy as the learned Editor imagines,* but we have also in this most learned work from the Professor of Divinity in the University of Edinburgh Chapters on 'Chinese Materialism', Early Greek, Epicurean, of the Seventeenth and Eighteenth Centuries, of the first half of the *Nineteenth Century*, Recent Materialism, &c. &c. No doubt Professor Tyndall's Materialism is no novelty except in his bold utterance of its immortal principle as President of the British Association for the Advancement of Science in the meeting of Belfast; but in *my* letters to Miss Martineau I had insisted on the same 20 years before, taking my stand on Bacon's principles and his 'Novum Organum.' I am sorry to have misapprehended so much concerning 'Theosophism,' the word I find in many mouths, but the meaning in no one's thoughts. As to what is the definite aim and the matters sought for, or as to the investigation going on, or means and method implied, I read as fact that the President has seen a vast number of spirits or ghosts or apparitions or doubles or what not, and that he is practising the healing art by means of mesmerism with remarkable success, but beyond which what the subtle means now sought to acquire occult meanings and practical science is, I cannot see, but, on all, which remain, after all the say, in quite occult darkness. With all apologies for my obtuseness,

Ever, Sir Editor,
Your humble servant,
HENRY G. ATKINSON.

THE "SAVING OF ANOTHER HINDU SOUL."

I KNOW your time is precious, and any useless encroachment upon it is nothing short of positive sin. I know this, nay realise it, but I am just imploring your attention to a matter of no small importance, no insignificant spiritual merit—the saving of a *soul.*

It is a shame now in this condition of my spiritual knowledge to claim descent from the *Rishis* of hoary antiquity. I am a Brahmin, a Nagar. It is no little joy to know that the source of a knowledge long neglected, forgotten, discredited, whose place has been usurped by self-sufficient materialism and cunning scepticism assisted—shocking to admit—by her (knowledge's) very children and descendants—the source I say of such spiritual knowledge is within reach of every seeker of truth. A short history of my *religion* (as I would call the philosophical development of my intelligence) will form a fit prelude to what follows. In my infancy I was well content to worship the household gods with fond expectations of the day in my existence, when they will favour me with their presence and bestow their boons on me with a free hand. Gradually the routine of worship began to yield under its own weight. Everything of the gods vanished, but the piece of metal or stone before my physical eyes. At about 18 I identified religion with a moral code of laws, waving all belief in anything beyond morality and matter. At this stage commenced what we call my "Col-

* They may know, no doubt, something of Hindoo philosophy, if the perusal of a few *litiral* translations of Hindu metaphysical works can be considered as knowledge of Hindu philosophy. But we venture to affirm that Europeans know absolutely nothing of the real nature of Hindu religious philosophy in its relation to mysteries and practical Raj Yog. Our respected correspondent is a Materialist and a Freethinker, while we are Occultists and Metaphysicians. We can hardly understand each other.—T. SUBBA ROW, *Joint Editor.*

lege life." New scenes of life and thought opened up to my bewildered imagination in Bombay. I had become a collegian! My friends expected me to be a novel creature. Those of them who have had no advantage of English education already saw one in me. I must look upon the Shastras as tales of superstition, not worth even the curiosity of a passing consideration, got up for the guidance of the ignorant and the credulous who do not realize the importance of social morality or Hygiene for its own sake. I am surely above all such dross, with my knowledge of Mill, Spencer, Darwin and a hoard of others; and must soar higher in science and method. I must imitate English manners, English dress, English modes of life and thought, and goodness only knows what not English. I am happy I can reflect upon the past without a single pang of remorse for what I should have done under the influence of Collegiate infatuation. I took my degree. Launched upon the world with a head full of admiration and veneration for Western subjective speculations, I made up my mind to first go through every English work on History or Philosophy I could lay my hands on. In accomplishing this labour of love, I made no inconsiderable sacrifice, gave up my course of Law-studies for L. L. B., the goal of every Indian graduate's ambition. My mind soon grew disappointed with the speculations of the West not unoften diametrically opposed to the teachings of my Shastras. Failing to solve as Prof. Tyndall acknowledges "the ultimate mystery," I turned to the study of my Shastras. Thanks to my Sanskrit knowledge, I was able in a brief space of time to master the principles of the six principal schools of Sanskrit Philosophy (the two Nyayas, the two Sankhyas, the two Mimnansas.) The teachings of Shankara Charya went home to my mind, and I adopted the Vedanta as my future religion. I was then able to understand to some extent the teachings of Plato and especially the Alexandrian Neoplatonists. Berkley also among modern philosophers began to appear in better light than hitherto, for I had still had no belief in any occult phenomena, though I had long since heard of your Society and your work, when some accident introduced me into the secret of mesmerism. I practised it myself with application, but in a Western spirit. The results, convincing and surprising as they were, soon came to a stand-still and had to be reported to Col. Olcott for advice. (These are published on page 280 of the "*Theosophist*" for August last). These "rash and ill-considered experiments," as the Col. chooses to call them, though ending in partial failure (since which time I have given up the investigation) for want of competent guidance, have not, I am glad to say, resulted in any of the consequences which he expressed his unwillingness "to forecast." My experience, however, convinced me of the existence of *spirit*; and of the *ákas* of the Brahma Sutras and the Upanishads which appeared to be a potent, impressible reality deified by Dr. Bovvy Dodds in his essays. The *Maya*, *Avidya*, and *the Brahma* of the creed I had been cherishing with fondness, became, though apparently contradictory, at once intelligible; and the *Sthula*, *Sukshma* and *Karana Deha* of men together with the five *Koshas* assumed for the first time some philosophical meaning. During these six months I learnt more than I had learnt in years past. I took a review of *Yoga*, *Sankhya* and *Vedanta*, and became thoroughly reconciled to the teachings of the first and the last chiefly by the help of several articles in the Nos. of the "*Theosophist*," the whole of which I now made a subject of constant study. As far as I have been able to understand Patanjali and Shankara, both teach the same theory of *Moksha*, the former laying much stress on *Hatha Yoga* as a means to it, and the latter on *Raja Yoga*. The explanations of *Nirvána* contained in your "Isis Unveiled" enabled me to reconcile Buddhism with its antagonist Brahmanism; the essential difference between the two consisting merely in non-belief or belief in Vedic rites and ceremonies. The spark for this true knowledge thus kindled in me blew into a blaze on reading Bulwer Lytton's "Zanoni" and Mr. Sinnett's "Occult World."

The history of my religion is told. I have come to sympathise fully with the Theosophical movement and its work. If the assurance of a spectator beyond the pale of your Society can ensure the consciousness of pious merit, you are accummulating by saving innumerable children of this once illustrious land from wrecking the ship of their spiritual welfare upon the stubborn rocks of Materialism and Hypocrycy, here I stand to throw that assurance in the teeth of incredulity and ignorance. M. N. DVIVEDI.

AN APPEAL FOR THE REDEMPTION OF THE POOR PARIAHS.

[A NOBLE movement, one of a most redeeming and high character, is set on foot by several native gentlemen of Southern India, namely, a Society for the Regeneration of the Pariah classes. Hitherto, these hapless outcastes, or rather creatures of no-caste, rejected by all their fellow-men, thought that their only way to social and political rather than religious salvation, was by lending a willing ear to the liberal promises made to them by the Missionaries; and thus—they fell an easy prey to these universal way-layers. Had the Padris while baptizing (which does not always mean converting) them, done anything in the way of moral regeneration for this unfortunate class, we would be the first to applaud their efforts. As it is, every European having the misfortune to deal with native converts (of any caste, not only the Pariahs) whether as servants or anything else, will bear out our testimony when saying that Missionary proselytism has done a thousand times more harm to those natives who have succumbed to it than any kind of idolatry or fetichism. Useless to go over a too well beaten ground and repeat that which has been said and better said even by a few honest Christian missionaries themselves. Therefore we applaud most sincerely to the noble undertaking. Once that the Pariahs, among whom there are as many intelligent young men as among any other class, are made to enjoy the benefits of an education that will enable them to think for themselves, the abuses of proselytism must cease. We feel happy to give such a specimen of the growth of philanthropy in the right direction in India as this "APPEAL *to the Native Princes, Zemindars, Merchants, Graduates of the University of Madras, and all other educated gentlemen of Southern India.*"— *Ed.*]

GENTLEMEN,

At a meeting of some educated and benevolent Hindoos of Bangalore, held at the residence of Rai Bahadur A.R. SABAPAUTHY MOODELIAR, Civil and Military Station, on the 10th September 1882, it was unanimously resolved after a long discussion that the formation of a Native Philanthropic Association for the Regeneration of outcastes, commonly called Pariahs, is one of the most urgent wants of Southern India, and that it should therefore be formed as early as practicable after ascertaining the views of the public.

Before we proceed to explain the aims and objects of the Association, we have great pleasure in placing before you a brief *résumé* of the sentiments and ideas expressed at the meeting with a sanguine hope that we shall enlist your sympathy and secure your hearty co-operation, without which it is almost impossible to surmount the difficulties connected with such a gigantic undertaking.

We have to recognise the sad fact that the low position of our country in the scale of civilization is partly owing to the ignorance in which the masses are at present steeped, and partly to the division of the Hindoos into castes and sub-castes of exclusive nature with a tendency to limit our sympathies and sphere of usefulness. The caste system and its concomitant religious intolerance, when in their full vigour, not only made the higher orders totally neglect the welfare and advancement of the lower classes, but assigned to them a degrading social position—a state of things not at all conducive to the continuance of friendly feelings between both. But while it is a source of gratification that the progress of higher education during the last 30 or 40 years has to some extent mitigated the evils of the spirit of cold indifference and jealousy above alluded to, we cannot mince matters and ignore the absolute truth that a great deal more remains undone. We can no longer afford to be unconcerned about the sad and distressed condition of the lower orders amongst us, such as the Tamil speaking Pariahs, who as a body are ignorant, ill-fed, and given up to the pernicious vice of drinking which consumes the major portion of what little they earn. An ancient religion is fast losing its hold on them: several of them have shewn a readiness to embrace faiths foreign to them without enquiry.

Their adopted religion (Christianity) has in no way helped them in shaking off their vices, such as drinking, &c. Their children are despised in schools which are opened for boys. In spite of the deterioration they have been undergoing of late, as a class they are strong, intelligent and industrious. Above all they are noted as the truly grateful race as Yas-Bedurs of this Province, a virtue, which is rarely found in the other lower orders. As household servants of Europeans, they have acquired a reputation by displaying special powers of adaptability, shewing that they possess latent powers for higher things, which, if only developed under the fostering care of the intelligent and humane public, can be directed into several useful channels. Such a consummation will not only promote their own happiness, but also that of the country indirectly. They have no abhorrence for industrial professions. If they only rise to position they would have no scruples of religious nature to reap the

benefits of travel in civilized countries. They have a language and a history which, if they comprehend, would make them proud. We have only to refer to the antiquity of the Tamil Language which has an original literature of its own. Amongst the ancestors of the present Tamil-speaking Pariahs, there were several distinguished Grammarians, Poets, and Religious Preachers, who could be spoken of in the same breath as that of their world-known Aryan brethren. It would put the present degraded Pariahs to shame if they would only think of the prominent position assigned to the representation of one of their ancestors in the celebrated Temple of Sreerangam in recognition of his tried religious zeal. The great sage *Ramanuja-chariar* devised and carried out measures to raise the condition of even the lowest amongst us. In recognition of the help the Pariahs rendered him on an occasion when their services were needed, he allowed them the privilege of worshipping God in the celebrated temple of Melkote on special occasions. Similar instances of privilege are to this day observed in the famous Temple of Teroovauloor in Tanjore. Is it then just, proper, or expedient to look down upon Pariahs who have a noble and elevating history, or allow them to pine away in their miserable condition? When we enjoy liberty of speech and action under the benign rule of the British, and when we find in Europe and other civilized countries, the rich and the learned consider it an unswerving principle of action to raise the status of the masses by all possible means—Is it not time to do something for the amelioration of the lower classes of Southern India?

Now to the objects and aims of the Association. They are:—

(*a.*) To establish Charity Schools in all the large towns of Southern India for the education of the lower orders.

(*b.*) To employ learned men to go about the country preaching religion and morality amongst them and to train up their own preachers.

(*c.*) To give scholarships to promising and intelligent lads to enable them to prosecute their studies in English Schools.

(Signed) A. NARASIMMA IYENGAR, Assistant Commissioner in Waiting on H. H. the Maha Rajah of Mysore;

A. SREENIVASA CHARIAR, Advocate, and Vice-President, Bangalore Town Municipality;

Hon: Secretaries to the Native Philanthropic Association for the Regeneration of Pariahs of Southern India, on behalf of the Provisional Committee.

BANGALORE, 12*th May* 1883.

THE THREE ASPECTS OF BRAHMA.

BY KRISHNASHANKAR LAL SHANKAR.

ALLOW me to inform you that it was with the greatest pleasure that I read Mr. T. Subba Row's very able exposition of the nature of the First Principle in the great universe (ब्रह्मांड) in his article headed "Prakriti and Purusha" in the July *Theosophist*, written in answer to the rather vague and confused questions raised by the venerable Swami of Almora, for whom, however, notwithstanding the great distance between him and me, and notwithstanding the fact of my having never seen him, I entertain the same high respect as I do for all real *Yogis*, with one at least of whom—a genuine *Adwaiti*—I have the good fortune to be personally acquainted.

Let me assure Mr. Subba Row that his exposition is not only so clear and able as every thing that has proceeded from his pen has always been, but that it is exactly in accordance with what the real *Adwaiti yogis* on this side of the country conceive of the *Swarupa* of the First Principle or *Parabrahma*. The three great schools of *Adwaitis, Dwaitis* and *Vashishtadwaitis*, when shorn of the phraseological technicalities and war of words, would seem to amount to nothing more than so many different opinions as to the way in which this aspect of the *parabrahma* should be described, because I think that all the three in that case would have to agree that the *Parabrahma*, or by whatever other name they might prefer to call the First Principle, is, in its nature, dual, or rather triple, if space (महाकाश) which must also be admitted to be co-existent, eternal, and interwoven with *Mulaprakriti* and *Chaitanya*, is taken into consideration. They should all agree, I imagine, as to the substance (I beg pardon for having to use this word for lack of a better one), although they might disagree as to its name, in view of the different ingredients of which it was composed. Take, for instance, the mixture of milk, water and sugar. One might choose to call it milk; another, water; a third, neither of the two; a fourth, the mixture of milk and water; and a fifth, some other name; and yet, all along, all these might agree that the substance in dispute was milk *and* water *and* sugar without any one of which it could not be what it was. The dispute as to the name, or the mode of description for the matter of that, is *Mithyavad* (मिथ्यावाद). The substance is the thing. The same is the case almost, in my humble opinion, with the different schools as to the *Swarupa* of the First Principle, and I hope, that in this spirit, the venerable hermit of Almora would see his way to agree with the major premises and the final deduction of Mr. Subba Row, although he might disagree—from his stand-point—with the manner of Mr. Subba Row's proceeding with his argument. The idea of the dual nature of the First Principle is so well known on this side—to those "who know, you know"—that even an uninitiated nobody like myself expressed it in the following stanza (in Guzarati) which was composed some months ago almost impromptu, when I was asked to say something about the reason why the features of the newborn child of one my friends—whose surname was Kaka—were so much like his father's, and yet also so much like his mother's.

छपय.

पुरुष-प्रकृति कहो, कहो वा कारण-कारज;
शिव-शक्ति वा कहो, कहो वा सत्य-असत्यज;
जड-चैतन वा कहो, कहो वा ईश्वर - माया;
ब्रह्म-अविद्या कहो, कहो वा आत्मा-काय';
ए अखंड अर्धनारीश्वरी। पेच छाप श्रष्टि बणी;
त्यम काका काकी पेच छाप। खाइ काकी कीको जणी—१

TRANSLATION.

Either call it *Purusha-Prakriti*, or call it *Karan-Karya*;
Or call it *Shiva-Shakti*, or call it *Satya-Asatya*;
Or call it *Jada-Chaitanya*, or call it *Ishwar-Maya*;
Call it *Brahma-Avidya*, or call it *Atma-Kaya*;
The Universe is the impression (or shadow or emanation) of this corporate indivisible (*Ardhanarishwari*) half male, half female principle or entity;
In like manner, the boy born of *Kaki* is the impression (or bears the stamp) of the combination (both physical and mental) of *Kaka* and *Kaki*.

BROACH,
21*st July* 1883.

"IMPRESSIONS FROM THE INFINITE."

FOR some time past, M. C. W. Rohner, M.D., of Benalla, was busy translating from the Spanish of Balmes trance-utterances of the name that heads this note. Whether the "Impressions from the Infinite" is a name given to the series by the Spanish recorder (or compiler,) or by the able Australian translator, we are unable to tell. However it may be, the work is finished, and after the word FINIS, Dr. Rohner has the following:—

Epilogue by the Translator.

Readers of the *Theosophist*, and of the Theosophical writings generally, will have perceived that the "Impressions from the Infinite," as published in the *Harbinger of Light* for the last eight or ten months, bear a certain resemblance to some of the more advanced teachings of Eastern Occultism, which circumstance appears to me to illustrate the fact, still doubted in certain quarters, that the "Brothers" exert a silent and world-wide influence on receptive minds, and that the spiritual press in both hemispheres is gradually getting impregnated with theosophical doctrines and the spirit of Occult science.

Of Balmes, the inspired writer of the "Impressions," I know personally nothing more than he, or she, is a Mexican medium of great refinement and spiritual comprehension.

BENALLA, *April* 1883.

[The conjecture is more than possible as far as the general tenor of mediumistic utterances and so called "Spirit" teachings is concerned. But, although we have not had the time to read as carefully as it may deserve the able translation given by M. Rohner, yet from what one is being able to gather from the concluding portion of it, there seems to be a wide difference between one of the essential or, so to say, cardinal tenets of Eastern Occultism and the said "Impressions." Too much is assumed hypothetically with regard to God—as a "Creator" and a Being distinct from the universe—an extra-cosmic deity, in fine; and too little attention is bestowed upon the only concrete symbol of the latter—inner man. While the personal deity has and ever will elude scientific proof of its existence, man, its hitherto solitary synthesis as manifested on this earth is allowing himself, in the case under notice, to be mastered and guided by invisible powers perchance as blind as himself—instead of seeking to obtain mastery over them, and thus solve the mysteries of the Infinite and the Invisible REALITIES. Preconceived Impressions, accepted on blind faith, and along the old theological grooves, can never yield us the whole truth; at best they will be hazy and distorted images of the Infinite as reflected in the astral and deceptive light of the *Kama loka*. Yet the style of the "Impressions" is beautiful—perchance owing more to the translation than the original.—*Ed.*]

METHOD OF TRANSLITERATION.

A Fellow of our Society, a good Philologist, Mr. J. N. Unwala, who was a short time ago at the Head-quarters, on a visit to us, and who is personally acquainted with the difficulties we very often experience in deciphering the contributions we receive from our numerous correspondents, suggests, among other things, that the contributors would do well, were they to adopt a uniform system of transliteration in transcribing words and phrases belonging to Sanskrit and other Oriental languages. This uniformity, we doubt not, will not only greatly lighten the already increasing work of the editorial staff and the printers, whose difficulties and responsibilities contributors are apt to neglect, but will, as our Brother assures us, render the words and expressions much more intelligible to the reader in his efforts to decipher them. We fully endorse his remarks and request that our kind contributors will adhere as much as possible to the system he proposes, which he tells us is based upon what is known among Orientalists as the "Jonesian* system of transliteration." Our readers can have an idea of our difficulties in this particular when we tell them that not unfrequently we receive contributions even full of long Sanskrit quotations written not in Devanâgari characters (which we can manage), but in the *lekhana lipi* or current writing characters of that part of the country to which the writers belong. They thus attribute to us the linguistic powers of such a Polyglott as Cardinal Mezzofanti—an honor which we cannot lay any claim to, at least, in this life. Our brother adds that the systems mentioned are virtually the same as those adopted by the Editor and contributors of the "Indian Antiquary," by Max Muller, Weber, Bühler and others; and contain the method of transliteration for Sanskrit and its derivatives and for the Dravidian languages, including the Singalese.

VOWELS.

अ a, आ â, इ i, ई î, उ u, ऊ û, ऋ ṛi, ॠ ṛî, ऌ ḷri, ॡ ḷrî, ए e, ऐ ai, ओ o, औ au.

CONSONANTS.

Gutturals.	क ka,	ख kha,	ग ga,	घ gha,	ङ ṅ.
Palatals.	च cha,	छ chha,	ज ja,	झ jha,	ञ ñ.
Cerebrals.	ट ṭa,	ठ ṭha,	ड ḍa,	ढ ḍha,	ण ṇa.
Dentals.	त ta,	थ tha,	द da,	ध dha,	न na.
Labials.	प pa,	फ pha,	ब ba,	भ bha,	म ma.
Liquids.	य ya,	र ra,	ल la,	व va.	
Sibilants.	श śa,	ष sha,	स sa.		
Aspirate.	ह ha.	Visarga	: ḥ		
Anusvara.	ं ṁ				

A PLEA FOR A PERSONAL GOD.

BY P * * * T * * * S * * *, B.A.

CAN the Editor please enlighten me as to the following:—

1. It is said that the solar system is the evolution of *Mulaprakriti* according to the latent design, inherent in *Chidakasam*. Now two things (if they may be so called) are evolved—man and the external cosmos.

(*a.*) The duty of man is to choose between good and evil—to seek the means of making an involution into the state of Nirvana or to seek the means of his total destruction. What is this *destruction*? Matter is eternal.*

(*b.*) What is now man—was in an imperfectly developed state some ages back or in the previous "rounds," not so fully responsible for his acts as he is now. Let us go back to the most imperfectly developed state of what is now man. Whence did this state come? If there is only one Life, and if the progress of humanity is to make a series of evolutions or rather involution from this most imperfectly developed state through the state of the present man to the Nirvana state, there must have been a contrary series from the Nirvana state through the state of the present man to have arrived at the most imperfectly developed state. Is it so?†

(*c.*) Are there any such "rounds" in the life of external cosmos?‡

2. Mr. T. Subba Row concurs with J. S. Mill's conclusion that matter has no noumenal existence but is a permanent possibility of sensation.§ Do the Theosophists

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* From Sir William Jones, the great Orientalist and Sanskrit Scholar, at one time a Judge at Calcutta, as most of our readers must know.

* *Matter* is certainly eternal; and no one has ever said that man was destroyed or *annihilated* in his *atoms*, but only in his *personality*.—*Ed.*

† Before our correspondent's query can be answered, he ought to obtain a sufficient mastery over his ideas to make himself intelligible. We are afraid that his "evolutions" and "involutions" are rather involved in darkness and obscurity. We beg his pardon; but there hardly seems to be any sense in his question. When was it ever stated that there was only *one* life for man? Our correspondent has evidently mixed up personal human life with the ONE LIFE or Parabrahm? Perhaps he will kindly let us know the short meaning of this very long sentence?—*Ed.*

‡ We are not aware of having ever discussed about the "rounds" of any but the "external cosmos" and its many habitats of the septenary chain. What can the writer mean?—*Ed.*

§ The present reference to Mr. Subba Row's "Personal and Impersonal God," and to his remarks upon J. S. Mill has not the slightest bearing upon what is said in that article. We offer a premium to him who will find any connection between the two.—*Ed.*

hold that there is no substratum* underlying all external phenomena ?

3. A "chapter of accidents" is, it seems, allowed by the *Theosophist* in the course of life, and this idea is pushed to such an extent as to say that nature will not be *cheated out* of its course by accidents, although accidents may intervene and prevent the immediate rewarding of good or punishing of evil by nature. This statement is extraordinary. Whence these accidents †?

4. Some western philosophers of now-a-days, recognizing the fact that there are fixed laws governing the universe as pointed out by materialists, do still hold that a personal God is the author of those laws. Granting the validity of Mr. Subba Row's argument that a conscious Iswar's ego must itself be the effect of a previous cause, we meet with a difficulty presenting itself to our mind, when preparing to receive the doctrine of an unconscious God as truth. There are many events happening in the course of life, referred ordinarily to "*chance*" as their cause. Now, believers in a personal God account for what is called "*chance*" as the conscious exercise of the will of God for the good of his creatures—arrangements done by him for their happiness. I shall illustrate what I mean by a *fact*. G—— was one day sleeping in his room. It is his custom always to sleep with a lantern and a staff by. At about midnight he awoke (but nothing had roused him) mechanically, felt for the lantern, lighted it, leaped out of his bed staff in hand, and looked up. All this without any motive whatever—quite unconsciously ; and when he looked up, he perceived a snake right above the place where his head had lain. The snake then dropped down on the floor and he soon despatched it. This extraordinary phenomenon,‡ as well as similar ones, which have come under my notice (but a few days back, my infant nephew was found one day with a snake wound round his waist) can be easily explained away on the theory of a personal God watching over men (and as G—— believes, appointing angels to watch over them). How would the *Theosophists* explain these ?|| True it is there are fixed laws of nature reigning in this universe, but these gaps called accidents, must be filled before the theory of an impersonal God can become tenable.

5. What is the *moral standard* of the *Theosophists* ? Is it utility ? What *sanction* of morality do they acknowledge ? These can be easily found out on the theory of a personal God.

You will oblige me very much if you can publish this and remove my difficulties.

NEGAPATAM,
July 14th, 1883.

EDITOR'S NOTE.—To the rather impertinent (No. 5) question of our Negapatam inquisitive correspondent, we answer : The "moral standard of the *Theosophists*" is—TRUTH—and this covers all. Whether those who believe in a personal, or anthropomorphic deity, or those who call themselves Agnostics, or Atheists, or Buddhists or even Materialists, once that they have joined the Theosophical Society, they are bound to present to the world a far higher "standard of morality" than that which is developed merely through fear of hell or any other future punishment. The love of virtue for its own sake does not seem to enter in, or agitate the centres of our correspondent's reflective faculties. If he would know more of theosophy and its ethics, we would refer him to the *Rules of the Theosophical Society, its Objects and Principles.*

* The Theosophists are many and of various and many creeds. Each of them believes in whatever he likes, and there is no one to interfere with his private beliefs. The Theosophical Society is no school of sectarianism and holds to no special dogmas. But if, by "Theosophists," our correspondent means the Founders, then all they can tell him is, that "the substratum underlying all external matter," *they* believe in, would rather clash with that on what the querist seems to hang his faith—if the two were compared.—*Ed.*

† From previous causes, we should say, as every other result is supposed to be.—*Ed.*

‡ Nothing "extraordinary" in this at all, considering we live in India, a country full of snakes, and that people awake unconsciously very often at the slightest noise. To call the occurrence an "extraordinary phenomenon" and see in it the "protecting hand of God," is positively childish. It would be far more extraordinary, if, granting for the sake of argument, the existence of a personal God, we should be attributing to him no better occupation than that of a body-guard for every man, woman and child, threatened with danger, when he might by a simple exercise of his will, either have kept the snake away without disturbing the poor man's rest, or, what would have been still better, not to have created snakes at all. If St. Patrick, a mortal man, had the power to banish all the snakes from Ireland, surely this is not too much to expect of a personal protecting God that a similar act should be performed for India.—*Ed.*

|| Simply that the snake was not inclined to bite. Why does not our correspondent refer to cases where poor innocent children *were* bitten and *died* ? What had *they* done not to have been equally protected ? Is he prepared to maintain that the thousands that are yearly bitten and killed by snakes in India have offended the deity like Laocoon, whose innocent children shared his fate ? Simple assumptions will never do in a theosophical argument. We are not in the least inclined to interfere with our correspondent's belief, and welcome and invite him to believe in anything he pleases. Only if he would remain undisturbed in his faith we would advise him not to meddle with the theosophical literature. That he has not grown up to its intellectual standard—is quite evident, "B. A." though he may be, and thus sign himself.—*Ed.*

Reviews.

KAVYA DOSHA VIVECHANA.*

WE HAVE to thank Mr. Simeon Benjamin, the author, for a copy of his *Kavya Dosha Vivechana*. This is an essay read by him before a meeting of the *Arya Samaj*, and subsequently republished by him at the request of its leaders. The work before us purports to point out the faults in Marathi poems taught in Government Vernacular and Anglo-Vernacular schools. The subject being of some importance, we shall, with the author's permission, examine minutely his analysis of the poems. His main contention is that some of these verses being unfit to be taught to children, should be eliminated from the Government school text-books. It is therefore necessary to examine carefully his reason in support of the contention. The first verse he takes objection to, is in the *Marathi* primer, which reads :—

मुके आंधळे पांगळ आणि थोटे ॥
अशदुर्बळांला करा साह्य मोठें ॥
जरीत्यांसहांसाल होतील तोटे ॥
तुम्हांलाचहोतां तसें जाल कोठें ॥

This he translates as meaning that if we were to laugh at the dumb, the blind and the cripple, we would ourselves become like them, &c., &c. Thereupon he argues the falsity of this teaching and shows how it frustrates the chief aim of bringing children to a correct mode of action and thought. When the children, he tells us, do actually laugh at such unfortunate creatures and find no such threatened retaliation, then they naturally lose all faith in, and regard for, such a teaching; and the principal object of giving them sound instruction is foiled. There would be a good deal of truth in this reasoning, were the verses to really mean what the above translation indicates. With every deference, however, to the profound learning and scholarship which the author seems to possess, we submit that the verse yields quite a different meaning, or, at least, another meaning might more appropriately be attached to the verse than the one given by the erudite author. May we not translate the poem in question to mean that we should assist the invalids therein mentioned, not because such an act would recoil on us by making us like them, but because we would in the end be the sufferers : and for the second consideration that, should such a misery befall us, we may find no sympathisers. Or may it not also mean that in case we should be the sufferers in that way, there would be no one to look up to, we having estranged the sympathies of good people by laughing and scoffing at the poor unfortunates when we were in good circumstances. This is not, of course, the literal translation : but neither is that of Mr. Benjamin. In our humble opinion, however, this interpretation is more warranted by the words of the poem than the other. Our first rendering would teach the doctrine of *Karma*, a scientific and axiomatic truth. The latter construction would be a check upon untrained minds from doing

*An exposition of faults in the Marathi poems taught in Government Schools. By Simeon Benjamin. Price seven annas. Can be had from the Author; House No. 26, Payadhooni, Bombay,

anything wrong. Where then lies the harm? The next verse to which objection is taken, is:—

विद्या नसे ज्या पुरुषास कांहीं ॥ विचार निती तिळमात्र नाहीं ॥
अशा नरा काय अहो हिणावें ॥ पशूमध्यें सय तया गणावें ॥

This is interpreted in two different ways by the author. The first meaning, however, he sets aside. As to the second, he says, it is not fit to be taught to children, its meaning being:—"One who has no *Vidya* (knowledge) and is neither considerate nor moral (in the broadest sense of the term), should not be styled as *Aho* (you) but as *Aray* (thou) and reckoned among beasts." We think, however, that the word *Aho* is not correctly rendered. It does not refer to the man "without learning," &c., &c., since there is no such word as *Aray* (अरे) in the verse to point the distinction as shown by the translator, and that it rather refers to the reader, or the person to whom the lines are made to refer. What the poet says is:—"Oh! You (addressing his readers)! What shall we call a man without learning, morals and consideration! Surely he ought to be classed with the brutes." The exception taken by the critic thus falls to the ground, for there is no direct insult implied in the above application. The student is not advised to *insult* the man by calling him "*thou*," but to avoid him rather, as one below the rank of average humanity. And we leave it to our readers to decide whether the advice to avoid a man without learning, *morals and consideration* (mark the italicized portion) is justifiable or not. The third verse, found fault with, is from the third book:—

नाम रूप हें तूजला नसे ॥ स्व वंतुला मुखें वर्णवे कसें ॥
आदि अंत ना मध्यही तुला ॥ तूंच दाविशी मार्ग आपुला ॥

In this poem, in talking of what is loosely termed God, the poet says:—"Thou who hast no beginning, no end, hast no middle." Our author is shocked at such a conception. The word *middle* has upset his ideas! We would however humbly enquire if an infinite something (and it *must be infinite* if it has no beginning and no end), according to Geometry, is divisible? If it is *indivisible*, it can have *no* middle. We beg to suggest to our learned author that if the Marathi poems under review are not meant to be taught only in sectarian, and purely theistic schools but are used in colleges where there may be as many Vedantins as Hindus of other denominations, and the term being perfectly applicable to Parabrahm, it has nothing either disrespectful or offensive in it; hence that it is quite fit to be taught to children. We might go on in this wise, and take exception to nearly every objection of the critic of the pamphlet before us; but we regret having neither the space nor time for it. The instances, however, here given are, we believe, sufficient to prove to the impartial reader that the fault lies more with the intolerance of the teacher, than the poems under his review. Mr. Benjamin tells us that these difficulties were not only experienced by himself, while a teacher in a Government School, but that they are complained of still, by many of his colleagues. If that be really the case, we are at one with him in advocating the elimination of all such verses from Government text-books, rather than see a false interpretation placed upon them. If no one can be found to enter into the true spirit of the poet's meaning and expound the real significance of his ethical stanzas for the instruction of the students, it is far better for all parties to be without them than to have erroneous ideas inculcated, and impressed upon young minds incapable of forming an independent judgment. The work before us has at the same time its objectionable feature in other poems left unmentioned by the critic. Some of them are positively indecent; such, for instance, as the description of Damayanti, a conversation between Rama and Sita when meeting alone in a forest, and going over their past days of bliss. Such descriptions of marital relations are not precisely the scenes to be impressed upon plastic and undeveloped minds. No language is too strong to condemn the disgraceful carelessness of the tutors who have permitted for years such reading to be left in the hands of their pupils without a protest. In this instance the *Marathi*-reading community is certainly under a grateful obligation to Mr. Benjamin for initiating this movement and laying a just complaint before the educational authorities. We also concur in his opinion that the poems relating to the struggle between Bheema and Duryodhana ought to be expunged from the school-texts, although my reasons are quite different from those advanced by the critic. Taking exception but to the dead-letter sense, he only deprecates an exhibition of cruel and brutal feelings between two cousins. Unfortunately, however, our *Puranas* are generally abused by "learned" critics without a proper understanding of the *inner* sense and the morality to be conveyed. If our readers will turn to the back pages of this Magazine, they will find the real meaning of the allegory of the war between the *Pandavas and* the *Kauravas*. If the former represent the higher (or spiritual) part of man and the latter the earthly (sensual), and if *Krishna* (the only manifested deity, the *Logos* in each man's heart) is spoken of as being the adviser of the former in conquering and killing the latter, where then, we ask, is the "disgusting brutality" fathered upon that most sublime of poems, the *Bhagavat Gita*? We are not, however, at present concerned with metaphysics or philosophy. And, as we are agreed that the poems complained of should not be taught to children promiscuously, since on the one hand the teachers themselves are as yet unable to realize the profound significance and the philosophical spirit of some of them, and that, on the other, there are some really indecent stanzas among them, we conclude our somewhat lengthy review of Mr. Benjamin's criticism with a hope that the proper authorities will lend an ear to his just complaint. We beg at the same time our learned author's pardon for dwelling at length upon the points of disagreement between him and ourself, since the necessitics of the case demanded the present action. On the whole, the book supplies a deficiency which was long being felt; and every credit is due to Mr. Benjamin for interesting himself in the welfare of a people who are not of his race. We would recommend it to every person who has a real and an earnest desire to improve the educational standard of Marathi children. As a Maratha we sincerely thank the erudite author for his advocacy in behalf of our children.

D. K. M.

THE LAWN-TENNIS SCHOOL OF CRITICS.

Those intellectual prodigies of the Lawn-Tennis clubs—Anakim among critics—who swallow the story of Balaam's speaking "she-ass" but cannot believe in the Reincarnation of her "soul" agreeably to Pythagoras nor even to Allan Kardec's doctrine, may be made less incredulous by reading further on the choice bits in the "Ooty Chronicle" of the *Madras Times* of September 7th. One might suspect from its delicate wit that Sydney Smith is reborn and lurks somewhere among the Eucalyptic Sholas of the "Blue Hills." Of course, the numerous *lapsus lingua et calami* of the chronicler and his airy conceits must be caused by a too long sojourn on the mountain tops. On some ill-balanced natures a rarefied atmosphere, while expanding their lungs, has the effect of contracting their brains. To such meteorological phenomenon, have we probably to attribute the correspondent's assertion that Colonel Olcott "bitterly" complained of the gymkhana sports which made him change the date of his lecture; as also the charming remarks with regard to a made-up story of "broken china", "General Blank", "spirits from the vasty deep", and possible "Kleptomaniacs" in the Theosophical Society. "We do not know—" queries this newspaper prodigy—"what fees are charged...for such surprising skill in the art of repairing China ware." None at all, we hasten to assure him. Whether a soup-tureen or an entire dinner service makes no difference, and we would not charge even the miserable price in pice and annas paid for every line of such witty gossip as his. Moreover the "Ooty Chronicler" may be glad to hear, that besides China ware, the Theosophical Society undertakes sometimes to mend cracked and damaged brains, by injecting them thoroughly with a saturated solution of common sense, cleansing them of dusty and stale notions of bigotry and prejudice and by thoroughly ventilating the musty premises. Nor need he feel alarmed or take the trouble of suggesting new amendments in our Rules, namely, "a regulation excluding pick-pockets from membership." The genial wit of the Nilgiris should know that our Society does not recruit its members in the favourite resorts of the Salvationists—"the dens and ditches of the outscum of the great cities." And, since it refuses admission to waifs rescued from the "Citadels of Apollyon," and does not employ Theosophical nautches in the persons of "tambourine lasses"—even though promoted to be "golden harp lasses"—there is no cause to fear that a *pickpocket* whether "converted" or unregenerate, will be taught how to improve the resources of his art by acquiring proficiency in Occult Sciences.

However meagre the production of the "Ooty" chronicler, still, as it is an original one, and as good as could have been expected from that source, and that it exhibits no great malice we reproduce it with pleasure—to show the "inferior race" what

passes with the "superior" one as witty criticism upon Aryan philosophy and science. An original production is always more respectable than borrowed blackguardism, such as an article just copied into the *Bombay Gazette* from a sensational third class New York daily. In the latter the Editor of the *Theosophist* is described as "ONE OF THE MOST IGNORANT AND BLASPHEMOUS CHARLATANS OF THE AGE—viz., Mme. Blavatsky" and the Theosophical Society as the biggest fraud of its kind ever gotten up.,' As one of Punch's "self-made" millionaires is made to say when his father's absence from his evening party was remarked, "We must draw the line somewhere,"—we have an impression that this would be as good a place to draw our line as we shall ever have. At first it was hard to realize that such a blackguardly and uncalled for attack should find its way in a respectable journal. But since we learned that the Editor of the *Bombay Gazette* whom we have always known and regarded as a thorough gentleman was at Simla, we wondered no more. Not every *sub* and acting Editor is a gentleman; and we know of more than one in India quite ready to treat his subscribers to such *witticisms* (whether original or borrowed) in the style of those direct from Hungerford fish market.

Another philosopher of the "Lawn Tennis" calibre furnishes a paragraph to the *Poona Observer* of the 11th September about the recovery of some stolen property by a native shopkeeper through a simple form of ceremonial magic. He "suggests that the Government of India might do worse than engage Colonel Olcott to instruct the Police in his particular 'ism' or 'doxy.' The force would then be the terror of thieves. It *would*—undoubtedly, and of persons like himself also: for Colonel Olcott's method when well studied detects a ninny at sight. But take this para full of such happy *repartees*—out of its harmonious journalistic frame and put it into another and one sees at once the mighty mentality and cultured taste required to cut and set so rare a literary gem. This is the Article:—

OOTY CHRONICLE.

Wednesday, September 5, 1883.

COLONEL OLCOTT duly delivered his lectures on Wednesday and Friday last at the hours notified, to a large and distinguished audience in the Breeks' Memorial School. Much disappointment was felt at the entertainment, as people were credulous enough to imagine that the Colonel would illustrate and emphasise his discourse with some supernatural feats, instead of confining himself to vague assertions of the occult power of Theosophists and their ability to see, hear, and do things denied to ordinary mortals. People would require to be endowed with a very large amount of credulity—indeed to accept without reserve the assurances of the lecturer on this head. Looking through a stone wall and discovering what was going on in the next room was a mere *bagatelle* to the gallant Colonel; so he assured his audience. He knew intimately, he declared, the exact contents of the wardrobes and dressing cases of all present, at which we observed some elaborately got-up ladies of a certain age shudder violently. He could tell at that moment what was going on at Timbuctoo or even Hades, the Colonel continued, and any one present who didn't believe that he had the power of knowing every thing that occurred on the earth, or under it either, was an unmitigated fool. This last dictum had its due effect on the audience, for, as no one likes to be taken for a fool, every one present, ourselves included, tried to look as if they believed implicitiy every word the lecturer utterred. The Colonel repelled the insinuation which he alleged had been made against him to the effect that he was hostile to the Christian religion, and magnanimously observed that he thought Christians had as good a chance of being saved as he himself, whereupon we noticed a clerical-looking gentleman in the audience give expression to his horror by an ejaculation. The lecturer bitterly commented on the fact that, owing to the Gymkhana sports being announced for Saturday, he had changed the date of his lecture from that day to Friday, and treated with silent contempt a query from an irresponsible individual who had the temerity to enquire how it was that, with his marvellous occult powers, the Colonel did not postpone the sports *willy-nilly* to a day that would better suit his convenience. Having expressed his conviction that the inane idiots who could fix or even think of Gymkhana sports on the same day as his lecture was to come off, were unspeakably beneath contempt, the lecture concluded his discourse by passing round a book in which hieroglyphics and marvellous figures with horns and tails were depicted, and darkly hinted that he knew more about these than he would care to tell.

A CORRESPONDENT writes to know if we are to attribute the fact of our library being deluged with Theosophical works to the circumstance that all the members of the library committee appear beaten with the Theosophical mania? *Apropos* of this, here is the latest local canard regarding the powers of the Theosophists. A lady had the misfortune to break a rare ornamented plate of *Sevres* China, which was prized the more owing to its being an heirloom. While she was picking up the pieces and bemoaning her loss, General Blank entered and bade her be of good cheer, for, said he, I will lay the matter before the Theosophists, and they will make your much-prized plate whole again. Paying no attention to this assurance, the lady locked up the broken pieces in her cabinet which adjoined her bed. During the night mysterious noises issued from the cabinet, and the pieces of severed *Sevres* appeared to be holding high revel, judging from the jingling, clashing sound which was heard issuing from the receptacle in which they had been locked. Filled with curiosity, the lady opened the case on the following morning, and lo! there was his *Sevres* plate without a crack or flaw, and as sound as if it had never been broken! Whether General Blank and Co. had introduced themselves through the key-hole of the cabinet or not, or had summoned a familiar spirit from the "vasty deep" to their assistance, does not appear; but the fact remains that the job was well done, and a new branch of industry has been started by the Thoesophists in which the usual appliances of trade are not needed. People with broken China need not trouble to send their damaged ware up here. They have only to acquaint the Theosophists of the breakage, and an invisible emissary will be at once despatched to put things to rights. We do not know what fees are charged, or if it is necessary to be a believer in order to benefit by the services of the obliging spirits who manifest such suprising skill in the art of repairing China ware but we understand that carnivorous bipeds who eat meat are an abomination in the sight of Theosophists, and only vegetarians are looked on with favour. Under these circumstances, it is not surprising that the prices of vegetables have risen in the market since the arrival of Colonel Olcott and Company. From the above episode the serious reflection arises that, as it appears such a trifling matter for a Theosophist to induct himself through a key-hole, or send his familiar spirit to achieve the feat, are we not entirely at the mercy of any member of the creed who may develop annexing proclivities? We therefore beg to suggest that the Society amend its rules in the interests of the general comunity, and pass a regulation excluding pick-pockets from membership.

On its present broad and liberal basis, we believe that any one can join Theosophist organisation, provided he can muster up a guinea as entrance fee, and it is positively appalling to contemplate the loss the general public would suffer if a kleptomaniac were inadvertently admitted into the guild....."

A REMARKABLE DISCOVERY.

A NEW ISLAND APPEARS IN THE ATLANTIC—CURIOUS REMAINS.

Yesterday the British steamship *Jesmond*, Captain Robson, arrived at this port from Messina with a cargo of fruit. He says that when about two hundred miles to the westward of Madeari his attention was called to the irregular appearance of the sea. The water had a dark, muddy look, and was covered with dead fish as far as the eye could reach. They were of several species, among them being noticed mullet, cod and bass. Soon after entering this field of dead fish he observed a faint smoke on the horizon nearly ahead, on the course of the vessel. Early next morning the Captain was awakened by the second officer, and informed that land had been sighted in the course of the steamer. He was greatly surprised at this information, knowing that there was no land in this part of the Atlantic. Upon going on deck, however, he found that the report was correct. The dim outlines of an island, broken by mountain peaks, were visible even without use of the glass. Above it hung a cloud of smoke. The water was more turbid than on the previous day, and the shoal of dead fish thicker. Captain Robson deemed it advisable to take soundings, not expecting, however, to get bottom, as the charts show a depth of from 2,000 to 3,000 fathoms in that portion of the Atlantic. For some time the sounding was without result, but suddenly the line brought bottom at fifty fathoms. When about four leagues distant from the island the *Jesmond* came to an anchor in seven fathoms of water. The island was located 28 degrees 40 minutes west, 25 degrees north. Captain Robson determined to make an observation of the strange, and the yawl was lowered, and the captain and one of his officers were rowed to the island. A landing was effected on the low coast of the western border, where a convenient harbor was found for the yawl. The captain and several of the crew, with some difficulty, ascended the declivity.

The promontory seemed several miles in length, and joined an extensive tableau, which sloped gently back to a chain of mountains at great distance off, from which rose light columns of smoke. The surface of the ground was covered with pumice stone and volcanic debris, and entirely devoid of vegetation. It was a desolate scene, where not a single living thing was to be perceived. The captain and his companions started on a tour inland, but soon found their progress impeded by yawning chasms. It was therefore determined to return to the beach and inspect the island from that side. While examining the base of the cliff where the rock was fractured and twisted, as if by some tremendous convulsion, and disclosed a bed of breccia, a surprising discovery was made

by one of the sailors. On thrusting a prong of a boat-hook into the loosened mass of gravel, he disclosed a stone arrow-head. Excited by this incident, the search was continued, and other articles of stone were discovered. A large excavation was made, and it was ascertained that the opening led between the crumbling remains of what must have been massive walls. A number of articles were exhumed, such as bronze swords, rings, hammers, carvings of heads and figures of birds and animals, and two vases or jars with fragments of bone, and one cranium almost entire. The most singular thing brought to view was what appeared to be a mummy, contained in a stone case. It was incrusted with volcanic deposits so as to be scarcely distinguished from the rock itself. Much difficulty was experienced in dislodging the sarcophagus, which was finally taken out whole and, with the fossils, transported to the steamer.

Captain Robson would have continued this investigation, but as the aspect of the weather became less favorable, and he could not afford to spend more time at the island, he sailed for this port. He considers that the new island was raised from the sea by volcanic action, and that the fish were killed by the poisonous gases from the volcano. The captain thinks that the new land is a section of the immense ridge known to exist in the Atlantic, and of which the Azores and the Canaries are a part. He took pleasure in exhibiting the fossils and curious articles of which he was the fortunate finder. The carved heads are in the Egyptian style of sculpturing, being distinguished by the veil or hood which characterizes Egyptian figures. The urns and vases are spherical, with large mouths, and upon them may be discerned inscriptions in hieroglyphics. The edges of the axes and arrow or spear-heads are blunted and jagged. The sword is a straight weapon of bronze, with a cross hilt.

"This is the mummy," remarked the captain, pointing to what the reporter had taken to be a long block of stone. Scrutinizing closely the lidless case, the outlines of a human figure could be traced through the coating of scoriæ and pumice. It will require careful handling to remove the coating. Captain Robson proposes to present the relics to the British Museum at London, upon his return to Liverpool.—*N. O. Picayune.*

Important, certainly—if true (?),—*Ed*

A PICTURE IN THE HEART OF AN OAK.

A correspondent of the Waterbury (Conn.) *American*, writing from Water Town, says that Mr. Benjamin Markin, of that town, in splitting a log of black oak, observed a picture on the smooth grain in the heart of the tree. It is a landscape, or rather a clump of trees, with trunk and branches and twigs as clearly defined as though drawn with ink or photographed by the sun's rays. The trees form a picture about four inches square, showing like the open leaf of a book, and the same on the opposite page. Mr. Marvin says it is a pretty good portraiture of the clump of trees which he felled, the picture appearing in the heart of the largest one.—*The Scientific American.*

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Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom have to do with financial matters, and both of whom are often for months absent from Head-quarters.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 5. No. 1. MADRAS, OCTOBER, 1883. No. 49.

PAYING THE WAY.

THE late Artemus Ward, a famous American humorist, wishing to prove his effusive patriotism during the late Civil War, said that he was ready to send all his wife's relatives to the army! Some of the liberal advisers and critics of the Theosophical Society seem moved by a like liberal sentiment. Ever since the Society had its current expenses to pay and fixed an entrance fee of Rs. 10 to defray them, these sensitive natures have felt too, too keenly, the false position in which this step was placing it! They were willing—quite too much so—that the inlucky Founders should pay its charges, to the sacrifice of their last garment, if they could not do it by Magic; but an entrance fee—fie! Though every other Society in the world does the same—unless endowed with an interest bearing Permanent Fund, or receiving voluntary subscriptions to the extent of its needs—that does not alter the case. Nor does it, if the objector himself is proved to be paying without murmur his Rs. 75 per annum in the Bombay, or his "entrance donation" of Rs. 10 and "annual subscription" of Rs. 40 in the Madras, Branch of the Royal Asiatic Society; or his Rs. 28 per annum in the Madras Agricultural and Horticultural Society; or his life membership fee of ten guineas in either of the Bible, Tract, Religious Knowledge, Missions, S. P. G., or Temperance societies; or his entrance and large annual fees in a lodge of free masons; or in any other body for the carrying on of organised work of a philanthropic character the world over. They are, of course, expected to pay their reckonings out of their annual income, but with the Ishmaels of Theosophy it is quite a different affair. If they chose to dig their Society out of the Aryan *tumulus* for the good of humanity, certainly they ought to pay for the privilege. They pretend to be philanthropists; let them purchase the luxury, and not for a moment think of their poor relations, their personal wants, or the books, instruments, furniture, or clothing that the money might buy; for philanthrophists have no occasion for such luxuries: their reward is in the satisfaction of conscience, the doing of duty! How serene the brows of some of our own Theosophists in times past, when they have told their humble servants, the Founders, that really it would be better not to charge any Entrance Fee! More than once (and our latest experience dates but from a fortnight back) this has been said by persons who were far richer than the culprits addressed, yet had never offered to give one rupee towards the Society's expenses. They were very liberal with advice but very parsimonious with their cash. If it had been a question of paying salaries to the Founders, or even to subordinate officers, it might have been different. But, since there has never been a rupee paid to any one of the secretaries, most of whom have sacrificed and renounced for ever all worldly goods and yet have to be fed and clothed, nor to any one connected with the management, from the beginning, for his or her services, nor any expectation of its ever being done—it *has* seemed that the remark, *under the circumstances of the advisers' pecuniary relation to the Society*, was a superfluous donation! If a computation were made of the aggregate wealth of our members, the sum total of their incomes alone would mount into the millions of pounds sterling. An infinitessimal percentage upon that by way of a voluntary tax would, in a single year, create an endowment whose interest would make the Society independent of all Entrance-fees, and they might be dispensed with. That tax, voluntary or involuntary, the Founders will never call for; if it is to be done at all, it must be by others. For so long as they have a rupee of income, if the Society, the child of their souls, needs it for its current expenses it shall have it and thrice welcome. Probably a day may come when such sacrifices will no longer be demanded. Its income *may* be approaching the point of self-support; but at present, it is not so. A movement was inaugurated by some of the brethren of Madras to pay for the Adyar Head-quarters, make the needed repairs, erect some *ashrums* to accommodate caste visitors, pay for furniture, etc. etc. The Founders headed the list with a cash donation of Rs. 500, highly approving of the project—although they expect to have to advance above Rs. 5,000 this year besides. Well, out of Rs. 8,500 (all necessary repairs excluded) hitherto, only Rs. 3,200 are paid. The sacred fire of devotion and enthusiasm that burned so brightly at the beginning has flickered away, and the probable consequences are that we will have to pay the rest ourselves. When the Society is placed in a home of its own—like every other respectable body, of whatsoever kind—and rent-paying is stopped, there will be one drain the less upon our private resources. If the day of relief were a little nearer, we should not have said one word upon the subject. And, but for the gratuitous remarks heretofore made by colleagues inside the Society who ought to have had the delicacy to withhold them unless they knew of some other means of paying the honest expenses, we should not have noticed certain malicious slurs in Anglo-Indian journals about the poor little initiation fee which, in contrast with the like charges in other organisations, especially with their often heavy annual dues, to which there is no parallel in our Society—is small enough in all conscience. Nor are we ever likely to claim merit for the practice, from the first followed by us, of paying out of our own pockets the fees of Pandits and other poor scholars, who have loved our cause, but been unable to give that practical proof of their interest in its work.

THE GOVERNMENT AND THEOSOPHY.

From

COLONEL HENRY S. OLCOTT,
President of the Theosophical Society,

To

THE HONORABLE E. F. WEBSTER,
Chief Secretary to the Government of Madras.

SIR,—I have the honor to address you on behalf of the Theosophical Society, of which I am President, and the objects of whose organization are as follow:—

I. (*a*) To promote the feeling of mutual tolerance and kindness between people of different races and religions;

(*b*) To encourage the study of the philosophies, religions and science of the ancients, particularly of the Aryans;

(*c*) To aid scientific research into the higher nature and powers of man.

II. These are our only corporate aspirations and, since the year 1875—when the Society was founded at New York—they have been openly declared and publicly defended. With them we have exclusively occupied ourselves, and have most strenuously refused to meddle with Politics or to advocate any creed to the exclusion of others.

III. The principal seat of the Society's operations was transferred from New York to India in February 1879 for the greater convenience of our purely Oriental researches; and in December 1882, was moved from Bombay to Madras for a like reason.

IV. The Society was, in the first instance, an open body; but it was found in practice that the successful prosecution of psychical experiments, in the progress of which the most private thoughts and aspirations of our common nature had to be expressed, demanded a more confidential relation between members. The principle of secrecy, identical with that of Free Masonry and Odd Fellowship, and with the same landable motive, was therefore adopted as early as the second year of the Society's existence.

V. Our work being thus cut off from public view, many ladies and gentlemen of good position socially, joined us, both in America and Europe—where branches after awhile sprang up. But coincidently with our coming to India this private relation between ourselves, and the great favour which our endeavours to revive Aryan learning excited among Hindus, caused a suspicion—to the last degree unjust and unfounded—that we might have under the mask of philosophical study some political design. Accordingly, the Government of India, at the instance of Her Majesty's Home Government, caused us to be watched both at Bombay, our residence, and while travelling over India.

There being nothing whatever to discover of the nature apprehended, the expense and trouble lavished upon us, only ended in proving our blamelessness of motive and conduct. For sufficient proof of which I would respectfully invite attention to the enclosed letter [No. 1025 E. G., dated Simla, the 2nd October 1880] from the Secretary to Government in the Foreign Department to myself—which I transmit in the original, with request for its return. It is therein remarked that "the Government of India has no desire to subject you (ourselves) to any inconvenience during your (our) stay in the country," and "so long as the Members of the Society confine themselves to the prosecution of philosophical and scientific studies, wholly unconnected with politics * * * they need apprehend no annoyance, &c. &c."

VI. The above decision is in strict accordance with the oft-declared policy of Her Most Gracious Majesty's Asiatic relations with subjugated peoples, to maintain strict neutrality in all matters involving religious enquiry or belief. And, having ever faithfully observed the laws and respected the established regulations of Government, in India as everywhere else throughout the world where our Society has Branches—we are entitled to protection and demand it as our right.

VII. Entire freedom from annoyance and molestation we have not enjoyed in the Madras Presidency. In various quarters a certain pressure, none the less menacing because unofficial, has been put upon Hindu subordinates to prevent their taking active interest in our work. Though the vindication of the wisdom, virtues and spiritual achievements of their ancestors was involved, they have been made to feel that they could no be Theosophists without losing the good will of their superiors, possibly their chances of promotion. Timid by nature, the subordinates have in many—though, to the honour of true manhood, be it said not all—instances, sacrificed their feelings to this petty tyranny. But despite all opposition, whether of sectarian bigotry or other kinds, the Society has so rapidly increased that it has already founded twenty Branches within the Madras Presidency. An impartial inquiry among our members will show that the influence upon the natives is excellent: improving their moral tone, making them more religious, more self-reliant, and more tractable as subjects. Should the Government of Madras care to test the truth of this assertion, I shall most gladly furnish every needed facility.

VIII. In view of the above facts, what I respectfully ask is that the Government will make it understood that, so long as the Theosophical Society shall keep to its declared field of activity, an absolute neutrality shall be observed towards it by officials throughout the Presidency. And especially forbid that the fact of membership or non-membership shall even be considered in determining the claims of any employé, English or Native, to official favour.

I have the honour to be,
Sir,
Your most obedient Servant,
H. S. OLCOTT,
President Theosophical Society.

PUBLIC DEPARTMENT.

PROCEEDINGS OF THE MADRAS GOVERNMENT.

READ the following letter from Colonel H. S. OLCOTT, President, Theosophical Society, dated 7th September, 1883; (1) stating the objects of the Society: (2) transmitting a letter addressed to him by the Government of India, Foreign Department, of 2nd October 1880, promising the members of the Society freedom from all annoyance so long as they confine themselves to the prosecution of philosophical and scientific studies, wholly unconnected with politics: (3) complaining that in various quarters of the Madras Presidency some native subordinates have been made to feel that they cannot join the Society without losing the good-will of their official superiors.

ORDER.

13th September 1883, *No.* 1798.

Colonel Olcott may be assured that this Government *will strictly follow the lines that have been laid down by the Government of India* in their letter to his address. In regard to the complaint he has preferred, they observe that it is of a general nature only, no specific instances being mentioned, and His Excellency the Governor in Council need only say that he would *highly disapprove any interference with the religious or philosophical ideas* of any section of the population.

[True Extract.]

(Signed) FORSTER WEBSTER,
Ag. Chief Secretary.

To COLONEL H. S. OLCOTT,
President, Theosophical Society.

THE TWO FOUNDERS AT COIMBATORE.

COLONEL OLCOTT, who was invited to visit this town on his way from Ooty to Pondichery, arrived at the Coimbatore Railway Station on the 10th Instant at 2·30 P. M. with the mail train from Mettapoliam.

It was a peculiar blessing to Coimbatore that the author of that admirable work "Isis Unveiled" accompanied him to spend a few days with us.

It being Sunday, all the leading gentlemen of the town were on the Railway platform to do honor to their adopted brother and sister.

The distinguished Theosophists drove to the bungalow prepared for their reception, followed by a long array of carriages.

An English address was read there, and Tamil poems composed for the occasion were recited. Beautiful and magnificent garlands made of the ruby-like seeds of pomegranates, the like of which they had not seen before, as it appeared from their admiration of them, were then thrown round their necks. The day's proceedings were then brought to a close by an eloquent and touching though short speech from Colonel Olcott, thanking the native community for the kindness and brotherly love shown to him and to his colleague.

It was a lovely scene to behold Madame Blavatsky, though all the while suffering from fever of a very violent nature discussing from about 3-30 P. M. to 10 P. M., Theosophical questions with Yogis that came from Palghaut only to pay their respects to her and to get their doubts cleared, and with Sanscrit Pundits. When some friends who were very anxious about her health requested her to go into her apartment and take rest, she replied in a true Oriental fashion, "I must be master ever my body and not my body over me."

On the evening of the 17th Colonel Olcott delivered a lecture on Theosophy to a very large and appreciative audience. The learned lecturer dwelt at length on the importance of a knowledge of mesmerism to the right understanding of the religions of the past. He exhorted the Hindus to dive deep into the religious truths enunciated by their glorious forefathers, and to make the torch of Indian Philosophy shine, by united efforts, as bright in this ancient land of India, as in days of yore, and not to be hankering after Western positivistic philosophers. College youths idolize them simply because no Hindu, now-a-days, is found to unravel satisfactorily the grand truths of life and death lying hidden in the apparently silly and absurd allegories in which it was the custom of all Orientals to clothe these truths, (it being impossible to popularise occult truths forcibly otherwise).

The next morning he delivered another lecture to the Tamil speaking population, which was very happily translated by M. R. Ry. Vengu Ayer Avergal, a pleader of Calicut. After the lecture was over, he returned to his bungalow, where the sick were awaiting his arrival to be cured by touch.

The President Founder felt that he would not be able to treat successfully, as he was very much exhausted from his hard work on the Southern Circuit. He therefore wanted to instruct one or two local doctors in the art of healing by touch. He selected some cases and showed to two dressers of this place how to proceed with particular diseases.

Notwithstanding his exhaustion at the time, some were immediately cured and others, who were suffering from chronic diseases that could only be cured by repeated sittings, obtained such temporary relief as to show that they might be cured by mesmerism.

Some ignorant people who were under the absurd impression that the Colonel was some deity or one gifted with divine powers, and who therefore thought that their disease would vanish in a trice at a single glance of Col. Olcott, were sadly disappointed. They ran mad, and of course are circulating false reports about the Theosophists. But time will correct their mistakes.

On the 19th by the mail train Col. Olcott and Madame Blavatsky started for Pondichery, wherefrom they had received an invitation.

T. M. SUNDARAM PILLAY B. A,

COIMBATORE, 25*th September* 1883.

THE FOUNDERS AT PONDICHÉRY.

ON the 20th September, after travelling day and night without stopping, the Founders reached the charming French station of Pondichéry. Mr. Chanemonga Velayouda Modeliar, a Member of the Provincial Council (*Conseiller* General), and some other gentlemen of respectability, met them at Villipooram, some 23 miles up the railway, and escorted them to their place of destination. At the Pondichéry platform a great crowd had assembled to greet the guests. No sooner had the train stopped than the visitors were greeted with the National British anthem. The fine Military band of the Governor played them first to their carriage, and then through the street to the house, when the Hymn of "God Save the Queen," was followed by the War-like "Marseillaise" of the French Republic. A regular procession was organised of the carriages of the native gentry, and moved slowly through the town to a spacious mansion by the sea-shore which had been fitted up for their occupancy. The Councillor General here placed garlands about their necks, and read an address in French, to which Col. Olcott, for himself and his colleague, replied in the same language. The usual presentations were then made, and the house was full of visitors until a late hour of the evening. On the following day the President-Founder paid ceremonial visits to H. E. the Governor, His Honor the Mayor; and other principal officials; being received by each and all with the suavity which is so natural to educated French gentlemen. At 5 P. M. he lectured on "Theosophy as a support to true Religion." The Honorable M. Guerre, the Mayor, had kindly agreed to serve as Interpreter for the occasion, but finally felt obliged to decline as he doubted his capacity to render so high and thoughtful a discourse, as this seemed likely to be, from English into French. Another French gentleman then undertook the duty, but broke down after a few attempts. Then two native gentlemen tried in turn to interpret into Tamil, but both failed. Finally, as a

last desperate resource, and at the urgent request of his audience, Col. Olcott continued his lecture in French, speaking for an hour and going over the whole scientific and religious ground. This was certainly a remarkable instance of available memory, for although very familiar with the language as printed or written, he had never before attempted such a bold experiment as to lecture in a foreign tongue, without the smallest previous preparation and even extempore. The President reports the curious fact that the very moment after he had decided to go on in French, and had thought how the interests of the Society were involved, he felt the "psychic current" of his Guru and thenceforward was not in the smallest degree embarrassed, but went on as though he had spoken French all his life.

On the 22nd ultimo he mesmerically treated some patients, and in the evening a new Branch entitled "La Societie Theosophique de Pondichéry" was organised. M. Tandar Sandirapoulle was chosen President, M. Morougappa Modeliar Secretary.

On Sunday the Founders left the pleasant town, and the same evening arrived at Madras. A translation of the welcome address of the Councillor General is as follows :—

"MADAM AND SIR,—"Welcome in this, our dear city. You stand now in the presence of an intelligent people who realize thoroughly well all the grandeur of the sublime mission entrusted to you by Providence—a mission in the ancient days of our forefathers, which was that of our venerated saints—the Maharishis. Indeed, as many of us already know, Theosophy is a science that can alone enlighten man with regard to the true condition of his existence here, and hereafter, and give him an exact idea of human nature and its superiority over that of all other living creatures, by placing it in direct communication with the one over-soul—Divine spirit.

This holy mission you have now come to accomplish, in the fulness of your generous philanthropy, in a part of India where you could count even before your arrival numerous adherents. Inspired with a sense of the benefits produced by your Society in other parts of the mother country, and the great services rendered by you to the cause of humanity, they all ardently desire to place themselves under the civilizing banner of the Theosophical Society.

Feel assured, Madam and Sir, that our faithful and filial attachment is pledged to you henceforward for ever; and that henceforth we will strive to the best of our ability to justify the confidence you have placed in us by trying to deserve well of the Society.

Meanwhile, we beg you to accept once more the assurance of our respectful devotion and gratitude."

THE BRITISH THEOSOPHICAL SOCIETY.

[WE regret that the following account of our London Branch, which appeared in *Light* of July 28, was till now crowded off, for want of space, although, as our readers are aware, we have been giving more pages than promised.—*Manager Theos.*]

NOTES BY THE WAY.

Contributed by "M. A. (Oxon)."

On Thursday, the 17th, the London Theosophists held a conversazione at Prince's Hall, Piccadilly. Invitations were issued to meet Mr. Sinnett. Some 270 assembled, and among them were many faces well known in society, and not a few men of letters and science whose judgment and opinion the world is accustomed to treat with deference. The company would be described in the language of the ordinary reporter as at once fashionable and influential. During the evening the President of the London Lodge delivered an introductory address which dealt generally with the pretensions of Theosophy, and its attitude towards the religions of the day. It was forcibly pointed out that as a religion Theosophy found nothing in the theologies of the hour that barred its acceptance. The speaker, a Catholic Christian, was in intimate accord with the author of Esoteric Buddhism, though they had drawn their inspiration from two such apparently divergent sources.

But the feature of the evening was an address from Mr. Sinnett, in the course of which he stated with his usual force and clearness the position of the Theosophical Society. Before attempting an outline of what he put forward, I may remark that the publication of his book, and, in no less degree, the large gathering that he addressed, as well as the speech which he then delivered, mark a new departure in the history of Theosophy in London. So long as the Society was one of students, attracted by a common taste, and perhaps bound together by a common hope that some light would eventually dawn on the faithful from the source of light and truth—the East, the world had little or nothing to do with the Theosophists. Even Spiritualists had no necessary concern with them except in so far as it was necessary to vindicate their own belief from assault, or desirable to comprehend a philosophy which so nearly touched their own interests. But now that the veil of secresy has been to a considerable extent cast aside the world and the Spiritualists are bound to consider the claims made on behalf of Theosophy.

What may be the answer of the various types of mind to which Mr. Sinnett addressed himself on Thursday last, I did not know. Possibly I should not be far wrong if I were to say that many would go away bewildered with a feeling that there are antecedent points of difficulty to be settled, before examining the superstructure so skilfully raised on a basis that has not yet been submitted to a sufficient examination. And it requires a more exhaustive study of the scheme of thought expounded in Mr. Sinnett's volume, and stated more popularly in his recent addresses at the Prince's Hall, and at various fashionable assemblies in London drawing-rooms, before I, for one, should like to commit myself to a statement of what unquestionably appears on the surface to be the irreconcilability of Theosophical and Spiritualistic belief. I do not know whether the doctrines that antagonise each other are, in the language of theology, cardinal and to be held *de fide*, I hope not: for if it be so then the knowledge of the Spiritualist is at variance with the truth as propounded by the Theosophist. No doubt it is on the great questions of spirit communion that the battle will rage most fiercely. It is that which seems to me to be so utterly beyond accommodation. But this is a question far too wide and imperial in its import to be discussed with imperfect knowledge and with the insufficient space at my disposal. It is one to which it will be incumbent on me to recur. Meantime I return to Mr. Sinnett's address, of which I present a brief epitome

He commenced with some words in explanation of the attitude in which the Theosophical Society stood towards the work in which it is engaged, and the adepts in India with which it is connected. To make these relations intelligible he entered, in the first instance, into an account of the objects with which occult devotees in the East pursued adeptship, and the nature of their achievement if they attained it. The purpose they sought arose out of their comprehension, in the first place, of that great scheme of human evolution set forth recently in Mr. Sinnett's book on "Esoteric Buddhism." For all mankind at this present stage of the evolutionary process, or for the vast majority, the exceptions so far hardly requiring to be taken into account in a broad, general sketch of the position, there was a certain sort of spiritual future awaiting each Ego at death. And this spiritual future might easily be one of great and elevated enjoyment. But the pursuer of adeptship aimed at something more than elvated enjoyment in the spiritual state; he aimed at great developments of knowledge concerning Nature, and at perpetuity of existence, even beyond that very remote period in future evolution up to which the majority of mankind might gradually drift.

Nature would not grant perpetuity of existence which itself was only compatible with very advanced and enlarged knowledge, to any Ego, however good and virtuous, as a reward for mere goodness. The natural reward of goodness was happiness in the spiritual state,—a happiness, the duration of which might enormously transcend the brief periods of objective existence in which it might have been earned, but which in the progress of ages would come to an end by the exhaustion of the causes which had produced it. The only way to get on in the evolutionary process beyond the stage to which goodness could carry the Ego was to develope supreme spiritual wisdom or knowledge, and that was the object at which the efforts of Adepts were directed. Now, above all things, the Adepts in pursuing this object were eager to unite their own progress with that of the human race generally to the utmost extent of their power to accomplish this. Far from being selfish in their struggle for development, they were in such a position as to know that a policy of selfishness would be fatal to their own advancement, and learned to seek this in the total abandonment of their own personal welfare as compared with the effort to benefit others. They were constantly engaged in intervention, by one means or another, in the affairs of the world, even though the conditions of their existence forbade them from intermingling with the world. Their action was carried on by means of those higher senses and faculties with which their occult training invested them. In reference to these powers, it was desirable that people who paid attention to the subject should understand that the adept did not seek occult konwledge for the sake of the powers it incidentally invested him with any more than a patriotic soldier would seek a military career for the sake of wearing a red coat. The powers of adeptship were a very embarrassing fact connected with that state of knowledge, for these powers were the explanation of the apparently timid and seemingly unreasonable policy of silence and reservation in regard to their knowledge which the Adepts persisted in following. To teach people in general the mere philosophy of Occultism, if that were done freely and carelessly, would be to put them within the reach of secrets the possession of which would enable them, if willing to do evil to others, to work the most disastrous confusion all through human society and commit almost any crimes undetected.

On the other hand, it was conceived by the Adepts that the time had now come when it was necessary to fling into the current of human thought some knowledge of true spirtual science, that mankind might be armed, in advance with a higher religion to take the place of superstitious creeds and dogmas by the time these should crumble away. It was out of this conviction, on their part, that the Theosophical Society had arisen. That Society, and the teachings conveyed to the world through its intermediation, constituted an offer of enlightenment to the civilised world in regard to true spiritual science, the importance of which could not be overrated. It remained to be seen how far the advanced thinkers of London would respond to that offer, how far they would realise the coherence, beauty, and truth of the teachings so far put forward, and unite in asserting an intelligent demand for more. That demand, to be successful, would now have to be made by a Theosophical Society which should take a somewhat new departure. Hitherto that society had been rather a body of secluded thinkers and students, as far as the British branch was concerned at all events, than a body of persons seeking to make converts. Now the time had come when the Society had done all it could do along its old lines of effort. In order that its beneficent work might be carried on in the future on the larger scale now contemplated and to the grander results now hoped for, it was necessary that it should take up a position of dignity and influence, that it should be reinforced by qualified representatives of the culture and intellectual effort of the time, and that its hands should be strengthened for the task now lying before it. These considerations had suggested the demonstration of that evening, which was the first effort of any kind which the London Society had made to make itself known beyond the narrow limits of its original organisation. Comparatively small and insignificant to appearance as the Society might be at present, the facts of the whole position were such as to lead those who had studied them most closely to the conclusion that this little Society was in possession of the first gleams of the spiritual science which must ultimately become the religion of all the world.

In the course of his speech, and in further explanation of the point of view from which the Adepts themselves regarded the efforts embodied in the Theosophical Society, Mr. Sinnett read the following passages from a letter written by one of the greatest among them. The letter had been specially aimed at repressing the craving for scientific explanations of abnormal phenomena which had been freely expressed in the beginning by Europeans in India connected with the Society.

"It is not the individual and determined purpose of obtaining for oneself Nirvana (the culmination of all knowledge and absolute wisdom), which is, after all, only an exalted and glorious selfishness, but the self-sacrificing pursuit of the best means to lead, on the right path, our neighbour,—to cause as many of our fellow creatures as we possibly can to benefit by it,—which constitutes the true Theosophist.

"The intellectual portions of mankind seem to be fast dividing into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple, or, in cases of failure, to millenniums of degradation after physical dissolution. Those intellectual classes, reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide.

"In view of the ever-increasing triumph, and at the same time the misuse of free thought, it is time that Theosophy should enter the arena. Once delivered from the dead weight of dogmatic interpretations and anthropomorphic conceptions, the fundamental doctrines of all religions will be found identical in their esoteric meaning. Osiris, Chrishna, Buddha, Christ, will be shewn as different means for one and the same highway to final bliss, Nirvana. Mystical Christianity, that is to say, that Christianity which teaches *self*-redemption through one's own seventh principle—the liberated Para-atma or Angoeides, called by the one, Christ, by the other Buddha, and equivalent to regeneration or re-birth in spirit—will be just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognise our true self in a transcendental Divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognise the reality of that transcendental self . . . Shall we devote ourselves to teaching a few Europeans, many of them loaded with the gifts of blind fortune, the rationale of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, the poor, and the despised to take care of themselves and their hereafter the best they know how? Never. Perish rather the Theosophical Society with both its hapless founders, than that *we*, the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Budha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many."

The address of the President of the Theosophical Society, Mrs. A. Kingsford, M. D., was as follows:—

"No doubt, our guests will expect me to explain what is meant by the word 'Theosophy,' and what are the aims and objects of the Society over which I preside. I will attempt, in as few words as possible, to give a reply to both these questions.

"Theosophy is the science of the Divine. In this age the word Science is readily understood; not so the word Divine. We Theosophists understand by the word Divine, the hidden, interior and primal quality of existence; the noumenal as opposed to the phenomenal. Our relations to the Divine we hold to be relations not to the exterior, but to the within, not to that which is afar off, but to that which is at the heart of all being, the very core and vital point of our own true self. To know ourselves, is, we hold, to know the Divine. And, renouncing utterly the vulgar exoteric, anthropomorphic conception of Deity, we renounce also the exoteric acceptation of all myths and legends associated therewith, replacing the shadow by the substance the symbol by the significance, the great historical by the true ideal. We hold that the science of the Divine is necessarily a science of such subtle meanings and transcendant verities that common language too poorly conveys them, and they have thus, by universal consent throughout the world, found their only possible expression by the medium of types and metaphors. For metaphor is the language of the poet, or seer, and to him alone is it given to know and to understand the Divine. In the picture-world in which he lives and moves all interior and primal verities are formulated in visions rather than in words. But the multitude for whom he records his visions takes the metaphor for the reality, and exalts the eidolon in the place of the God.

"The object of the Theosophical Society is therefore to remove this misapprehension; to unveil Isis; to restore the Mysteries. Some of us have doubted whether such act of unveiling and of restoration is altogether prudent, arguing that the quality of mind needed for the comprehension of pure truth is rare, and that to most supernaturalism and even superstition are necessities. The answer to such objection is that the present system of theological teaching has long been and still is an impassable barrier in the way of right thought and action, and of scientific progress; a fruitful spring of oppression, fraud and fanaticism, and a direct incentive to materialistic, agnostic, and pessimistic doctrines. In the interest of science, of philosophy, and of charity therefore, the Theosophical Society has resolved to invite all earnest thinkers, students, and lovers of their kind to examine the system and method it presents, and to satisfy themselves that the fullest claims of science are compatible with, and its latest revelations necessary to, the true comprehension of esoteric religion.

"I have used the word religion. It is a word which has unhappily become divorced from its true meaning, and associated with much that is inherently repugnant thereto. One of the efforts of this Society will be to restore to sacred things sacred meanings. Religion is the science of interpretation, the science of binding together earth and Heaven, the science of correspondences, of Sacraments, or as they were called in all old times, the Mysteries. And the religious man is he who is bound together, in whom heart and head have equal sway, in whom Intellect and Conscience work together and in harmony, who is at unity with himself and at one with the whole world of Being. In this sense we are a religious society, for one of our avowed aims is the promotion of universal brotherhood. We proffer an Erionicon to all churches, claiming that, once the veil of symbolism is lifted from the divine face of Truth, all churches are akin, and the basic doctrine of all is identical. The guest of the evening, who stands beside me, is a Buddhist. I, the President of the English Lodge, am a Catholic Christian. Yet we are one at heart, for he has been taught by his Oriental gurus the same esoteric doctrines which I have found under the adopted pagan symbols of the Roman Church, and which esoteric Christianity you will find embodied in 'The Perfect Way.' Greek, Hermetic, Buddhist, Vedantist, Christian—all these Lodges of the Mysteries are fundamentally one and identical in doctrine. And that doctrine is the interpretation of Nature's hieroglyphs, written for us in sky and sea and land, pictured for us in the glorious pageantry of night and day, of sunset and dawn, and woven into the many coloured warp and woof of flower, and seed, and rock, of vegetable and animal cells, of crystal and dewdrops, and of all the mighty phenomena of planetary cycles, solar systems, and starry revolutions.

"We hold that no single ecclesiastical creed is comprehensible by itself alone, uninterpreted by its predecessors and its contemporaries. Students, for example, of Christian theology, will only learn to understand and to appreciate the true value and significance of the symbols familiar to them by the study of Eastern philosophy and pagan idealism. For Christianity is the heir of these, and she draws her best blood from their veins. And forasmuch as all her great ancestors hid beneath their exoteric formulas and rites—themselves mere husks and shells to amuse the simple-minded—the esoteric or concealed verities reserved for the initiate, so also she reserves for earnest seekers and deep thinkers the true interior Mysteries which are one and eternal in all creeds and churches from the foundation of the world. This true, interior, transcendental meaning is the Real Presence veiled in the elements of the Divine Sacrament: the mystical substance and the truth figured beneath the bread and the wine of the ancient Bacchic orgies, and now of our own Catholic Church. To the unwise, the unthinking, the superstitious, the gross elements are the objects of the rite; to the initiate, the seer, the son of Hermes, they are but the outward and visible signs of that which is ever and of necessity, inward, spiritual, and occult.

"But, not only is it necessary to the Theosophist to study the myths and symbology of former times and contemporary cults; it is also necessary that he should be a student of nature. The science of the Mysteries can be understood only by one who is acquainted, in some measure at least, with the physical sciences; because Theosophy represents the climax and essential motive-meaning of all these, and must be learned in and by and through them. For unless the physical sciences be understood, it will be impossible to comprehend the *doctrine of Vehicles*, which is the basic doctrine of occult science. 'If you understand not earthly things,' said the hierarch of the Christian Mysteries, 'how shall you understand heavenly things?' Theosophy is the royal science. To the unlearned no truth can be demonstrated, for they have no faculty whereby to cognise truth, or to test the soundness of theorems. Ours may be indeed the religion of the poor, but it cannot be that of the ignorant. For we disclaim alike authority and dogma; we appeal to the *reason of humanity*, and to educated and cultivated thought. Our system of doctrine does not rest upon a remote past, it is built upon no series of historical events assailable by modern criticism, it deals not with extraneous personalities or with arbitrary statements of dates, facts, and evidence; but it relates, instead, to the living to-day, and to the ever-present testimony of nature, of science, of thought, and of intuition. That which is exoteric and extraneous is the evanescent type, the historical ideal, the symbol, the form; and these are all in all to the unlearned. But that which is esoteric and interior is the permanent verity, the essential meaning, the thing signified; and to apprehend this, the mind must be reasonable and philosophic, and its method must be scientific and eclectic.

"In the Mahâ-Parinibbâna-Sutta, one of the Buddhist theosophical books, is a passage recording certain words of Gautama Buddha which express to some extent the idea I wish to bring before you. It is this:—

"'And whosoever, either now or after I am dead, shall be a lamp unto himself, and a refuge unto himself, betaking himself to no external refuge, but holding fast to the truth as his lamp and to the truth as his refuge, looking not to anyone besides himself as a refuge, even he among my disciples shall reach the very topmost height. But he must be anxious to learn.'

"It may, at the outset, appear strange that there should of late have set in among us of the West so strong a current of Buddhism, and many, doubtless, wonder how it comes about that the literary and thinking world of this country has recently begun by common consent to write and talk and hear so much of the sacred books of the East, and of its religious teachers. The Theosophical Society itself has its origin in India, and the motto adopted by its Fellows declares that light is from the East—Ex Oriente Lux.

"In all this is the finger of Law, inevitably and orderly fulfilling the planetary cycle of human evolution, with the self-same precision and certitude which regulates the rotation of the globe in the inverse direction, or the apparent course of the solar light.

"Human evolution has always followed the course of the sun, from the east to the west, in opposition to the direction of the planet's

motion around its axis. If at times this evolution has appeared to return upon its steps, it has been only the better to gather power for some new effort. It has never deviated from its course in the main, save to the right or left, south or north, in its orderly march westward. And slowly, but surely, this great wave of human progress has covered the earth in the wake of the light, rising eastward with the dawn, and culminating mid-heaven with the Catholic Church. In India first, at the beginning of the cycle, rose the earliest glory of the coming day; thence it broke on Syria and on Egypt, where it gave birth to the Kabbalistic Hermetic gnosis. Passing thence to Grecian shores, the mysteries of the gods arose among the myrtle and olive groves of Thebes and Athens; and these mysteries, imported into Rome in their turn, became merged in the symbols and doctrines of the Christian Church. And as the cyclic day of human development draws on towards its close in the western hemisphere, the light fades from the Orient, and twilight gradually obscures that eastern half of the globe which was erst the spring of dawn and sunshine. What then? When the round of the terrestrial globe is thus accomplished, when the tidal wave of evolution has swept the whole expanse from India to America, it arrives once more at its point of departure. Scarce has day dipt beneath the horizon of the occident, then lo, again the east begins to glow anew with the faint dawn of another cycle, and the old race, whose round has now been accomplished, is about to be succeeded by a race more perfect, more developed, wise and reasonable.

"There are indications that our epoch has seen the termination of such a planetary cycle as that described, and that a new dawn, the dawn of a better and a clearer day, is about once more to rise in the sacred East. Already those who stand on the hills have caught the first gray rays reflected from the breaking sky. Who can say what splendours will burst from among the mists of the valley westward, when once the sun shall rise again?

"Some of us have dreamed that our English Branch of the Theosophical Society is destined to become the ford across the stream which so long has separated the East from the West, religion from science, heart from mind, and love from learning. We have dreamed that this little Lodge of the Mysteries set here in the core of matter-of-fact agnostic London, may become an oasis in the wilderness for thirsty souls,—a ladder between earth and Heaven, on which, as once long since in earlier and purer days, the Gods again may 'Come and go twixt mortal men and high Olympus.'

"Such a dream as this has been mine; may Pallas Athena grant me, the humblest of her votaries, length of days enough to see it, in some measure at least, fulfilled!"

Mr. Sinnett then addressed the meeting, speaking for upwards of an hour and a-half. It was nearly midnight before the meeting closed.

G. W., M. D.'s ASSERTIONS.

In the course of his numerous and certainly more vituperative than "satirical" (as he calls them) denunciations of our Mahatmas and their doctrines—"G. W., M. D." has lately indulged rather too often in personal flings at Mme. Blavatsky and her supposed Atheism. "G. W. M. D."—who is Dr. G. Wyld, ex-member of the London Theosophical Society—cannot get reconciled to the idea that there should be any one allowed to think otherwise than he does himself. Now there is not a particle of evidence to show that because the editor of the *Theosophist* does not believe in a personal extra-cosmic God—a being that every man creates in his own image—and shows openly contempt for bigotry, therefore she is necessarily an Atheist. Nevertheless Dr. Wyld misses no opportunity to impress upon the public mind the grand truth of which he is the happy discoverer:—namely, that one who, discarding all anthropomorphic conceptions, believes in an Infinite, Universal, Eternal, withal impersonal PRINCIPLE which underlies the visible and invisible Universe—is an Atheist and a Materialist. Mme. Blavatsky is denounced as having published in the *Theosophist* these words—"there is no God, personal or impersonal." Therefore—"No one using such language could logically be a Theosophist." If we pass over that little difficulty, that Mme. Blavatsky has never used such words over her own signature, since the said individual does believe and very firmly—in an impersonal divine Principle for ever unknowable except in its identification with, and manifestation within, its highest tabernacle on this earth—namely man,—we may comprehend better how Dr. Wyld is led to confound true Theosophy with membership in the Society of this name. And we say that no man using the language *he does, i. e.*, one who regards every other form of religious belief than his own as the most stupid form of ignorance and superstition, "can be logically a theosophist." At best he will be a member of the Theosophical Society, never a true Theosophist. Thus we are led to suspect that Dr. Wyld, who calls himself an "Esoteric Christian," is, begging his pardon, no better than an exoteric bigot. His bigotry presenting, moreover, the worst features, those of self conceit, and of that bumptious presumption which allows no one the privilege of thinking in any other way but the one delineated by one's opponent. In the words of "M. A. (Oxon") who quotes "a powerful writer," he is "a grotesque exponent of Esoteric Christianity." One rather of the Salvationist than Theosophical kind. So much so, indeed, that in his desire to fling an additional insult in the teeth of those whom in his narrow-mindedness he will never be capable of understanding, he misses the mark and hits—his own God.

"In that criticism," he writes, meaning his indelicate and vulgar review of *Esoteric Buddhism* "from a European standpoint," "I did not utter one word in disparagement of Mr. Sinnett, my satire (?) referring to the teachings of an invisible, and to all of us, including Mr. Sinnett, unknowable Asiatic"..... the author "... of a series of complex subtleties and unsubstantial pageantries—a production *of the small Oriental brain.*" The italics are ours. The "small Oriental brain" is very, *very* good. And who was, in Dr. Wyld's learned opinion, his own ideal—Jesus Christ if not "an—Oriental"? Shall we then call Christian revelation also, "a production of the small Oriental brain"? Indeed after so many intellectual showers,—the production of his own large Caledonian brain,—we would hardly wonder in learning that Dr. Wyld's Christian Esotericism had led him to fancy that Christ was a Scotchman!

THE BUDDHISTS AND GOVERNMENT.

The statement is circulating through the Indian Press, that "considerable indignation is felt in Ceylon at the attempts which the Buddhists are making to pose before the world as the favorites of Government." This false and malicious rumour is based upon the fact that in one of the temples the simple-minded priests, anxious to show their loyalty, have emblazoned the Royal Arms upon the wall! The simple fact that the fiction was started by that truculent sheet—the *Ceylon Observer*—is quite sufficient to satisfy any one who knows anything of Ceylon affairs not only of its groundlessness, and also its malicious intent. The Editor never loses an opportunity to inflict pain and harm upon the peaceable Buddhists of that island. He is a sectarian Protestant, with a nature as bitter as gall, and is seldom without a libel suit to defend. The poor Singhalese Buddhists are so far from even dreaming that they could "pose before the world as the favorites of Government," that they are now appealing to the Home Authorities for simple justice—denied them after the murder and maiming of their people by the Roman Catholic mob in the late riots. We are sorry to see our respectable contemporary, the *Christian College Magazine*, misled by so transparent a humbug as the *Observer's* paragraph in question. Whenever the Editor may wish trustworthy data about Ceylon Buddhism or Buddhists, he should apply to some other quarter.

Official Reports.

CIRCULAR FROM THE HIMALAYAN ESOTERIC T. S.

Objects and Constitution of the Theosophical Society.

1. Theosophy teaches an unselfish love for all creatures and particularly fellowmen, and the entire devotion of the mind to its highest conceptions of wisdom, goodness and love. Hence Theosophy aims at:—
   (*a*). The formation of a Universal Brotherhood;
   (*b*). The union of the individual Monad with the Infinite and the Absolute;
   (*c*). The subjugation of the passions;
   (*d*). The study of the hidden mysteries of nature, and the development of the psychical powers latent in man.
2. These objects are not new: they have been recognized ever since the dawn of the human race, and they are coeval with religion which is the lien uniting the spirit of man with the Universal Spirit.
3. The Theosophical Society does not give preference to any form of religion. It admits on a common platform, and without distinction, members of all religious creeds, of all races and castes, and of both sexes.
4. It is under the special care of one General Council, and of the President, its founder.
5. As the Society extended through widely separated countries and cities, it became necessary, for administrative purposes, to divide it into local branches; but no branch has the right to operate outside its chartered limits, except when so requested by the Parent Society.
6. Within such limits, the different branches select one or more of the abovementioned objects for their special study.
7. Simla possesses two branch Societies, one of which is the "Electric Branch" and the other the "Himalayan Esoteric Branch."

General Rules appertaining to the Himalayan Esoteric Branch.

1. The Himalayan Esoteric Branch is formed with the special object of promoting the study of Oriental philosophy and sciences, as a means to the investigation of the occult laws of nature and to the development of the psychical powers latent in man.
2. Persons of every race and creed, and of either sex, are eligible as members.
3. The necessary conditions for admission are:—
   a. That the candidate is already a Fellow of the Theosophical Society;
   b. That he is imbued with an earnest desire to be in active sympathy with the object of this branch; and
   c. That he bears a good moral character.
4. Applications for admission should be made in form A, and must be supported by at least two fellows.
5. In view to the specific object of this Branch no one will be admitted who:—
   a. Is actuated by motives of idle curiosity;
   b. Has not received a fair amount of education and is not fairly intelligent;
   c. Is lacking in mental energy; or—
   d. Is known to be wanting in stability of character and mental reserve.
6. As the prime object of the Society is Universal Brotherhood which can only be secured by *absolute* purity of life, the members pledge themselves, as far as is compatible with their respective states or conditions in life:—
   a. To lead pure, chaste and moral lives;

b. To abstain from the habitual use of intoxicant liquors and narcotics; and—

c. To be abstemious in the use of animal food.

7. Membership will terminate:—

a. On cessation of active sympathy with the object of this Branch;

b. On the desire to sever connection being signified by writing; and—

c. By conviction of any crime involving moral turpitude or by any scandalous irregularity of life.

SPECIAL RULES FOR THE INTERNAL ECONOMY OF THE BRANCH.

1. The Himalayan Esoteric Branch consists of a President. Vice-President, with two Councillors, a Secretary and Members,

2. The President, Vice-President, Councillors and Secretary are elected annually by votes from among the members.

3. The President:—

(*a*) will preside at meetings;

(*b*) will receive applications, and will institute enquiries personally or by deputation, into the qualifications of candidates for admission;

(*c*) will correspond with Head-Quarters;

(*d*) will be responsible for the proper working of the Society.

4. In the absence of the President, the Vice-President replaces him.

5. The Councillors will consult with and advise the President or Vice-President in matters relating to the internal working of the Branch.

6. The duties of the Secretary are to keep a record of the Proceedings of the Meetings; to keep a list of members; to carry on correspondence other than with Head-Quarters; to convene extraordinary meetings, and to keep accounts.

7. Meetings will be held once every fortnight; and one-third of the total number of members, but not less than three members, will form a quorum.

8. Extraordinary meetings may be convened by a requisition made on the Secretary by the President, or by at least three members, with the knowledge and consent of the President.

9. The subject for consideration at each meeting will be one of the branches of occult science to be named by the President at the meeting previous.

10. On the opening of a meeting, the Secretary will present the Proceedings of the previous meeting, and will mention any fact connected with the working of the branch which may need attention. The President will then introduce the special subject for consideration.

11. A library will be established containing books appertaining to the subject of the Theosophical Society, and it will, for the present, be in charge of the Secretary.

12. A monthly subscription of Re. 1 will be payable by each member to defray expenses connected with the working of the Branch, and with the Library.

N. B.—The above is subject to the approval of the Parent Society.

W. D. TILDEN,
Pres. Him. Esoteric. T. S.

Approved as corrected:—
H. S. OLCOTT.
7—9—83. *P. T. S.*

THE BHRIGU KSHETRA THEOSOPHICAL SOCIETY.

(*Jubbulpore*).

A meeting of Native gentlemen anxious to join the Theosophical Society was held at Jubbulpore on the 11th of August with a view to form a branch of the Parent Society. Babu Nivaran Chandra Mukerji was proposed Chairman on the occasion. The candidates, whose applications for admission were already approved of by the President Founder, proposed and carried the following resolutions:—

I. That a branch of the Theosophical Society be formed at Jubbulpore by the name of the "Bhrigu Kshetra Theosophical Society, Jubbulpore.

II. That the object of the Society would be similar to those professed and carried out by the Parent Society.

III. That the following gentlemen be appointed office-bearers to carry out the business of the Society.

Babu Kalicharan Bose, President, M. R. Ry. B. Ghantaya Naidu Garu, Vice-President, Mr. N. B. Nakhre, Secretary and Treasurer, Mr. G. M. Page, Librarian.

IV. That Bye-laws for the proper management of the Society be drawn out and adopted at an early date.

V. That a copy of the proceedings of the meeting be sent to the President Founder for his information and publication in the *Theosophist*.

The meeting dissolved with a vote of thanks to the Chairman.

N. B. NAKHRE.
Secretary.

Approved.

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

This Branch has proposed to give monthly prizes to such of the boys of the Local city-aided school as may be reported by the Head Master of that school to be truth speaking and of good character. Prizes will be given in form of books on morals and religion in Hindi and English.

BYE-LAWS OF THE BHRIGU KSHETRA THEOSOPHICAL SOCIETY (JUBBULPORE.)

I. The branch of the Theosophical Society formed at Jubbulpore will be called "The Bhrigu Kshetra Theosophical Society, Jubbulpore."

II. The objects of this Society will be:—

a. To promote by all legitimate means the cause of the Theosophical Society by cultivating brotherly feelings among the various Theosophical Societies and mankind at large.

b. To adopt means to disseminate the principles of the Society among all classes of people by discourses and translations of the Theosophical tracts in Vernacular.

III. The Officers of the Society shall be a President, a Vice-President, and a Secretary and Treasurer.

IV. The Officers of the Society shall be elected annually from among the members.

V The Society is open to all persons of good character without any distinction of race or creed.

VI. The candidates must, before being permitted, pledge themselves to endeavour to the best of their power to live a life of temperance, morality and brotherly love.

VII. Any member who may be found to lead a life inconsistent with the rules, objects and dignity of the Society, will be at first warned and if he still persists in his course his case shall be reported to the Parent Society, whose decision will be final.

VIII. Five members, including the President and Secretary, to form a quorum.

IX. The ordinary meetings of the Society shall be held on every Sunday at such convenient hour as the Society from time to time may direct.

X. The Secretary is empowered to summon a special meeting whenever in the opinion of the President the necessity for it may arise.

XI. It will be optional on the part of the members to pay a subscription of any amount from four annas upwards per mensem.

XII. Subscription shall be taken one month in advance.

XIII. Should any member be too poor to pay the subscription, the Society may at discretion either reduce it or exempt him altogether from the payment on the reccommendation of a brother Theosophist.

XIV. The collection of subscription shall be appropriated for the purpose of establishing a Theosophical Library and for payment of printing and contingent charges.

XV. These bye-laws may be revised whenever any necessity for so doing will arise.

N. B. NAKHRE,
Secretary.

Approved issue Charter,
H. S. OLCOTT, *P. T. S.*
Camp., Ooty. 29-8-83.

THE MADRAS THEOSOPHICAL SOCIETY.

On the 7th of September 1883, a Theosophical Sanscrit School was opened at Mylapore with great eclat. A large number of the Hindu gentry of the place were present to witness the interesting ceremony, Among them were seen Messrs. B. Bashyam Iyengar, Avergal B. A., B. L., and P. Chensaul Row Garu, R. Ragoonath Row Garu, Dewan Bahadur, P. Sreenevasa Row Garu, R. Ramachendra Row Garu, T. Subba Row Garu, B. A., B. L., and others. The School, which opened with 15 students, has been daily increasing in strength, and on the 23rd September, we noticed 51 boys receiving instruction.

At a general meeting of the Society held on the 19th September, the Sanscrit School, which was established at Peddu Naik's, pett on the 6th Sepember by M. R. Ry. Parthasarathy Chetty Garu, F.T. S., was recognised as the Theosophical Sanscrit School. 16 boys are now reading in that school, and the number is likely to double itself before the close of October.

On the 21st September, a Theosophical Sanscrit School was opened at Triplicane. There were only 9 students to commence with, but within these few days the strength of the school has trebled and 27 students (among whom is a Brahmin girl) do now attend the school regularly in the mornings to receive instruction.

The first Anniversary of the Branch was celebrated at Patcheappa's Hall on Tuesday, the 25th September, at 6 P.M. The Hall was crowded to suffocation, notwithstanding the fact that invitations to be present for the ceremony were confined to Theosophists, and to a few select Hindu gentlemen who were known to be sympathisers in the progress and success of the Theosophical movement. Besides the Theosophists, there were present Messrs. Sundram Sastree Avergal, Kaliyana Sundrum Chetty Garu, Ramiah Garu and others. Madame H. P. Blavatsky,

Madame E Coulomb, Col. H. S. Olcott, also honoured the occasion with their presence. On Dewan Bahadur R. Ragoonath Rao Garu taking the Chair as President of the Branch, the Secretary, Mr. T. Subba Rao Garu, read his report on the working of the Society for the past year. The report dwelt in the main on the following points :—

(1) The establishment, under the control and management of the Branch of Theosophical Sanskrit schools in the suburban centres of Madras, mentioned above.

(2) The publication of the collection of Col. Olcott's Lectures and the Tamil translation of the 1st Upanishad by Mr. Theyagarajier, the Assistant Secretary of the Branch.

(3) The mesmeric cures being effected at the premises of the Society by Messrs. Theyagarajier, *F.T.S.*, and Rajum Iyengar, *F. T. S.*, pupils of the President-Founder.

After the reading of the report, the Secretary explained in a short speech the necessity for, and the value of, the revival of Sanscrit learning in India to bring about a proper appreciation of ancient Aryan philosophy and sciences. The President then delivered an eloquent and impressive address on the aims and objects of the Theosophical Society, whose unceasing labors, he said, has begun to bear fruit by the fact of its having brought together as now in one common platform in the research after truth as brothers, persons of all castes without distinction of race or creed. The proceedings terminated with a short and sweet speech, delivered in his usual attractive style, by Col. Olcott, on the superiority of the Aryan philosophy and science over the modern materialistic school of thought, and on the necessity that exists everywhere in India, for Hindu parents to give their children a sound education in Sanscrit, without a thorough knowledge of which, he said, no one could hope to get at the true meaning of the philosophical writings of our great Rishis and Mahatmas. The address provoked frequent outbursts of applause, and the meeting closed with the usual distribution of garlands, *attar*, and *pân*.

T. Subba Row,
Secretary.

THE NELLORE THEOSOPHICAL SOCIETY.

We are glad to hear that the Sanscrit classes already started by our Brothers of Nellore in that town are going on well. In spite of all difficulties, the Branch is silently contributing its mite to the revival of Sanscrit. It pays a monthly contribution of Rupees five to a purely Sanscrit School at Venkatagiri. It consists of 4 classes, in the guidance and management of which our Fellows take a very active interest. They are making preparations to have a pure Sanscrit School at Nellore, where two good pandits on Rs. 20 and 10 respectively will teach Vedas and Shastras. Above all, it is contemplated that a Sanscrit primary class be attached to each Local Fund School in each of the Taluqs of the District. These classes are to be maintained by local subscriptions as well as by contributions from the Branch. Arrangements are already being made in 3 Taluqs. It is desirable that our Mofussil Branches at Tanjore, Trichinopoly, Madura, &c., should begin to work in the same line. We earnestly hope that our Brother Puttah Kodandaruma Reddy Garu will soon start a regular Sanscrit School at Butchireddipollicm, where we are given to understand there are peculiar facilities for so doing.

NORTH KANARA THEOSOPHICAL SOCIETY (KARWAR.)

In forwarding, though with unusual delay, the accompanying copy of the Rules of our Branch Society, formed at this station in December last through the instrumentality of our kind, enthusiastic and worthy brother Theosophist Mr. Janaki Nâth Ghosal, I consider it necessary to conclude this letter with an expression of the deep sense of gratitude of my brother Theosophists here for the active part taken by that energetic gentleman in the formation of the Branch, particularly at a station like Karwar, where only a few persons desirous of acquiring a knowledge, leading to the discovery of hidden mysteries of nature, are to be found.

Ramrao Mangeshaya Bhatkal, *F. T. S.*,
Secretary.

(*Rules and Bye-Laws.*)

1. The Society shall be called and known by the name of "The North Kanara Branch of the Theosophical Society."

2. A Managing Committee, consisting of 5 members, shall be appointed for the discharge of the ordinary work connected with the Branch.

3. The Managing Committee shall meet once a month or oftener if necessary.

4. A general meeting of all the members shall be convened once every month for the purpose of formally sanctioning the work done by the Managing Committee during the period, as also for the general purposes of the Branch.

5. At the General Meetings of the Branch Society, seven members shall form a quorum.

6. The General Meeting to be held every third Sunday of every month. Should anything prevent the meeting taking place on that date in any month, some other day shall be fixed for this purpose by the Managing Committee with the consent of the majority of the rest of the members.

7. Due notice shall be given by the Secretary to all the members of the Branch of such altered date and place of the meeting, at least three days before the date fixed, and also not less than a week of the third Sunday of the month.

8. The Secretary shall be at liberty to convene weekly or fortnightly meetings at the request of any 3 or 4 members, for the purpose of discussing any useful topic of social, moral, intellectual or spiritual importance.

9. Any member unable to attend at meetings under para, 4, owing to sickness or otherwise, shall signify his inability to do so in writing to the Secretary.

10. All resolutions passed at the regular meetings shall be binding alike on all members present or absent at such meetings.

11. Such Resolutions or Amendments as are voted for by the majority present at the meetings shall be considered as resolutions duly adopted.

12. When votes are equal the Chairman shall have the casting vote.

13. None but Theosophists to be allowed at the meetings of the Society. But persons learned or proficient in ancient sciences or philosophy, such as 'Yoga,' though not Theosophists, may be allowed to attend, provided they are recommended by at least two members of the Society, and previous intimation given of the same to all the members through the Secretary.

14. Every year during the Divali holidays the annual meetings of the Branch Society shall be held, when the annual reports shall be submitted by the Managing Committee and the office-bearers for the next year elected, the accounts passed, and any alterations, additions, &c. to the Rules for the guidance of the Society be made. Also, if feasible, a sum may be spent in objects of charity in connection with the celebration of the anniversary.

15. Every member shall pay a monthly subscription of not less than four Annas towards the formation of a General Fund to meet the general expenses of the Society.

16. All payments on behalf of the Branch Society shall be made to the Treasurer to be appointed by the general meeting.

17. The Treasurer shall keep a regular account of money received and disbursed on behalf of the Society, and shall submit the same every month for the inspection of the Managing Committee.

18. The Treasurer shall not be at liberty to spend any amount without previously obtaining the permission in writing of the Managing Committee.

19. A Library, consisting of useful works bearing on Theosophy, ancient Aryan literature and science, and such other works, should be formed for the use of the members of the Society.

20. Such Library shall be in charge of a Librarian to be appointed by the Managing Committee, subject to the sanction of the general meeting.

21. Every member shall have a right to use the books of the Library, but no member shall keep the book or books issued to him for more than seven days, without subjecting himself to a fine of one Anna for every day in excess of the time prescribed.

22. The Library Fund should always be kept separate from any other or all other funds of the Society, and should always be expended for the purposes of the Library.

23. The books of the Library shall be considered to be the property of the Society.

24. Any person not being a member of the Society may be allowed the use of the books of the Library for not more than three days, provided the Librarian is perfectly satisfied that such person is an earnest seeker or enquirer after Truth. The Librarian, however, shall be held responsible and would make good the loss should any book or books so lent by him are lost.

25. The Librarian or any member shall be at liberty to propose the purchase of any books, but no books shall be bought without the express sanction of the Managing Committee.

26. Any proposal which any member may have to make regarding the work of the Society shall be communicated in writing by such member to the Secretary, who shall lay it before the General Meeting of the members, and it shall then be decided by a majority whether such proposal or suggestion should be adopted or rejected.

27. Should any of the office-bearers vacate his place during the year by reason of transfer from the District or Station or any other cause, the Members in General Meeting assembled shall have the right to elect another member for the vacant place.

28. Should any member by any improper or immoral conduct become an annoyance to the rest of the members or a disgrace to the Branch, and the efforts and personal influence of other members fail to bring him back to the right path, his conduct should be brought to the notice of the Council of the Parent Society, with a view to obtain instructions regarding the manner in which he should be dealt with in future.

29. It will be competent for the members assembled at a regular meeting, should the state of the funds of the Society allow it, to vote out of the same any sum or sums of money for any charitable purpose, be it for helping any individual or any local or foreign charity.

30. The Secretary of the Society shall keep a book for entering therein the proceedings of all the general meetings and the resolutions adopted at such meetings. This book will be open to inspection to any member at any time.

31. The Secretary of the Society shall be the ex-officio Secretary to the Managing Committee.

32. A book shall be kept for recording the proceedings of the Managing Committee meetings, and such of their proceedings shall find entries therein as are to be brought to the notice of the general body of the members, as also any other proceedings which the Managing Committee decide to record therein. This book will also be open to the inspection of all the members of the Society.

33. The members of the Managing Committee shall draw a set of rules for the conduct of their business and their guidance, which they shall get previously approved of by the general body of the members assembled at a regular meeting.

34. Should any person when joining the Society stipulate that his name should be kept a secret, the same shall be done and the Parent Society shall be requested to do the same.

35. The general meeting shall have power to add to or alter, modify or annul the above rules as may be found necessary.

G. V. Bhanap,
President.

N. Kanara Branch Office,
Karwar, 24*th July* 1883.

Approved:—

H. S. Olcott,
P. T. S.

A DELEGATE FROM AMERICA COMING.

I wish to inform you, that I have received papers from the Theosophical Societies at New York, St. Louis Mo., and Rochester, N. Y., empowering me to act as their delegate at our anniversary, to be held in Madras next December.

I expect to leave San Francisco on October 24th, and go by way of Yaldahama.

F. Hartmann, *F. T. S.*

THE ROCHESTER THEOSOPHICAL SOCIETY.

I beg to submit the following report in regard to the Branch of the Society at Rochester, N. Y. The city of Rochester is twelve hours' (express speed) railway travelling away from New York City. It is a large city, and celebrated among spiritualists as the place where the first rappings were heard many years ago.

At the special invitation of the Branch, I visited them on their anniversary. They have 36 members all very earnest Theosophists, and both as a society and individually, they are doing all in their power to spread a knowledge of true Theosophy.

They meet once in each week at the house of the Secretary and spend one hour of the meeting in contemplation; they then devote themselves to discussion and comparison of views.

They have spread a knowledge of theosophy among a large number of persons, and as occasion permits, use the press for disseminating their views. Every one of them firmly believes in the existence of the Great Souls who have retired from the world, that they may the more effectually help the world, and aspire to imitate them in their virtue. As a society and individually, they fully realize the need for a true Brotherhood of man, and are doing all they can to forward that object. Very soon they intend to get out a pamphlet upon the doctrines inculcated by Esoteric Buddhism, in which they firmly believe. Some opposition has been encountered among Spiritualists, but that is inevitable. One incident deserves mention. In 1879 or 1880 before they organized, the President Mr. W. B. Shelley called on me in N. Y. with the Secretary Mr. J. H. Cables, and inquired about Theosophy. I handed him the 2nd No. of the *Theosophist* which he took home, and after reading it subscribed for the Magazine and asked that all back numbers be sent him. The Indian Office sent all the back numbers with one exception, and informed him that that number was out of print. Upon looking over those sent he found that the missing number was of the issue of which I have given him a copy, so that his whole set was complete. When one considers the intense earnestness of Mr. Shelley and Mr. Cables in this matter, this little coincidence is rather remarkable.

If any branch deserves especial recognition, the Rochester one does but they ask no such thing, satisfied as they are to work for the good of humanity and the spread of truth.

William Q. Judge,
Recording Secretary, N. Y.

OUR ARYAN FOREFATHER'S SOCIETY (TINNEVELLY.)

Proceedings of the Extraordinary Meeting held on Thursday the 23rd August 1883, *corresponding to 8th Avani Audu* 1059.

Present.

M. R. Ry. S. Ramaswamy Iyer Avergal (Member Library Committee) presiding.
" S. Sunderam Iyer Avergal, Member of do.
" A. Anantha Chariar, President of the Society.
" T. S. Kandaswami Pillay, Secretary of do.
" S. Periaswamy Pillay, Treasurer of do.
" C. Shanmoogasunderam Pillay, } Members.
" V. Veeraragavier, }

I. Resolved, that Rules regarding the management of the Library be drafted by the Members of the Society, and submitted to the Library Committee for approval.

II. Resolved that the Society Hall be henceforth changed from the Central School Hall to the new building No. I in the North Car Street.

III. Proposed, by M. R. Ry. S Periaswamy Pillay and unanimously carried into effect, that the opening of the Library be intimated to Col. H. S. Olcott, who started a subscription list for the same at the close of his lecture in this town.

IV. Proposed by M. R. Ry. S. Periaswamy Pillay and carried unanimously, that a vote of thanks be given to Madame H. P. Blavatsky and Col Olcott for their kind patronage and good wishes to our Society.

V. The Library was then formally declared open by the presiding gentleman and the meeting dispersed.

S. Periaswamy Pillay,
Recording Secretary and Treasurer.

Tinnevelly,
29*th August* 1883.

THE SEVENTH ANNIVERSARY REPORT OF THE THEOSOPHICAL SOCIETY.

This week we have received a copy of the "Full Report" of the Seventh Anniversary of the Theosophical Society, published in a nice pamphlet of 88 pages. Its perusal shows how much progress the Society has made during the last seven years of its existence, and how very successful it has been in spreading the idea of Universal Brotherhood all over the world—particularly in India. The anniversary was celebrated in Bombay on the 7th of December 1882, and from the report before us it is evident that there are very few *Utsavas* (celebrations) of the like nature held now-a-days in *Bharata Varsha*. This celebration was a realization, one might say, of the grand and real object which our ancestors had in view in enjoining on us the Tirtha Yatra (pilgrimage.) The hearty gathering of the great enterprising men of far and distant parts of the country in order to give their attention to the spiritual, mental and moral welfare of mankind to create lovely dealings for mutual benefit, and thus to be firm in trying to look upon the world as *one whole* (*i. e., Sama bhava*)—to be resolute in exerting to achieve these objects this celebration (of the Theosophical Society) was a very good example, and in our opinion there were no better or more occult objects than these in the large gatherings and pompous celebrations at the different *Tirthas* (sacred places). In addition to the well-known Mr. Sinnett, Madame Blavatsky and Colonel Olcott, there were present on this dignified occasion delegates from Berhampur (in Bengal), *Prayâga* (Allahabad), Calcutta, Barielly (Rohailkhand), Baroda, Madras, Lahore, Bombay, Rewah, Tinnevelly, Bhagalpore, Cawnpur, Nuddeah, Galle (in Ceylon), Saorashtra (Kathiawar) and Poona—and what one and all of them said (as regards the Theosophic movement) is published in the Report under review, *in extenso*. The next celebration of the Society's anniversary will be held in Madras, where delegates from Europe and America are also expected on the occasion. If, setting aside the useless accusations made against the *Tirthas*—where so many thousands and hundreds of thousands of people assemble *regularly* from far and different countries on such auspicious occasions—the reformers and regenerators of our country would but try to establish associations or hold meetings with the objects above explained, *i. e.*, Universal Brotherhood—the degrading state of the country will be soon remedied and rooted out at once. We wish every success to such movements:—(Mittra Vilasa, Lahore, 20*th August* 1883.)

AN OPEN LETTER

TO THE

RIGHT REVEREND, THE BISHOP OF MADRAS.

RIGHT REVEREND SIR,

As the Founders of the Theosophical Society are leaving Ootacamund tomorrow, the occasion requires that I should address a parting word to yourself and those who share—or seem to share—your views about the Theosophical Society. I cannot believe the subject uninteresting to you. Your Reverence did us the great honour to allow the Society to be discussed at the Madras Diocesan Clerical Conference on the 4th July 1882, and to circulate as "From the Bishop of Madras" a pamphlet against us by the Revd. Arthur Theophilus, printed at your own press at Vepery (my pen had almost written it vipery). You have moreover, unless we are misinformed, used, and suffered to be used in your presence and at your very table, language about us very unparliamentary; in fact, so strong and uncharitable as to come under the provisions of the Penal Code of Matt. v. 21, 22. This attitude of your Church and your reverend self towards Theosophy is the result of misunderstanding of both Theosophy and—under favour—Christianity as well. It is alike a pleasure and a duty to undeceive your Reverence. If nothing else comes of it, at least the excuse of ignorance will be removed; and if I can refresh the memories of some of your least Christian and most vituperative followers [Your Reverence deserves sympathy under the affliction !] as to the spirit of their professed faith and of Religion in the abstract, we may hope for a better show of "peace on earth and good-will among men."

These blusterers, who would dragoon good people into condemning out of hand the Society and its Founders, by swinging the *knout* of orthodox respectability, little suspect what they are doing. Their clamour makes indeed a day's Reign of Terror in their little *côterie*, but the Nicodemuses of your Anglo-Indian *grand monde* come to us by night or by stealth to whisper the tale of their social slavery and their religious scepticism into our sympathetic ears. A temporary despotism chokes free religious enquiry, as the iron rule of the Brummagem French Cæsar stifled the national aspirations; but the immutable law of equilibrium, the correspondential relation of action and reaction, is thus preparing for your Reverence's church in India an ecclesiastical Sedan even more decisive in character than was its military prototype. There is a dogged love of fair-play in the human, particularly the British, breast; and, though your Reverence has not yet learnt the fact, persons of respectable connection at Ootacamund have joined the Theosophical Society, solely because of its being so bitterly and unfairly traduced in the social circle of which you are at once the Athanasius and the Tertullian. Others have the will without the courage to follow the example; and if this sort of thing goes on, it may actually happen that the poor, maligned Theosophists will be cited to the Indian Christian community, irrespective of cutaneous discoloration, as patterns of the old-fashioned "Christian Virtues." "May happen" did I say? It has happened already, for I find this in the highly respectable organ of the Scottish Free Church Mission at Madras, *The Christian College Magazine*, Sept., No. 3, p. 183.

"In the recently published volume of lectures and addresses by Colonel Olcott, there are many things which claim most careful attention. We shall not be accused of undue partiality for Colonel Olcott's ways of thinking and speaking, but *we hope we are not blind to evident good.* There is an address to lady Theosophists in the volume, not from the Colonel's pen, which is both beautiful and striking. Those of us who are familiar with good Christian sermons will recognize not only the arguments adduced, but the very forms of expression in which they are set forth. But people who will not listen to sermons will listen to the Colonel and his friends. Let them read this:—

'The first great truth then that each must take to heart is that this life here is but 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 existence 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, slower or fast, in storm or sunshine, just as during each fresh departure we act, speak or think.'

"*Is this stern moral doctrine that which is attracting his disciples to the Colonel? Would that it were, for it is a bitter tonic like this that the public conscience needs.*"

But your Reverence will doubtless retort that these are the words of a branch of Dissenters, and your trunk of Christ's Church is not responsible. I may be hustled out of Court with that back number of the S. P. G. Magazine flung after me which contains the reprint of an infamously indecent and insulting slander upon us, from an American paper, entitled "Theosophical Deadheads;" and told to take *that* as the opinion of Theosophy of the Establishment. I can meet even this. For see the following from the first number of "The Epiphany," the new Missionary Edition of *The Indian Churchman*, of Calcutta:—

"If we were appealing to an English audience in England, we should expect to be treated by most with contempt. In England most people profess to believe that Christianity *may* be true; few people care to face the question honestly. *And there are a large number who, owing to its commanding social position, admit its truth theoretically.* For this very reason such people would be the most bitterly contemptuous, if we were, in the course of some special Mission, to press upon them its truth, to urge them to come to Church, or to repent of their sins. The effort of will which *stifles their conscience cannot leave them calmly neutral.*"

The Secretary of State for India—if a rather retentive memory has not deceived me—held a like opinion of Anglo-Indian religious fervour, since he sent a despatch to H. E. the Viceroy and Governor-General, to warn the paramount class in India that if they did not make greater use of the paid chaplains and churches, the Home Government would entertain the idea of relieving the Indian tax-payers of the burden of their support. That the highly educated priests of the Oxford Mission have a more Christian kindliness of feeling towards the Theosophists, and believe them to be at least sincere, however misguided, appears from the fact that the *Epiphany Prospectus*, that of the paper in question, bore the written request from the Editor that I would "condescend out of my great kindness" to write an article upon the relations of Theosophy to Christianity. For, as he declares:—

"Even Theosophy, which, according to its published *Rules*, must in its meetings respect the particular religious convictions of its members by silence (*Vide* Rule VI) condescends to attack—*not indeed the Human nature of Christ, nor any true Christians*, but—bad Christians, and Christian Theology—in its magazine and its unofficial publications."—

The italics are mine. What I wrote in response to this request, your Reverence will be enabled to read in the journal itself, but I will permit myself a very condensed summary in advance with addenda. Briefly then: Religion is one, but theologies are many. One may be truly religious and yet profess no one theology. Jesus taught this; in fact, his mission was for "the awakening of the nations" into true religious life, out of the dull slumber of mere sectarian Pharisaical formalism. Religious feeling appertains not to the outer, physical self, as theology does, but to the inner, psychical self—the "soul," or "spirit," as your Reverence prefers. Religious aspiration is impossible without an inner, or psychic, awakening; and without that, religious knowledge (as distinguished from theological knowledge, or religious *faith*) is as impossible as physical sight without eyes, hearing without ears. Theosophy is the means for this awakening; a Theosophist one who practises some one of several prescribed methods. A Theosophist must, *ex necessitate rerum*, be a religious man, though he never entered temple or church; a moral, temperate, honest, upright man. A society of Theosophists conscientiously and ably managed, confining itself wholly to its declared area of activity, and eschewing politics, trade, and other purely secular externalisms, was never, could never be, aught save a source of benefit to its day and generation.

A mystery has always attached to theosophical schools and associations for the valid reason that the religious feeling is such that one can only expose to congenial souls; it is caviare to the general public a delicate plant which is at once nipped by the frost of a selfish world's atomsphere. "Unto you," said the Founder of the Church from whom your Reverence claims apostolic succession—"it is given to know the mystery (theosophy?) of the kingdom of God: but unto them that are without, all these things are done in parables. That seeing they may see, and not perceive; and hearing they may hear, and not understand; *lest at any time they should be converted and their sins should be forgiven them.*" I am so" poor a theologian that in this geographical Indian "Swarga of Ooty, away from my library, I cannot pay my respects to the Bible revisers if, happily, they have omitted the last sentence or an interpolation, for it is most untheosophical. However, the main position stands unshaken, and it is quite evident that esoteric methods are perfectly Christian as endorsed by Christ himself. Those who, like a certain local "medicine man," object to the feature of secresy attached to

our Society's programme, I leave to settle with their Scripture and their consciences. The dilemma is awkward, yet real. If they do not wish to subject themselves to reproach upon the basis of the *Epiphany's* test, they should straightway cease from their slanderous gossip about the obscure, yet honest, Founders of the Theosophical Society. Your Reverence has said to such at the Communion a thousand times, in the course of your long ministry: "Amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries." We only ask that these wicked Christians, these lip-pretenders to religious feeling, shall heed this sage counsel and act accordingly. Your Reverence knows that in this same sacrament the communicant is told "if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other." We are your neighbours; you have grievously wronged us by catching up false and malicious reports against our private characters and without sufficient enquiry giving them currency. You have circulated misleading pamphlets and wickedly false stories about us; have tried to make every timid Christian shun our company; to influence officials more bigoted than prudent to use pressure upon their native subordinates to keep them out of our Society; to bar us from high official favour, or rather the protection guaranteed to all under British laws. All this, and worse, the Christian party in India have done to their overmatched Theosophical brethren. Yet we survive. And survive we shall—do what our enemies may. That equal justice which Mofussil collectors and other white officials withheld, the non-theological Government of Madras, at the Council meeting of the 12th instant, has unanimously dispensed to us. We shall take care to continue to deserve the boon. And, as trustees of the honour of our Society and of the self-respect of its thousands of fellows, the world over, we shall arraign in a Court of justice whomsoever—be he priest or laic—shall falsely and maliciously impute to us offences degrading to our reputations and secondarily injurious to our Society. Your Reverence is implored to give your professional subordinates timely warning. We are people of action as well as words.

And for such act of Christian justice, I shall, as in duty bound, ever pray,

H. S. OLCOTT,
President of the Theosophical Society.

OOTACAMUND,
The 15th September, 1883.

THEOSOPHY AND CHRISTIANITY.

TO THE EDITOR OF THE INDIAN CHURCHMAN.

Camp, Ootacamund, Sep. 17, 1883.

SIR,—At your request, I do myself the pleasure of saying a few words "as to the relations of Theosophy to Christianity," I can, unfortunately, make them but few, since my moments are so occupied officially as to leave me scarcely any leisure for literary work. I do assure you that this is strictly true, and that from year's end to year's end I hardly know what it is to have a holiday hour; and that but for my personal regard for a Gentleman of your Mission, I would have felt compelled to decline an invitation, the motive beneath which I quite understand.

It is quite conceivable to me that ministers of certain of the more unspiritual dissenting sects of Christians should propound the query what relation there is between Christianity and Theosophy: 'religion' being to them at best an Ethical system of restraint during this life, and the crudest possible dream of a future to be enjoyed amid surroundings of barbaric splendour. But for minds of your class, and scholars of your accomplishments, I had thought no such exegesis was called for. Your idea of Religion is much higher, your concepts much more spiritual. As High Churchmen, you have carried your idealism to that degree that you feel the "Spirit of God," received from the imposed hands of your seniors, ever verifying your being and thrilling through the avenues of your corporeal life. And you suspect—perhaps even assert: I am not a Christian, and so have not been well informed myself—the Real Presence in the consecrated water and cup of sacrament. Why then, should you doubt, not merely a relation with your religion, but an union as close with it, and all other religions, as that of your soul with your body. *Theosophia*, is "divine" wisdom, I believe; and a Theosophist one engaged in its research. And what is divine wisdom but the essence of Religion; Religion as such. I maintain, not the Religious ideas of Catholics or Protestants, Brahmans or Buddhists, Parsis or Jains? Neither Christ nor any other religious teacher, whether claimed to be superhuman or human, came but to tell mankind to wear certain fashions of clothes, or eat certain kinds of food or observe some one or other set of external forms. *That* was not *Religion* to them, but the patches of its cloak; and a sorry thing it is for the world that this cloak, like the poisoned shirt of Nessus, has been eating into the vitals of each of the good religions of archaic times! If you Oxford Graduates think you can restore that escaped spiritual life, and infuse into this age of iron and humbug a truly sincere love for religion by your methods, do so, by all means. Not only I, but every lover of his kind will rejoice over your every success. If you have come to India with the necessary proofs to convince our Brahmans, and Bhikkus, and Moheds, and Sadhus, that you have the one and only true religion, and that theirs are false from circumference to core, then do so: our applause will follow you always. That I do not believe you capable of doing this; that I personally believe that in every religion ever evolved by man there was, and is, and must be, *ex necessitate rei* a portion of the one truth; that I believe that no man, whatsoever his Religion, can ever or could ever have a religious aspiration, or a glimpse of religious light, without awakening within himself the natural, but usually latent, psychic faculties, and that I disapprove, upon principle, of every Missionary or non-missionary attempt to inveigle persons—especially children of unripe intelligence—from their ancestral faiths to some other form of sect without giving them all the evidence pro and con—all this does not concern you. You follow the call of conscience; so do I. You pursue your methods; I, mine. You believe one cannot "know God" or acquire divine wisdom except through the enlarged perceptions of the Inner Self; I, also. It is only when we leave these 'universals' and descend to 'particulars' that our paths diverge. Your feet tread the way towards Calvary, mine that towards Buddha-Gaya and thence towards the Himalayan retreats, where my Teachers—the successors of the old Aryan Initiates—still hold the torch of divine wisdom to light the way of the truth-seeker. But still we are brethren—you and we Theosophists—though you deny it ever so much, for all, whether Christian or "Heathen," white or dark, bond or free, are children of one Cause, partakers of one destiny. "Let there be no strife, I pray thee, between me and thee * * *; for we be brethren." Missionaries who want war with us can have it; for we then know that they belie the professions of their master, and have no religion of any kind within them. But we have no strife to make with any Missionary or other Christian, who will permit those he would convert to read and know all that can be said against *both* Christianity and his 'Heathen' faith, whatever it may be.

Respectfully yours,
H. S. OLCOTT,
President Theosophical Society.

P. S.—I doubt my ability to give any more time to this question in the *Epiphany*, and so must leave to other members of our Society to reply to any criticism that may be provoked by my present letter.

H. S. O.

THE INDIAN CHURCHMAN ON THE ABOVE.

WE publish to-day with pleasure, or rather with gratitude, a letter from the President-Founder of the Theosophical Society. With pleasure, because it enables us to claim a friendly hearing from Theosophists, although we advocate views of Theosophy the reverse, in many ways, of those taught by their adepts. With gratitude, because we know from many sources the immense amount of work done by Col. Olcott, and can appreciate the self-denying kindness with which he has found time to write to us.

This letter will form—especially through its postcript—a medium of communication with Theosophists, which we earnestly desire.

It is to us an augury of good that one who differs so widely from us as Col. Olcott, one whose life work it is to destroy the Christian Theology, which it is ours to defend, should yet recognise us as kindred spirits. We are so accustomed to be denounced as the interested upholders of a system begun, continued, and ended in forgery, that we are grateful to be recognised as fellow-seekers after truth. We can only assure Col. Olcott, that we regard him personally with the deepest respect and regard as one who honestly rejects Christian Theology, believing it to be man made.

Let us reply to Col. Olcott as directly as he speaks to us.

You are kind enough, Sir, to attribute to us some such spiritual conception of religion as to enable us to see our relation to Theosophy. You wonder at our even asking the question. There is one sense in which the question is needless, as you say. The essence of all religion is not in its letter, but in its spirit. We perform certain physical acts, as you go through certain process of Yogi, simply as a means to attaining the development of certain latent powers of human nature, such as humility, love, communion with the personal All-Father holiness, immortality, and, if God will, even in this life, dominion over physical nature, though this last is a matter of comparative indifference to us; we aim primarily at moral and spiritual perfection, not at extraordinary powers.

You also admit that the development of our nature must be sought for no selfish ends, and that its first step is—as in your own case—the struggle with selfishness.

In so far then, as your Theosophy is a crusade against the lower self in man, it is identical with Christian Theosophy. That is, we grant you, the common element of truth, the seal of the brotherhood of all human creeds.

But you will not forget that we Christians appeal to history against your view of Christ and early Christianity. You say that Christian Theology has been an excrescence upon an earlier doctrine which taught a Theology like your own—namely, the development of the higher self in man by his own efforts. We appeal to history to prove that from its beginning Christianity has been the reverse of all this, a proclamation of the powerlessness of the human will, until vivified by the communicated love of a personal God. We admit frankly the extreme heights of miraculous power and moral grandeur attainable—as by Gautama Buddha—apart from Christianity; but we see no reason to believe that human nature can reach perfect humility and love apart from the Cross of Christ and the supernatural Grace of His Sacraments.

It is no theory which we preach, but an experience. Whatever the East may have felt or obtained, it has been the experience of the West that all efforts to become holy end either in selfish abstraction, or isolation or mysticism, or in failure, and that only by the faith of Christ can active love and sustained purity be maintained in our crowded cities, where work is needed for the Salvation of mankind. We of the West may be wrong. But you at least, Sir, are right when you attribute to us an idealism bold enough to assert the possession of spiritual force through material media. It is, indeed, true that, with all our personal failings, we claim to possess by imposition of hands the Spirit of God, which Jesus once conveyed by breathing upon His Apostles. We do indeed, assert, not merely suspect, the Real Presence of the Crucified One in the Sacrament, when without defining the mode of that presence, we believe that we are made partakers of His Body, and Blood, of the Glorified Human Nature of the God-Man. And, Sir, we know that then we are blessed, that then we receive the power which only God can give to our frail natures, the power to love and to suffer more and more, as we come closer to him. And so you truly imply that we too are Theosophists. We are so, and we differ from you only as to the mode in which the "Love of God" is to be attained. There are earnest Christians who would gladly join your Society, if they might urge the claims of Christianity as the true key to the development of our latent powers. But that would be forbidden by Rule VI. of your Society, excepting in meetings of our co-religionists only. And this is the chief reason which keeps us aloof from you in your inner circles, though we desire your friendship, as far as we can win it, in ordinary intercourse.

And so you will perceive that we sympathise with your sorrow for the way in which mankind have buried the Spirit beneath the forms of religion. But we are childish enough to believe that in the Incarnation we have the true meeting place of the Divine Spirit and Matter,- and that the ceremonies which are the outcome of that Incarnation, are still in the hands of the Brotherhood of the Church of Christ, the truest channel of communication between man and God. And we regard this our faith, the result of centuries of development before Christ came, as of universal significance, not to be confined to the Jews from whom it came. That which has done so much for us, we believe can do as much for the "age of iron and humbug" in which we live. But we bring no proof that other faiths are rotten to the core, because we believe each human faith to contain Divine Truth, sullied by human error, which has not spared its assaults upon Christianity also.

To your noble appeal for fairness in controversy we must make one exception. As it is impossible for most men to prove thoroughly the intellectual basis of their irreligion, as you confess to having not fully examined Christianity, nor we Hinduism or Theosophy, or indeed Christianity itself, so something must be allowed to internal or esoteric or experimental proof.

We do not very carefully enquire into the evidence for the existence of Christ, because we find it as a rule admitted as telly by the most learned enemies as by the friends of Christian Theology. It is only when we find it strangely doubted that we glance more minutely at the evidence which has convinced friends and foes. As a rule the faith of the Christian, as of the Theosophist, rests upon experience, on the consciousness of the growing development of his true self. And so when any young heart has almost of its own accord recognized the truth of Christ, when we see it holding pure converse, like our own, with Him, and by Him redeemed from selfishness, daily glowing more brightly in new gentleness and love, and certain of His Presence, we hold it to be no part of ours to refuse to baptise, because the boy does not know as much as we do, nor we as much as Voltaire on one side and Canon Liddon on the other. Forgive us; the boy believes; and we believe that the boy is right. Our conscience calls us one way, yours another. And yet we hold it a sin to tear a child, *yet a minor*, from the home and family which abhor the very name of Christian, and disown the baptised.

But in dealing with men and opponents, we do indeed desire the fullest knowledge and light. We seek the truth, stronger than all religion. And if you can convince us that Christ was not the Way, the Truth, and the Life, we will forsake Him, and follow the truth. Or convince us that we have misunderstood His teaching, and we will cease to worship Him as God, and follow Him simply as the Buddha of the West. Only we ask of you to be explicit. One instance only. We do not ask you to suppress infidel woks. You have in the August number of the *Theosophist* given your "Final Answer" to any such request. But when, as in the note to the letter of Vera, in the July number of the same magazine, on the "Status of Jesus," it is said that the Mahatmas hold Jesus to be a great and pure man who lived over a century before the year of our vulgar, so-called, Christian era, we ask you to be more explicit. The Mahatmas would not speak without reason, but they can hardly expect people of ordinary education to put aside ordinary historical evidence without further explanation. How can a man who reads in the heathen Historian, the Roman Tacitus, himself born before A.D. 61, notorious for his careful historical accuracy, the record, in connexion with political events of his own day, of the crucifixion of Christ, the founder of the Christians, by Pontius Pilate, in the reign of Tiberius, put this aside without explanation. We ask you to be more explicit. And we are sure of your sympathy when we ask you to divorce yourself openly from *all* mere abuse of our sacred beliefs. Although the *Theosophist* is advertised in the January 1883 number of the Anti-Christian, we are sure that you for one would not approve of the phrase made use of in p. 14, which we force ourselves to quote, of the Holy Ghost "seducing the innocent confiding Mary." When the very Jews who crucified Jesus only cared to say that He was the son of Joseph, why should calm critics of the nineteenth century cease to respect the purity of a legend even while denying its truths? Why should they stain the purity of their own pages, wantonly wound every Christian heart, attribute to the purest spirit an act only possible in the sphere of the grossest matter, and by attributing to the most Holy an act only possible to the most vile, almost, though perhaps without full intention, blaspheme the Holy Ghost.

Nor do we think that you would approve of the vision of the Trinity on page 3 of the same publication, where the writer beholds a tree on which was nailed one who stole a donkey. It is of comparatively little importance that the fact itself is otherwise, that both S. Mark and S. Mathew record the directions given by our Lord for obtaining the consent of those concerned for obtaining the loan of the animal, or that S. Luke records the actual consent obtained from the owners. Let us even imagine that, in accordance with Oriental custom, a beast of burden was, as we should say now-a-days, requisitioned for use on a public occasion, still we confidently assert that any right-minded man would condemn the frame of mind which could fix on such a minute detail for sarcasm amid all the lovely and sublime features of the life of Christ, and could carry that sarcasm up to the very throne of God in Heaven.

Last of all, Sir, we note with some degree of sadness the words in which you say that our road lies to Calvary and yours to Bodh-Gaya, the holy land of the Buddhists, and thence to the heights of the Himalayas where dwell the sacred brothers. If indeed it be so, that our paths must diverge so widely, we can only say that when you shall have obtained those lofty mountain heights and shall look down upon us, on the little mound of Calvary, we do not think we shall envy you your height, but shall be content to remain where we are, prostrate at the foot of the Cross, believing that there we shall obtain the deepest and truest view of the possibilities and the ideal of human nature.

Alas! would that all Christians, and especially Christian clergymen, were moved by the same spirit of kindness and fairness that so evidently moved the writer of the above. Indeed, would there be no need then for writing "an Open Letter to the Bishop of Madras" which please see in another column and compare the spirit complained of which necessitated its publication with the above remarks.—ED. THEOS.

COLONEL OLCOTT'S LECTURES.*

(*From the Madras Mail*).

LONG before the light of Colonel Olcott's countenance had dawned upon Ootacamund, and before the beauty and fashion of the cloudy capital had been set a fluttering by the marvels of Madame Blavatsky, it was evident to all that kept touch with the native mind that a remarkable movement was in progress in and around Madras. It is not too much to say that the name of Colonel Olcott (or All-caught as the Natives call him, or All-talk as some Europeans dub him) has for many months past been prominently before the Hindu community. Europeans generally are so completely ignorant of what is going on in the dusky world around them that they seldom realize the significance of purely native movements till they have become matter of history. They are aware in a dim sort of way that something exciting is to the front, but they pay little attention to it. Thus the Theosophical excitement was regarded as simply another illustration of the native fondness for tamashas, and Colonel Olcott's triumphal progresses as so much temporary effervescence. It was supposed that he was but another meteor-blaze across the Indian sky, dazzling and alarming the weak-minded, but destined to sink below the horizon when his day was done, leaving not a trace behind. It is too early in the day to pronounce this view a complete mistake, but at all events the Colonel is doing all in his power to prove that it is. He knows well that mere excitement of whatever kind is in its very nature evanescent, and that all popular movements which are to stand the test of time must be supplied with an organization, a body for the spirit to inhabit and use as its organ. Accordingly, we find him everywhere, not only lecturing, and exhibiting his powers and collecting crowds of admiring natives, but also establishing branches of his Society, each with its executive officers and other guarantees of permanency. It is perfectly possible that the Theosophical Society and its branches may be one of the many strange items which must, in future, be taken into account by those who have to deal with Hindu society. An Association with such enthusiasm, such wide-spread ramifications, and such an evident power of self-propagation, is well worth study, even if Ootacamund had never developed a local branch. A volume of lectures from the pen of the President-Founder will be eagerly welcomed by those who, like ourselves, have regarded with wonder the recent developments of the Society. We naturally expect that we shall obtain some insight into the secret of its power over the native mind, even if we are as far as before from becoming converts to Theosophy. We must, however, confess our disappointment. If we feel puzzled to account for the evident power of Colonel Olcott over the native mind before the reading of the lectures, we marvel still more after it. They are clever, but surely not the cleverest that the people of this country ever heard. They are in some places as obscure as Swedenborg or the Quran, but obscurity is not popular. They are plain-spoken to a degree. The pictures which they draw of native lying, disunion, selfishness, and general worthlessness, are such as would convulse Hindu Society with righteous rage, if they were drawn by an English journalist or a

* A collection of Lectures on Theosophy and Archaic Religions, delivered in India and Ceylon, by Colonel H. S. Olcott, President of the Theosophical Society, published by A. Theyaga Rajier, F. T. S., Assistant Secretary, Madras Theosophical Society, Madras, 1883.

Christian missionary. But plain-speaking cannot be the reason of such overwhelming popularity. Neither is it the Colonel's wisdom, for many wise and beautiful passages are sandwiched between fatuous nonsense and outrageous abuse of opponents. There is a considerable show of learning in the book, but the author does not pretend to the erudition of the prophetess of the movement, whose "*Isis Unveiled*" he regards with amusing awe. His own pretensions in this line may be measured by his confident assertion that Irænous is the author of the Fourth Gospel, which must be a matter of special revelation, for the only thing that the advanced critics say about this Gospel's author is that he was some person unknown. But the fact of the Theosophical Society remains. It is a power, and at present a growing power in Southern India. If the explanation is not in Colonel Olcott, it must be in something else. We are sure that he himself would be the first to disclaim the honour of being the cause of the movement, though we fancy he would claim to be something more than the mere occasion. One of the secrets of his personal influence is evidently a charming simplicity, a profound belief in himself and in his work, leading him in some of the anniversary speeches to use language reminding us of the Fly and the Wheel. We shall see immediately that the Colonel not only exaggerates his own personal importance to the movement, but that he overestimates the importance of the movement itself. But at present we are enquiring the secret of the power of Theosophy—what it is that makes people run after it.

Part of the answer at least is to be found in the undoubted fact that of late years there has been a decided revival of national Indian feeling. In spite of the disintegrating power of caste, which splits the Hindu peoples into so many fragments at constant feud with each other, the new generation has realized to some extent the truth that Indians ought to be one. The old apologetic tone which characterized the utterances of natives regarding everything Indian a short time ago, has given place to a tone of self-assertion, not quite so pleasant to the ruling class perhaps, but certainly very much more natural and healthy. It is impossible to conceive for example that ten years ago the Ilbert Bill would have been received with such a tempest of jubilation, or that the ill-considered invectives of some Calcutta orators would have provoked such a fury of open resentment. The old school Hindu considered it his duty to take meekly the rebukes of Europeans, and even to esteem them as precious oil. The new school has no such amiable weakness. European scholars have taught them, not certainly to know their own classics, for that is what few can boast of, but to believe in them. The only difficulty about them was that an enlightened native could not be supposed to believe what they teach. If once it should become possible to regard Hindu literature, science, and religion as ahead of the times, nothing more would be wanting to enable the Hindu to boast himself not only as the equal, but as the superior of the European. The hour brought forth the man, and the man was Colonel Olcott. Belonging to the same race and the same civilization as the masters of India, he professed himself not the teacher, but the disciple of the genuine Hindu, and Hindus are showing their appreciation of his conduct by flocking to the standard he has set up among them. Hitherto all the efforts of people who believe in the superiority of western over eastern science and civilization have been in vain to check the rising tide of Theosophy. While they could only deny, Colonel Olcott could affirm, and after all, people prefer to believe rather than to disbelieve. For many years the tendency of the greater part of the higher education given in this country has run in a materialistic direction. At least so Colonel Olcott says, and he may be presumed to know something about educated natives. Materialism ignores certain facts of human consciousness, and imagines a blank where there is really a crowd of most difficult phenomena to be noted and explained. The whole subject of the relations between mind or spirit and body is one of great difficulty, and the truth seems to be that science hitherto has been able to say very little about it. What orthodox science has failed to do, that heterodox science, as represented by Swedenborgians, spiritualists, and now by the Theosophists, professes to be able to do. Either finding or imagining themselves to find a point of contact between heterodox western science and the wisdom of the Oriental religious devotees, Colonel Olcott and Madame Blavatsky have come forward to mediate between them. Many educated Hindus, tenacious of their natural traditions and seeking for relief from the attacks of materialistic science, have hailed them as deliverers. The Associations of which we have spoken have sprung up all around us for the purpose of cultivating the mysterious powers of man, and rescuing from fast-approaching oblivion what they believe to be a valuable heritage.

Of the wonders which Colonel Olcott relates, we shall not say much, because we cannot believe in them, and we cannot but believe that the Colonel does. Spiritualism has been long enough before the world now to prevent people from simply rejecting its stories as lies. There must be something in it, for many of the phenomena are well attested. At the same time it should be remembered that there may be a great deal in spiritualism, and yet spiritualism may be a very bad thing. Colonel Olcott openly proclaims that the state of mediumship is a very perilous one morally, in other words that a large proportion of the mediums are rogues. The notoriously stupid character of many of the phenomena might justify the assertion that if the mediums are rogues, the spirits are fools. As far as we can make out, neither are desirable acquaintances, and there is considerable reason for the remark that has often been made that spiritualistic phenomena are a good argument for the existence of devils in an extremely active state. With regard to what the Colonel considers the greatest triumph of mind over matter in this present life—the power of projecting the double, we profess ourselves in the same state of mystification as the majority of Theosophists. We would point out one very instructive sentence however, which seems to throw some light upon the mysterious statements brought before us. Mediumship is said to be generally concomitant with a scrofulous or phthisical taint in the blood. Truly this indicates that the whole class of phenomena are phenomena not of health, but of disease. May not the ascetic austerities which Theosophy and Hinduism, and some forms of Christianity, declare to be the only way to the higher life of ecstacy, be just what we should naturally expect them to be, a means of reducing the healthy human constitution to the state of disease necessary for the experience of these abnormal feelings?

The attitude of Theosophy towards historical Christianity seems to be one of thorough-going antagonism. In every lecture in the volume before us, this is as clear as the noon day. So blinding a thing is prejudice that Colonel Olcott, shunting his eyes to the plainest facts, declares that almost the only places where what the age needs survives, 'are among the Lamaists of Tibet, the Copts of Egypt, the Sufis and Dervishes of Arabia and other Mahomedan countries.' It seems a pity that these possessors of the light should not have let it shine a little more in their own immediate neighbourhood, for if ever there were dark places in the earth, it is just where these lights of the world live. Even Colonel Olcott cannot put back the hands on the great clock of time, and there would be more chance of his receiving a patient hearing regarding the things which he says he knows, if he did not so often contradict what every intelligent man knows to be the truth. Christianity has in the past been able to give a pretty good account of itself to its adversaries, and we do not attempt to defend it here. A report has reached us from Ootacamund that Colonel Olcott there disavowed all intention of opposing Christianity. But it is to be observed that during his recent tour he posed before thousands of natives as an enemy of Christianity, and the Theosophists advertise themselves as an agency for the sale of "Unanswerable anti-Christian publications."

ANOTHER LETTER FROM THE MAHRATTA LADY THEOSOPHIST NOW IN AMERICA.

[WE take from the *Indian Mirror* the letter that follows. It comes from our poor little voluntary exile, now in the Antipodes, the willing martyr to her noble thirst for Reform and Science. We have rarely read anything more touching and genuine than this simple and unpretentious narrative of what she must have suffered on her long journey to America. The mental torture in consequence of her separation from home and all those she loved, and the physical suffering she was subjected to on her way she might have anticipated, and therefore had been prepared for such unpleasantness, though we see no mortal reason why the S. S. Co. should have any more the monopoly or right of *starving* its passengers, than that of drowning them, whether they be Hindu or European. But the unmerited insult of seeing herself made fun of, and especially the humiliation she received at the hands of one, calling herself a *lady* and probably a *Christian*, is too disgusting and revolting to make us appreciate the discretion of whether author or editor which caused either of them to suppress the name of the human female obelisk of European haughtiness that was cruel enough to insult such a helpless lonely young creature as poor Mrs. Joshi must have felt herself on the steamer. On the contrary, she ought to have been named as a salutary lesson to herself and a warning to all of us Europeans who may believe ourselves the only "chosen" ones, the elected of a "superior" race. Were it worth the trouble, a comparative genealogical tree might be profitably drawn, showing the respective lineage and the list of ancestors of the Brahminee Indian lady and of both those arrogant European females who used to "make fun" of her "in whispers," and the one who sent her off on deck. It is to be feared that while the forefathers of Ananda Bai would be found stretching back into the night of that pre-historic age when the Aryans first crossed the Himalayas in their migration from the North, the ancestors of many of the former would be soon traced to some paltry shop in one of the back lanes of Oxford street. It is revolting to read of such *snobbery* in women. The kisses "over and over again" in the presence of reporters and other witnesses could obliterate but little, and atone still less for the sufferings caused in the early part of the voyage. We sincerely hope that Mrs. Joshi will find truer and better friends in democratic America than she has found on the aristocratic British steamer, whose Company takes apparently people's money but to starve them whenever it can do so with probable impunity.—*Ed.*]

The following is MRS. ANANDA BAI JOSHI'S letter :—

ROSELLE, N. J., *the 25th June* 1883.

"I received your letters from Puna, Kalyan, and Sholapore. My joy, at seeing them, may be better imagined than described. . . . . .

God has given me a strong, nay, hard heart, which stood, and I hope, will continue to stand, any trial or difficulty in the world. How many misfortunes must have befallen me in the space of 59 days, while travelling in remote foreign lands, I leave it to you to imagine. I will now give you the particulars of my voyage; but, I am afraid, I will not be able to describe the scene as they ought to be; yet I will try my best to do so.

When I first entered into the land of waters, I earnestly hoped that I would enjoy the sea without satiety, but I soon got weary of seeing what I saw once. I have had my repose disturbed a hundred times by the feeling of painful separation from home. Soon after I left Saugor, I felt sea-sick. Sometimes my companions pressed me to partake of meat, and when I refused to have it, they used to make fun of me in whispers. For about

a fortnight I had been a source of amusement to all. They did not take any interest in me. They thought no better of me than of a Native *ayah*! Once it so happened that I was seated on a sofa in the saloon when Mrs.——came and told me to go and get on the deck, or any other seat I could find. I got up without saying a word, and went to the stewardess, for she called me in, when she saw me going upstairs. "It is very cold upstairs. You are not used to this climate. I am sure it will kill you. Do you like to go to the hospital in London, where, I am quite sure, you will not like to stop a minute?" said she to me. "Why don't you go and sit on the sofa. I am afraid you will suffer from cold. You must be very careful," she added. To this I made no reply. Next day being Sunday Mrs.——asked me to go to the service. I said "I would rather sit with the *ayahs* than with those who think less of me than even the *ayahs*. I am not ashamed to sit with *ayahs*, because I am sure they will not think less of me than themselves."

We left Calcutta on the 7th, as you know, and stopped in the midst of the river after a slow voyage of twenty four hours. We again commenced sailing. I have already told you that we did not stop at Madras. On the 12th April, I once heard that we were going to stop at Colombo, but I soon found that we were going further. We saw from a distance of about one-and-a half-mile the rocks and mountains and hills of Ceylon. Now it was the close of the day. The sky was perfectly clear; the sea was quite serene; the sun had spread his beautiful garments over the lovely sea; the beautiful golden rays of the sun peeped into the dense cocoanut trees, which enhanced the beauty of Ceylon. Though I have not seen it myself, I venture to say that Ceylon must be a handsome place. So happily we passed Ceylon, and arrived at Aden on the 20th April at about 7 P. M. Some of the passengers (both ladies and gentlemen) went ashore and came back before 10 P. M. It was the first time that I saw Africans. The physiognomy of the Negro is so peculiar that it is impossible not to recognise it at the first glance. His thick, protruding lips, his low forehead, his projecting teeth which peep out between his lips, his woolly and half-frizzled hair (it is said that he applies chunum to his hair which gives it a peculiar brown color) his beard, his short flat nose, his retreating chin, and his round eyes, give him a peculiar look amongst all other human races. The bones of the skull and those of the body are thicker and harder than those of the other races. Several are bow-legged; almost all have but little calves, half bent knees, the body stooped forward and a tired gait. Such is the appearance of the Africans. On the same day we left Aden. On the 25th we arrived at Suez at about 5 P. M. I saw another new type of the human race. I mean the Egyptians. We did not go on shore, but I saw plenty of them on board the steamer with fruits, shells, necklets, bracelets, corals, large beads, photos, silk and golden clothes, pots, &c. The Egyptians are fair and well-made. The characteristics of the Arab race are a long face, a high forehead, a retreating, small mouth, even teeth, eyes not at all deepset in spite of the want of prominence of the brow, a graceful figure formed by the small volume of fatty matter and cellular tissue, and by the presence of powerful but not largely developed muscles, a keen wit and bright intelligence, and a deep and persevering mould of character. You see, therefore, that the Arab type is really an admirable one.

I am sorry I have forgotten to inform you of some thing about my food on board the ship. I remember you told me to write to you all about my sorrow or joy. As to joy, I had none; nor did I expect any, ... but as to my troubles I had plenty of them, plenty for one like me. You might have thought that I was in abundance. Yes, I was in abundance indeed, but not in what you would, perhaps, imagine. But let me thank God before I say anything for His kindness in giving me strength to put up with all that befel me. I suppose, you know, I am rather a receiver than a giver of troubles or inconveniences, and, according to my nature, I did bear, and will ever patiently bear, whatever may come to me. I had kept no connection with any lady (even with Mrs.———). I had chosen an excellent companion that helped me to pass time quietly and pleasantly—I mean a book. I never felt lonely while reading. I read seven books on board the steamer *City of Calcutta*. Now in regard to my food, you might have thought that I could get whatever I liked. I could get a good many dishes, though I would not. Indeed I was well nigh on the point of starvation. I was nearly starving for about seven weeks. What were dried fishes to me? What should I do with the soup they would serve me, and how could I sit among them, and see them swallow dish after dish? How could I stand the sight of long—long bones, &c., &c.? How could I eat things composed of old vegetables, stalks, and half rotten potatoes? It required a stronger stomach than mine to retain an appetite for such kinds of food. I tried to be stronger, and after admiring the two beautiful carpets on either side of of the table (which soon disappeared) and the silken curtains hanging over the doors, I ventured to hope that honesty would prove one of those exhibits and that I would get my money's worth. But alas! I met nothing but disappointment. My only food was two or three potatoes (for I could eat no more,) I scarcely had rice, for it was too coarse and hard to be eaten. There were only cakes that I liked most at first, but I grew weary of them, and to make my condition worse, my gum began to swell. It hurt me to eat, to speak, laugh, or, to do anything else Day by day the pain became severer. It made my head ache. My stomach was still worse. This state of things lasted for nearly three weeks, when I thought I had better consult a doctor. A week elapsed before I found the doctor; for I could not catch his time. I saw him every day at table, but he went away before I left the table. So two days before our arrival in London, I consulted him. After hearing all particulars, he said that my wisdom-teeth were just growing, and it was these teeth which were troubling me. For three days I could not stand, nor sit, nor sleep. Thus you see I have got two wisdom-teeth since I left you. My companions did not know of my pain or of the coming of my new teeth till we were in London. . . . . I leave it to you to imagine what must have been my condition on this occasion. Is it no wonder that my friends or companions should know nothing of my pain, or of the half starvation I was suffering from? I have nothing to say against any one. For they were all very kind to me after their own fashion. I had to suffer all sorts of inconveniences for the first four weeks or so. After that, they all became so fond of me that they were quite unwilling to part company with me. They seemed very much interested in me, So a few days before our arrival in New York. Mrs.———said to me, "Mrs. Joshi, your husband has given you in my charge, and Mrs. Carpenter cannot claim you from me; but you are married, and if you are not willing. I cannot keep you." In New York when they bid me good-bye, they kissed me over and over again."

ADWAITA AND SIDDHA TANTRA.

(Being the substance of two lectures delivered by Mahadeva Sastrial, F. T. S. Pundit of the "Negapatam Theosophical Society.")

The *Vedas*, the *Puranas* and many other works appear in their exotericism full of self-contradictions and absurdities. But no sooner are they divested of their exoteric garb, and read in their esoteric interpretation, than they will be found to embody the grandest and the most splendid truths. At the same time the *Siddha Tantras*, written by *Saddhas*, reveal the truth without any disguise; and, it is these *Tantras* that establish the *Adwaita* Philosophy.

Before proceeding further, we shall try to understand the fundamental point of difference between Dwaitism, Visishtadwaitism and Adwaitism. Dwaitism says that *Paramatma* (God) and *Jivatma* (the Spirit) are essentially different, whether they stand in the relations of the creator and the created, or whether they are quite independent of each other. Visishtadwaitism says that they are different, yet one. They are different it is true, but one owing to the relations of *Sevya Sevaka* (master and servant). They stand to each other as a spark of fire emanating from a huge mass of fire, yet the spark keeping its individuality distinct. Adwaitism inculcates the doctrine that they are one and the same thing, but owing to ignorance, we imagine that they are different. The excellence of the Adwaita doctrine consists in this:—From their own stand-points, while the followers of other creeds strive after *Sarupyam* (getting the form of God), *Samipyam* (getting near God) and *Salokyam* (living in the world of God) the adherents of Adwaitism try to attain *Sayujjyam* (becoming one with God, nay becoming God themselves and attain god-like power).

Moreover, the Adwaitee is not intolerant; for he allows that the *nindavhakti* (blind devotion) of the followers of the other creeds, creates only a *Karma* of good intention (in other words, that it secures for him a seat in the higher *lokas*, such as *Indra Loka*, *Bramha Loka*, *Vaikunta Loka*.) The genuine *Adwaitee* is he who not only knows that he is Bramham, but becomes that Bramham himself. Now let us see what is the *Adwaitee* idea of God. He says that God is *Sattyam*, *Nirgunam*, *Adwaitam*, *Nirvikaram*, *Niranjanam*, and *Amritam*.

1. *Sattyam* is indestructibility. In all evolution and involution, not an atom of him is destroyed. *Illustration.*—A single seed evolves into a tree and the tree produces the seed, but still the seed has lost nothing during the process of transformation.

2. *Nirgunam* is having no quality. God is impersonal and possesses no attributes. *Illustration.*—The seed does not possess the attributes of the tree, such as size, &c.

3. *Adwaitam* is oneness. This fact can be understood not by words or descriptions, but by *Abhedabavan* or *Aikkyam*. It is said in the Vedas that *Kam* (*Sukam* or pleasure) is Bramham and *Kham* (*Akasam*) is Brahmam. This does not mean that either of these by itself is God, but that God is *Akasam* in *Sukarubam* (the form of pleasure), or *Sukam* in *Akasarupam* (the form of *Akasam*.) *Illustration.*—If you take two half measures of salt and one measure of water, and mix them, the result is still one measure of salt water. But distil this and you will get one measure of water and one of salt.

4. *Nirvikâram* is having no change. *Paramatma* never changes. *Illustration.*—The seed in its seed state never changes.

5. *Niranjanah* is being devoid of defect. God is free the *Malas* such *ánavanalam* belonging to the *sthoola Sariram* which is made of *anus* or atoms, *Kâramkamalam* belonging to the *Karana sariram* and *Mayika Malam* produced by *Maya*.

6. *Amritam* is the union of *Sakti* and *Siva*. In reality *Siva* and *Sakti* are not different things, but *Siva* is *Saktirupum* and *Sakti* is *Sivarupam*. *Illustration.*—Fire and water have *Mitrabhavam* (friendliness), for water came out of fire and *lays* in it; and fire does not burn ashes which are entirely without water, but does burn wood which contains a little water.

Four things are necessary for a man to become a proper *Adwaitee*,

(1.) Studying the *Adwaita Sastras*.
(2.) Mantras.
(3.) Yoga.
(4.) Siddha Tantras.

(1) This will make you understand that man and God are not two different things, but one. Even if one cannot become a *proper* Adwaita in this birth, this study will facilitate his work in the next one.

(2.) *Mantras* must not be slighted simply because they are an arrangement of letters. The degree of one's faith in them determines their efficacy. But they are useless without.

(3.) *Yoga* is to unite with the *one*. (From Yog, Yoke, &c.) Krishna by his Yogam was able to appear at the same time in the same place in different forms to different persons. But all these are little detter than useless without.

(4.) *The Siddha Tantras* which give the rules of thinking, acting, meditating, &c., &c., by following which one gets the *Siddhis*, such as *anima*, &c., 8 kinds of Siddhis.

A few of the teachings of the *Siddha Tantras* will now be given though no ordinary man can understand all the *Siddha Tantras*.

This universe, which is seen by man, which gives rise to so much disputation and which is composed of 14 lokas, is the body of God who is *Chaitanya masvarupi*. The manifested universe is to God what physical body is to man. He who realises this and transfers the love which he has for his body to this, gets *Visvarupa Siddhi*, *i. e.*, the power of becoming Iswara or of making his microcosm one with the macrocosm. But this is seldom done. Manu says "I possess lands" while there is no connection between him and earth; if the earth is cut, he does not feel pain. He says "I am lean", while *the Atma* has no size. He says "I am friendly," and thus appropriates to himself the *dharma* of *Aptatwa* (the principle of water). He says "I am happy", while happiness belongs to the *Buddhi Tatwa* (the principle of Intelligence). He says "I am living," while *pran* is *svasa* (breath) and this belongs to *Vaya*. He says "I am *Sunya* (nothing)" while *Sunyam* is the *dharma* of Akasa. Thus egoism fully sways the *Atma* and makes it lean towards the *Vishaya* of *sarisa*, *Indriya*, *Buddhi*, and *Prana*. If this be got rid of, if you act up to the rule "*Atmavat sarva Bhutam*" (Regard all life as you would your Atma), and if you feel as much love for the whole manifested universe as you do for your body, then you get *Visvadehathvam* (macrocosmic body). Then if you *imagine* you are the table, you will become the table. If you think that the table should walk, it will walk. Many persons have attained this root-sisthi, such as *Soka*, Vamadeva, Krishna, &c.

P. T. SRINIVASAIYAR, B. A.,
F. T. S.

NEGAPATAM,
11th Sept. 1883.

Personal Items.

PERSONAL ITEMS.

Colonel H. S. Olcott, President Founder of the Theosophical Society, left Ootacamund on the 16th of September to visit Coimbatore and Pondicherry, where two new Branch Societies have since been formed. Thus during the last three months he has established in the Madras Presidency ten new Branches, and visited five old ones. He returned to Head Quarters on the evening of the 23rd. One important result of his tour has been the obtaining of a Government Order while at Ootacamund, which promises to observe towards our Society the same neutrality which Her Majesty the Queen Empress has been graciously pleased to grant to all non-political bodies, whether religious, social or philosophical. Nothing can be more desirable than the assurance of His Excellency the Governor in Council that "he would highly disapprove any interference with the religious or philosophical ideas of any section of the population."

This is a sufficient guarantee to all our members, especially those in the Mofussil, that they need fear no further annoyance or official tyranny from any of their superiors to which some of them had unfortunately been subjected.

Colonel Olcott was present on the evening of the 25th at the celebration of the Branch Society's Anniversary, a full report of which will be found in another column. On the evening of the 27th he again left Madras on another long tour, already referred to in the previous issues of this Journal. It will probably take him no less than ten weeks, so that he will return to the Head-Quarters barely in time to prepare for our Society's Eighth Anniversary celebration. Last year the Framjee Cowasjee Hall at Bombay was decorated with 40 shields representing our branches only in India and Ceylon. But this year, through our indefatigable President's arduous labours, we expect the number will be more than double.

Madam H. P. Blavatsky, Corresponding Secretary to the Theosophical Society, accompanied Col. Olcott from Ootacamund to Madras. At the former place Col. Olcott's success already noticed was largely due to her previous work.

Babu Mohini Mohan Chatterjea, M. A., B. L., Secretary to the Bengal Theosophical Society at Calcutta, intends taking advantage of the Durza Poojah holidays to visit the Head-quarters. He is expected to arrive here about the middle of this month and to pass with us about two weeks.

Dr. Avinash Chander Banerjee, Secretary to the Prayag Psychic Theosophical Society at Allahabad, writes to us that Babu Syama Charan Mukerjee, F. T. S., will leave Allahabad early this month for the Head-quarters. He purposes to visit a few of our Branch Societies on the way, with the purpose of gathering information concerning their theosophical work and utilising the knowledge for the benefit of his Branch. We need only remark that if some of our best members were to use their holidays in this way the cause of our Society will be immensely promoted.

We are further informed that Babu Aprocash Chander Murkerjee may accompany Syam Babu.

Mrs. Sarrah Parker, F. T. S., who has lectured for several years in the United States and who left Liverpool on the 23rd of August for India, by S. S. *Clan Makentosh*, is expected to arrive here very shortly. She intends to devote herself to the service of the cause of the Theosophical Society.

Mr. W. T. Brown, F. T. S., *Bachelor Legis*, of the "London Lodge Theosophical Society," comes out in the same steamer, with the intention, as we understand, of studying Eastern literature. Both are expected towards the 1st of October. It is a pleasure to see our ranks swollen with highly educated Europeans as well as Natives.

Pundit Shyamjee Krishnavarma, F. T. S., of Balliol College, Oxford, who represented India at the International Congress of Orientalists at Berlin in 1881, has been appointed by the Secretary of State of India to act in a similar capacity at the Congress, which assembles at Leyden next month. This young and gifted man has a promising career before him.

Babu Dakshina Mohan Roy, F. T. S., of the Bengal Theosophical Society, came down here from Calcutta a few days ago for change of climate, as he was suffering from pain in the chest. His esteemed father also accompanied him. The next day of their arrival here we exceedingly regret to say, they met with a serious carriage accident but happily without any graver results than the injuries to the ribs of Dakshina Babu and the fracturing of his father's arm. As soon as the news was communicated to the Head-quarters, both the Founders of the Society instantly went to the Lippert's Hotel, where the invalids are still lying. We earnestly hope and wish that our friends will soon recover and pass with us a few days at the Head-quarters.

W. D. Tilden, Esq., President of the Himalayan Esoteric Theosophical Society, Simla, gives the following interesting account:—

"A curious phenomenon has happened in Simla, at the residence of certain high native officials, whose applications have just been sent to Head-quarters through me. My friend has been visited on two successive mornings by forms answering the description of Mahatmas who appeared distinctly to him, and one of them laid his hand upon him. The only sentence one spoke was to the effect that some key was missing. My friend says he was wide awake, having arisen out of bed from a sound and refreshing sleep, and was overjoyed with the sight. Further, he says he felt himself invigorated with the fresh atmosphere they brought with them into the room, and they disappeared as suddenly as they came.

OBITUARY.

WITH sorrow we have to record the death of our brother P. Teroomal Row, F. T. S., late Subordinate Judge of Tinnevelly. He joined our Society last year when the Founders visited Madras. About three months ago he came down here for medical treatment, as he was suffering from cough and general debility. During the time he was in town he called twice or thrice at the Head-quarters of the Society, and although he looked sickly, no one could ever expect he would die so soon. The illness which had, however, poisoned his system, went on increasing after his return to Tinnevelly. He thought at last of going down to Royapuram for change of air and intended to leave Tinnevelly on the 21st. But unfortunately, he became, meanwhile, so dangerously ill that he could not get away. On the 22nd, in the afternoon, he breathed his last. He was the brother of M. R. Ry. P. Sreenevas Row Garu, F. T. S., Judge of the Madras Small Cause Court, to whom the Founders now beg to offer, on behalf of themselves and the Society, their sincerest feeling of sympathy in this sad family bereavement.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

MORALITY AND PANTHEISM.

QUESTIONS have been raised in several quarters as to the inefficiency of Pantheism, (which term is intended to include Esoteric Buddhism, Adwaitee Vedantism, and other similar religious systems,) to supply a sound basis of morality.

The philosophical assimilation of *meum* and *teum*, it is urged, must of necessity be followed by their practical confusion, resulting in the sanction of theft, robbery, &c. This line of argument points, however, most unmistakably to the co-existence of the objection with an all but utter ignorance of the systems objected to, in the critic, as we shall show by and bye. The ultimate sanction of morality, as is well-known, is derived from a desire for the attainment of happiness and escape from misery. But schools differ in their estimate of happiness. Exoteric religions base their morality, on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received. The worthlessness, not to speak of the mischievousness, of such systems of morality, is almost self-evident. As a type of morality founded on hope and fear, we shall take an instance from the Christian Bible. "He that giveth to the poor lendeth to the Lord." The duty of supporting the poor is here made to depend upon prudential motives of laying by for a time when the "giver to the poor" will be incapable of taking care of himself. But the *Mahabharata* says that, "He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering his goods." The true springs of morality lose their elasticity under the pressure of such criminal selfishness, all pure and unselfish natures will fly away from it in disgust.

To avoid such consequences attempts have been made by some recent reformers of religion to establish morality upon the sentiment of gratitude to the Lord. But it requires no deep consideration to find that in their endeavours to shift the basis of morality, these reformers have rendered morality entirely baseless. A man has to do what is represented to be a thing 'dear unto the Lord' out of gratitude for the many blessings he has heaped upon him. But as a matter of fact he finds that the Lord has heaped upon him curses as well as blessings. A helpless orphan is expected to be grateful to him for having removed the props of his life, his parents, because he is told in consolation that such a calamity is but *apparently* an evil, but in reality the All-Merciful has underneath it hidden the greatest possible good. With equal reason might a preacher of the Avenging Ahriman exhort men to believe that under the *apparent* blessings of the "Merciful" Father there lurks the serpent of evil. But this gospel has yet to be preached.

The modern Utilitarians, though the range of their vision is so narrow, have sterner logic in their teachings. That which tends to a man's happiness is good, and must be followed, and the contrary to be shunned as evil. So far so good. But the practical application of the doctrine is fraught with mischief. Cribbed, cabbined and confined, by rank materialism, within the short space between birth and death, the Utilitarians' scheme of happiness is merely a deformed torso, which cannot certainly be considered as the fair goddess of our devotion.

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankarácharya. The starting point of the "pantheistic" (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to co-operate with the one life in achieving its mighty object.

Now knowledge or *jnánam* is divided into two classes by Adwaitee philosophers,—*Paroksha* and *Aparoksha*. The former kind of knowledge consists in intellectual assent to a stated proposition, the latter in the actual realization of it. The object which a Buddhist or Adwaitee Yogi sets before himself is the realization of the oneness of existence and the practice of Morality is the most powerful means to that end, as we proceed to show. The principal obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the centre of the Universe. Whatever a man might act, think or feel, the irrepressible "I" is sure to be the central figure. This, as will appear, on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in place and no other individual is. The realization of this harmony is the practical or objective aspect of the GRAND PROBLEM. Practice of morality is the effort to find out this sphere; and morality indeed is the Ariadne's clue in the Cretan labyrinth in which man is placed. From the study of the sacred philosophy preached by Lord Buddha or Sri Sankara *paroksha* knowledge (or shall we say *belief?*) in the unity of existence is derived, but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or *aparaksha jnánam*, and thus lead to the attainment of *mukti*. It availeth naught to intellectually grasp the notion of your being everything and Brahma, if it is not

realized in practical acts of life. To confuse *meum* and *teum* in the vulgar sense is but to destroy the harmony of existence by a false assertion of "I," and is as foolish as the anxiety to nourish the legs at the expense of the arms. You cannot be one with ALL, unless all your acts, thoughts and feelings synchronise with the onward march of nature. What is meant by the *Brahmájnani* being beyond the reach of *Karma*, can be fully realized only by a man who has found out his exact position in harmony with the One Life in nature; that man sees how a *Brahmájnani* can act only in unison with nature and never in discord with it: to use the phraseology of our ancient writers on Occultism a *Brahmájnani* is a real "co-worker with nature." Not only European Sanskritists but also exoteric Yogis, fall into the grievous mistake of supposing that, in the opinion of our sacred writers, a human being can escape the operation of the law of *Karma* by adopting a condition of masterly inactivity, entirely losing sight of the fact that even a rigid abstinence from physical acts does not produce inactivity on the higher astral and spiritual planes. Sri Sankara has very conclusively proved, in his Commentaries on the *Bhagavat Gita*, such a supposition is nothing short of a delusion. The great teacher shows there that forcibly repressing the physical body from working does not free one from *vásana* or *vritti*—the inherent inclination of the mind to work. There is a tendency, in every department of nature, of an act to repeat itself; so the Karma acquired in the last preceding birth is always trying to forge fresh links in the chain and thereby lead to continued material existence; and that this tendency can only be counteracted by unselfishly performing all the duties appertaining to the sphere in which a person is born—that alone can produce *chitta suddhi*, without which the capacity of perceiving spiritual truths can never be acquired.

A few words must here be said about the physical inactivity of the Yogi or the Mahatma. Inactivity of the physical body (*sthula sarira*) does not indicate a condition of inactivity either on the astral or the spiritual plane of action. The human spirit is in its highest state of activity in *samádhi*, and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be easily seen by any one who examines the nature of occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence. When an adept has placed himself *en rapport* with the universal mind he becomes a real power in nature. Even on the objective plane of existence the difference between brain and muscular energy, in their capacity of producing wide-spread and far-reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the cooly's work can never be compared with the results achieved by the discovery of the steam engine. Similarly the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

From the above considerations it is abundantly clear that the initiatory training of a true Vedantin Raj Yogi must be the nourishing of a sleepless and ardent desire of doing all in his power for the good of mankind on the ordinary physical plane, his activity being transferred, however, to the higher astral and spiritual planes as his development proceeds. In course of time as the Truth becomes realized, the situation is rendered quite clear to the Yogi and he is placed beyond the criticism of any ordinary man. The Mahanirvan Tantra says:—

Charanti trigunatite ko vidhir ko nishedhava.

"For one, walking beyond the three *gunas*—*Satva*, *Rajas* and *Tamas*—what duty or what restriction is there?"—in the consideration of men, walled in on all sides by the objective plane of existence. This does no mean that a Mahatma can or will ever neglect the laws of morality, but that he, having unified his individual nature with Great Nature herself, is constitutionally incapable of violating any one of the laws of nature, and no man can constitute himself a judge of the conduct of the Great one without knowing the laws of all the planes of Nature's activity. As honest men are honest without the least consideraton of the criminal law, so a Mahatma is moral without reference to the laws of morality.

These are, however, sublime topics: we shall before conclusion notice some other considerations which lead the "pantheist" to the same conclusions with respect to morality. Happiness has been defined by John Stuart Mill as the state of absence of opposition. Manu gives the definition in more forcible terms:—

Sarvam paravasam duhkham
Sarva mátmavasam sukham
Idam jnayo samasena
Lakshanam sukhaduhkhayo.

"Every kind of subjugation to another is pain and subjugation to one's self is happiness: in brief, this is to be known as the characteristic marks of the two." Now it is universally admitted that the whole system of Nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely, the one acting from that pole of existence ordinarily called "matter" towards the other pole called "spirit," and the other in the opposite direction. The very fact that Nature is moving shows that these two forces are not equal in magnitude. The plane on which the activity of the first force predominates is called in occult treatises the "ascending arc," and the corresponding plane of the activity of the other force is styled the "descending arc." A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail. This is the great directing energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her; the other is merely its negative aspect, for convenience regarded as a separate agent. If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one's nature in great Mother Nature, and following the direction in which she herself is moving: this again, can only be accomplished by assimilating men's individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha "as the realization of the True."

An example will serve to illumine the position. Can a practical student of pantheism, or, in other words, an occultist utter a falsehood? Now, it will be readily admitted that life manifests itself by the power of acquiring sensation, temporary dormancy of that power being suspended animation. If a man receives a particular series of sensations and pretends they are other than they really are, the result is that he exercises his will-power in opposition to a law of nature on which, as we have shown, life depends and thereby becomes suicide on a minor scale. Space prevent us to pursue the subject any further, but if all the ten deadly sins mentioned by Manu and Buddha are examined in the light sought to be focussed here, we dare say the result will be quite satisfactory.

(Continued from the last Number.)

REPLIES TO INQUIRIES SUGGESTED BY "ESOTERIC BUDDHISM."

QUESTION VII.

PHILOLOGICAL AND ARCHÆOLOGICAL "DIFFICULTIES."

Two questions are blended into one. Having shown the reasons why the Asiatic student is prompted to decline the guidance of Western History, it remains to explain his contumacious obstinacy in the same direction with regard to philology and archæology. While expressing the sincerest admiration for the clever modern methods of reading the past histories of nations now mostly extinct, and following the progress and evolution of their respective languages, now dead, the student of Eastern occultism and even the profane Hindu scholar acquainted with his national literature, can hardly be made to share the confidence felt by Western philologists in these conglutinative methods, when practically applied to his own country and Sanskrit literature. Three facts, at least, out of many are well calculated to undermine his faith in these Western methods :—

1. Of some dozens of eminent Orientalists, no two agree, even in their *verbatim* translation of Sanskrit texts. Nor is there more harmony shown in their interpretation of the possible meaning of *doubtful* passages.

2. Though Numismatics is a less conjectural branch of science, and when starting from well-established basic dates, so to say, an exact one (since it can hardly fail to yield correct chronological data, in our case, namely, Indian antiquities) archæologists have hitherto failed to obtain any such result. On their own confession they are hardly justified in accepting the *Samvat* and *Salivàhana* eras as their guiding lights, the real initial points of both being beyond the power of the European Orientalists to verify; yet all the same, the respective dates "of 57 B. C. and 78 A. D." are accepted implicitly, and fanciful ages thereupon ascribed to archæological remains.

3. The greatest authorities upon Indian archæology and architecture—General Cunningham and Mr. Fergusson—represent in their conclusions the two opposite poles. The province of archæology is to provide trustworthy canons of criticism and not, it should seem, to perplex or puzzle. The Western critic is invited to point to one single relic of the past in India, whether written record or inscribed or uninscribed monument, the age of which is not disputed. No sooner has one archæologist determined a date—say the 1st century—than another tries to pull it forward to the 10th or perhaps the 14th century of the Christian era. While General Cunningham ascribes the construction of the present Buddha Gaya temple to the 1st century after Christ—the opinion of Mr. Fergusson is that its *external form* belongs to the 14th century; and so the unfortunate outsider is as wise as ever. Noticing this discrepancy in a *Report on the Archæological Survey of India* (p. 60, Vol. VIII.) the conscientious and capable Buddha-Gaya Chief Engineer, Mr. J. D. Beglar, observes that "notwithstanding his (Fergusson's) high authority, this opinion must be unhesitatingly set aside," and—forthwith assigns the building under notice to the 6th century. While the conjectures of one archæologist are termed by another "hopelessly wrong," the identifications of Buddhist relics by this other are in their turn denounced as "quite untenable." And so in the case of every relic of whatever age.

When the "recognized" authorities agree—among themselves at least,—then will it be time to show them collectively in the wrong. Until then, since their respective conjectures can lay no claim to the character of history, the "Adepts" have neither the leisure nor the disposition to leave weightier business to combat empty speculations, in number as many as there are pretended authorities. Let the blind lead the blind, if they will not accept the light.*

As in the "historical," so in this new "archæological difficulty," namely, the apparent anachronism as to the date of our Lord's birth, the point at issue is again concerned with the "old Greeks and Romans." Less ancient than our Atlantean friends, they seem more dangerous in as much as they have become the direct allies of philologists in our dispute over Buddhist annals. We are notified by Prof. Max Müller, by sympathy the most fair of Sanskritists as well as the most learned,—and with whom, for a wonder, most of his rivals are found siding in this particular question—that "everything in Indian chronology depends on the date of Chandragupta,"—the Greek Sandracottus. "Either of these dates (in the Chinese and Ceylonese chronology) is impossible, because it does not agree with the chronology of Greece." (Hist. of the Sans. Lit., p. 275). It is then, by the clear light of this new Alexandrian Pharos shed upon a few synchronisms casually furnished by the Greek and Roman classical writers, that the "extraordinary" statements of the "Adepts" have now to be cautiously examined. For Western Orientalists the historical existence of Buddhism begins with Asoka, though even with the help of Greek spectacles they are unable to see beyond Chandragupta. Therefore, "before that time Buddhist chronology is *traditional* and full of absurdities." Furthermore, nothing is said in the *Brahmanas* of the Bauddhas —*ergo*, there were none before "Sandracottus" nor have the Buddhists or Brahmans any right to a history of their own, save the one evoluted by the Western mind. As though the Muse of History had turned her back while events were gliding by, the "historian" confesses his inability to close the immense *lacunæ* between the Indo-Aryan supposed immigration *en masse* across the Hindookush, and the reign of Asoka. Having nothing more solid, he uses contradictory inferences and speculations. But the Asiatic occultists, whose forefathers had her tablets in their keeping, and even some learned native Pundits—believe they can. The claim, however, is pronounced unworthy of attention. Of late the *Smriti* (traditional history) which, for those who know how to interpret its allegories, is full of unimpeachable *historical* records, an Ariadne's thread through the tortuous labyrinth of the Past—has come to be unanimously regarded as a tissue of exaggerations, monstrous fables, "clumsy forgeries of the first centuries A. D." It is now openly declared as worthless not only for exact chronological but even for general historical purposes. Thus by dint of arbitrary condemnations, based on absurd interpretations (too often the direct outcome of sectarian prejudice), the Orientalist has raised himself to the eminence of a philological mantic. His learned vagaries are fast superseding, even in the minds of many a Europeanised Hindu, the important historical facts that lie concealed under the exoteric phraseology of the *Puranas* and other *Smritic* literature. At the outset, therefore, the Eastern Initiate declares the evidence of those Orientalists who, abusing their unmerited authority, play drakes and ducks with his most sacred relics, ruled out of court; and before giving *his* facts he would suggest to the learned European Sanskritist and archæologist that, in the matter of chronology, the difference in the sum of their series of conjectural historical events, proves them to be mistaken from A. to Z. They know that one single wrong figure in an arithmetical progression will often throw the whole calculation into inextricable confusion: the multiplication yielding, generally, in such a case, instead of the correct sum something entirely unexpected. A fair proof of this may, perhaps, be found in something already alluded to, namely, the adoption of the dates of certain Hindu eras as the basis of their

* However, it will be shown elsewhere that General Cunningham's latest conclusions about the date of Buddha's death are not at all supported by the inscriptions newly discovered.—T. Subba Row, *Act : Ed :*

chronological assumptions. In assigning a date to text or monument they have, of course, to be guided by one of the pre-Christian Indian eras, whether inferentially, or otherwise. And yet—in one case, at least—they complain repeatedly that they are utterly ignorant as to the correct starting point of the most important of these. The positive date of Vikramaditya, for instance, whose reign forms the starting point of the *Samvat* era, is in reality unknown to them. With some, Vikramaditya flourished "B. C." 56; with others, 86; with others again, in the 6th century of the Christian era; while Mr. Fergusson will not allow the *Samvat* era any beginning before the "10th century A. D." In short, and in the words of Dr. Weber, they "have absolutely no authentic evidence to show whether the era of Vikramaditya dates from the year of his birth, from some achievement, or from the year of his death, or whether, in fine, it may not have been simply introduced by him for astronomical reasons."* There were several Vikramadityas and Vikramas in Indian history, for it is not a name but an honorary title, as the Orientalists have now come to learn. How then can any chronological deduction from such a shifting premise be anything but untrustworthy, especially when, as in the instance of the *Samvat*, the basic date is made to travel along, at the personal fancy of Orientalists, between the 1st and the 10th century?

Thus it appears to be pretty well proved that in ascribing chronological dates to Indian antiquities, Anglo-Indian as well as European archæologists are often guilty of the most ridiculous anachronisms. That, in fine, they have been hitherto furnishing History *with an arithmetical mean, while ignorant in nearly every case, of its first term!* Nevertheless, the Asiatic student is invited to verify and correct *his* dates by the flickering light of this chronological will-o'-the-wisp. Nay, nay. Surely "An English F. T. S." would never expect us in matters demanding the minutest exactness, to trust to such Western beacons! And he will, perhaps, permit us to hold to our own views, since we know that our dates are neither conjectural nor liable to modifications. Where even such veteran archæologists as General Cunningham do not seem above suspicion and are openly denounced by their colleagues, palæography seems to hardly deserve the name of exact science. This busy antiquarian has been repeatedly denounced by Prof. Weber and others for his indiscriminate acceptance of the *Samvat* era. Nor have the other Orientalists been more lenient: especially those who, perchance under the inspiration of early sympathies for biblical chronology, prefer in matters connected with Indian dates to give heed to their own emotional but unscientific intuitions. Some would have us believe that the *Samvat* era "is not demonstrable for times anteceding the Christian era at all." Kern makes efforts to prove that the Indian astronomers began to employ this era "only after the year *of grace* 1000." Prof. Weber referring sarcastically to General Cunningham, observes that "others, on the contrary, have no hesitation in at once referring wherever possible every *Samvat* or *Samvatsare*-dated inscription to the *Samvat* era." Thus, *e. g.*, Cunningham (in his *Arch. Survey of India*,—iii. 31, 39) directly assigns an inscription dated *Samvat* 5 to the year "B. C. 52;" &c., and winds up the statement with the following plaint. "For the present, therefore, unfortunately, where there is nothing else (but that *unknown* era) to guide us, it *must generally remain an open question, which era we have to do with in a particular inscription, and what date consequently the inscription bears.*"†

The confession is significant. It is pleasant to find such a ring of sincerity in a European Orientalist, though it does seem quite ominous for Indian archæology. The initiated Brahmans know the positive dates of their eras and remain therefore unconcerned. What the "Adepts" have once said, they maintain; and no new discoveries or modified conjectures of accepted authorities can exert any pressure upon their data. Even if Western archæologists or numismatists took it into their heads to change the date of our Lord and Glorified Deliverer from the 7th century "B. C." to the 7th century "A. D.," we would but the more admire such a remarkable gift for knocking about dates and eras, as though they were so many lawn-tennis balls.

Meanwhile to all sincere and enquiring Theosophists, we will say plainly, it is useless for any one to speculate about the date of our Lord Sanggyas's birth, while rejecting *à priori* all the Brahmanical, Ceylonese, Chinese, and Tibetan dates. The pretext that these do not agree with the chronology of a handful of Greeks who visited the country 300 years after the event in question, is too fallacious and bold. Greece was never concerned with Buddhism, and besides the fact that the classics furnish their few synchronistic dates simply upon the hearsay of their respective authors—a few Greeks, who themselves lived centuries before the writers quoted—their chronology is itself too defective, and their historical records, when it was a question of national triumphs, too bombastic and often too diametrically opposed to fact, to inspire with confidence any one less prejudiced than the average European Orientalist. To seek to establish the true dates in Indian history by connecting its events with the mythical "invasion," while confessing that "one would look in vain in the literature of the Brahmans or Buddhists for any allusion to Alexander's conquest, and although it is impossible to identify any of the historical events related by Alexander's companions with the *historical tradition* of India," amounts to something more than a mere exhibition of incompetence in this direction: were not Prof. Max Müller the party concerned—we might say that it appears almost like predetermined dishonesty.

These are harsh words to say, and calculated no doubt to shock many a European mind trained to look up to what is termed "scientific authority" with a feeling akin to that of the savage for his family fetich. They are well deserved nevertheless, as a few examples will show. To such intellects as Prof. Weber's—whom we take as the leader of the German Orientalists of the type of Christophiles—certainly the word "obtuseness" cannot be applied. Upon seeing how chronology is deliberately and *maliciously* perverted in *favour* of "Greek influence," Christian interests and his own predetermined theories—another, and even a stronger term should be applied. What expression is too severe to signify one's feelings upon reading such an unwitting confession of disingenuous scholarship as Weber repeatedly makes (*Hist. Ind. Lit.*) when urging the *necessity* of admitting that a passage "has been touched up by *later interpolation*," or forcing fanciful chronological places for texts admittedly very ancient—as "otherwise the dates would be brought down too far or too near!" And this is the key-note of his entire policy: *fiat hypothesis, ruat cœlum!* On the other hand Prof. Max Müller, enthusiastic Indophile, as he seems, crams centuries into his chronological thimble without the smallest apparent compunction.

These two Orientalists are instances, because they are accepted beacons of philology and Indian palæography. Our national monuments are dated and our ancestral history perverted to suit their opinions; and the most pernicious result ensues, that History is now recording for the misguidance of posterity the false annals and distorted facts which, upon their evidence, is to be accepted without appeal as the outcome of the fairest and ablest critical analysis. While Prof. Max Müller will hear of no other than a Greek criterion for Indian chronology, Prof. Weber (*op. cit.*) finds Greek influence—his universal solvent—in the development of India's religion, philosophy, literature, astronomy, medicine, architecture, etc.

* *The History of Indian Literature*, Trub: Series, 1882. *p.* 202.
† *Ibid*, *p*, 203.

To support this fallacy the most tortuous sophistry, the most absurd etymological deductions are resorted to. If one fact more than another has been set at rest by comparative mythology, it is that their fundamental religious ideas, and most of their gods were derived by the Greeks from religions flourishing in the north-west of India, the cradle of the main Hellenic stock. This is now entirely disregarded: because a disturbing element in the harmony of the critical spheres. And though nothing is more reasonable than the inference that the Grecian astronomical terms were inherited equally from the Parent stock, Prof. Weber would have us believe that "it was Greek influence that just infused a real life into Indian astronomy" (p. 251). In fine, the hoary ancestors of the Hindus borrowed their astronomical terminology and learned the art of star gazing and *even their zodiac* from the Hellenic infant! This proof engenders another: the relative antiquity of the astronomical texts shall be henceforth determined upon the presence or absence in them of asterisms and zodiacal signs: the former being undisguisedly Greek in their names, the latter are "designated by their Sanskrit names which are translated from the Greek" (p. 255). Thus "Manu's law being unacquainted with the planets"—is considered as more ancient than Yajnavalkya's Code, which "inculcates their worship," and so on. But there is still another and a better test found out by the Sanskritists for determining with "infallible accuracy" the age of the texts, apart from asterisms and zodiacal signs: any casual mention in them of the name "Yavana,"—taken in every instance to designate the "Greeks." This, apart "from an *internal* chronology based on the character of the works themselves, and on the quotations, etc., therein contained, is the only one possible," we are told. As a result—the absurd statement that "the Indian astronomers regularly speak of the Yavanas as their teachers" (p. 252). *Ergo*—their *teachers* were Greeks. For with Weber and others "Yavana" and "Greek" are convertible terms.

But it so happens that *Yavanacharya* was the Indian title of a single Greek—Pythagoras; as Sankaracharya was the title of a single Hindu philosopher; and the ancient Aryan astronomical writers cited his opinions to criticize and compare them with the teachings of their own astronomical science, long before him perfected and derived from their ancestors. The honorific title of Acharya (master) was applied to him as to every other learned astronomer or mystic; and it certainly did not mean that Pythagoras or any other Greek "Master" was necessarily *the* master of the Brahmans. The word "Yavana" was a generic term employed ages before the "Greeks of Alexander" projected "their influence" upon Jambudvîpa—to designate people of a younger race, the word meaning *Yuvan* "young," or *younger*. They knew of Yavanas of the north, west, south and east; and the Greek strangers received this appellation as the Persians, Indo-Scythians and others had before them. An exact parallel is afforded in our present day. To the Tibetans every foreigner whatsoever is known as a *Peling*; the Chinese designate Europeans as "red-haired devils;" and the Mussalmans call every one outside of Islam a *Kaffir*. The Webers of the future following the example now set them, may perhaps, after 10,000 years, affirm upon the authority of scraps of Moslem literature then extant that the Bible was written, and the English, French, Russians and Germans who possessed and translated or "invented" it, lived, in Kaffiristan shortly before their era, under "Moslem influence." Because the *Yuga Purana* of the Gárgi Sanhita speaks of an expedition of the Yavanas "as far as Pátaliputra," therefore, either the Macedonians or the *Seleucidæ* had conquered all India! But our Western critic is ignorant, of course, of the fact that Ayodhya or *Sakéta* of Rama was for two milleniums repelling inroads of various Mongolian and other Turanian tribes, besides the Indo-Scythians—from beyond Nepaul and the Himalayas. Prof. Weber seems finally himself frightened at the Yavana spectre he has raised, for he queries:—"Whether by the Yavanas it is really the Greeks who are meant.....or possibly merely their Indo-Scythian or other successors, to whom the name was afterwards transferred." This wholesome doubt ought to have modified his dogmatic tone in many other such cases.

But—drive out prejudice with a pitch-fork it will ever return. The eminent scholar though staggered by his own glimpse of the truth, returns to the charge with new vigour. We are startled by the fresh discovery that:—Asuramaya,* the earliest astronomer, mentioned repeatedly in the Indian epics, "is identical with 'Ptolemaïos' of the Greeks." The reason for it given is, that "this latter name, *as we see, from the inscriptions of Piyadasi, became in Indian 'Turamaya,' out of which the name 'Asuramaya' might very easily grow; and since, by the later tradition, this 'Maya' is distinctly assigned to Romaka-pura* in the West." Had the "Piyadasi inscription" been found on the site of ancient Babylonia, one might suspect the word "Turamaya" as derived from "Turanomaya," or rather *mania*. Since, however, the Piyadasi inscriptions belong distinctly to India and the title was borne but by two kings—Chandragupta and Dharmásoka,—what has "'Ptolemaïos' of the Greeks" to do with "Turamaya" or the latter with "Asuramaya:" except, indeed, to use it as a fresh pretext to drag the Indian astronomer under the stupefying "Greek influence" of the Upas Tree of Western Philology? Then we learn that, because "Pâṇini once mentions the Yavanas, *i.e.*.... Greeks, and explains the formation of the word '*Yavanáni*'—to which, according to the *Varttika*, the word *lipi*, 'writing,' must be supplied"—therefore, the word signifies 'the writing of the Yavanas,' of the *Greeks* and none other. Would the German philologists (who have so long and so fruitlessly attempted to explain this word) be very much surprised, if told that they are yet as far as possible from the truth? That—*Yavanáni* does not mean "Greek writing" at all but any foreign writing whatsoever? That the absence of the word 'writing' in the old texts, except in connection with the names of foreigners, does not in the least imply that none but Greek writing was known to them, or, that they had none of their own, being ignorant of the art of reading and writing until the days of Pâṇini.... (theory of Prof. Max Müller)? For Devanagari is as old as the Vedas, and held so sacred that the Brahmans, first under penalty of death, and later on—of eternal ostracism, were not even allowed to mention it to profane ears; much less to make known the existence of their secret temple-libraries. So that, by the word *Yavanáni*, "to which, according to the *Varttika*, the word *lipi*, 'writing' must be supplied," the writing of foreigners in general, whether Phœnician, Roman, or Greek, is always meant. As to the preposterous hypothesis of Prof. Max Müller that writing "was not used for literary purposes in India" before Pânini's time (again upon Greek authority) that matter has been disposed of by a Chela in the last number of this Journal.

Equally unknown are those certain other, and most important facts [fable though they seem]. *First*, that the Aryan "Great War," the Maha-Bharata, and the Trojan War of Homer—both mythical as to personal biographies and fabulous supernumeraries, yet perfectly historical in the main—belong to the same cycle of events. For, the occurrences of many centuries, [among them the separation of sundry peoples and races, erroneously traced to Central Asia alone] were in these immortal epics compressed within the scope of single Dramas made

* Dr. Weber is not probably aware of the fact that this distinguished astronomer's name was Maya (मय) merely; the prefix "Asura" was often added to it by ancient Hindu writers to show that he was a Rakshasa. In the opinion of the Brahmans he was an "Atlantean" and one of the greatest astronomers and occultists of the lost Atlantis.—T. S. R., *Acting Editor*.

to occupy but a few years. *Secondly* that in this immense antiquity the forefathers of the Aryan Greeks and the Aryan Brahmans were as closely united and intermixed, as are now the Aryans and the so-called Dravidians. *Thirdly*, that, before the days of the *historical* Rama from whom in unbroken genealogical descent the Oodeypore sovereigns trace their lineage, Rajpootana was as full of direct post-Atlantean "Greeks," as the post-Trojan, subjacent Cumæa and other settlements of *pre-Magna Græcia* were of the fast hellenizing sires of the modern Rajpoot. One acquainted with the *real* meaning of the ancient epics cannot refrain from asking himself whether these intuitional Orientalists prefer being called deceivers or deceived, and in charity give them the benefit of the doubt.* What can be thought of Prof. Weber's endeavour when "to determine more accurately the position of Ramayana (called by him the 'artificial epic')in literary history—" he ends with an assumption that "it rests upon an acquaintance with the Trojan cycle of legend...the conclusion there arrived at, is that the date of its composition is to be placed at the commencement of the Christian era,...in an epoch when the operation of the Greek influence upon India had already set in!" (p. 194.) The case is hopeless. If the "internal chronology—" and external fitness of things, we may add—presented in the triple Indian epic, did not open the eyes of the hypercritical professors to the many historical facts enshrined in their striking allegories; if the significant mention of "black Yavanas," and "white Yavanas" indicating totally different peoples could so completely escape their notice;† and the enumeration of a host of tribes, nations, races, clans, under their separate Sanskrit designations, in the Mahbharata had not stimulated them to try to trace their ethnic evolution and identify them with their now living European descendants,—there is little to hope from their scholarship except a mosaic of learned guesswork. The latter *scientific* mode of critical analysis may yet end some day in a concensus of opinion that Buddhism is due wholesale to the "Life of Barlaam and Josaphat," written by St. John of Damascus; or that our religion was plagiarized from that famous Roman Catholic legend of the 8th century in which our Lord Gautama is made to figure as a Christian Saint, better still, that the Vedas were written at Athens under the auspices of St. George, the tutelary successor of Theseus. For fear that anything might be lacking to prove the complete obsession of Jambudvipa by the demon of "Greek influence," Dr. Weber vindictively casts a last insult into the face of India by remarking that *if* "European Western steeples owe their origin to an imitation of the Buddhist topes ‡ ...on the other hand in the *most ancient Hindu edifices* the presence of Greek influence is unmistakable (p. 274). Well may Dr. Rajendralálá Mitra "hold out particularly against the idea of *any* Greek influence whatever on the development of Indian architecture." If his ancestral literature must be attributed to "Greek influence," the temples, at least, might have been spared. One can understand how the Egyptian Hall in London reflects the influence of the ruined temples on the Nile: but it is a more difficult feat—even for a German professor—to prove the archaic structure of old Aryavarta a foreshadowing of the genius of the late lamented Sir Christopher Wren! The outcome of this palæographic spoliation is that there is not a tittle left for India to call her own. Even medicine is due to the same Hellenic influence. We are told—this once by Roth—that "only a comparison of the principles of Indian *with those of Greek* medicine can enable us to judge of the origin, age and value of the former..." and "*à propos* of Charaka's injunctions as to the duties of the physician to his patient," adds Dr. Weber—"he cites *some remarkably coincident expressions from the oath of the Asklepiads.*" It is then settled. India is *hellenized* from head to foot, and even had no physic until the Greek doctors came.

Sakya Muni's Place in History.

No Orientalist—save perhaps, the same wise, not to say deep, Prof. Weber—opposes more vehemently than Prof. Max Müller Hindu and Buddhist chronology. Evidently—if an Indophile he is not a Buddhophile, and General Cunningham—however independent otherwise in his archæological researches—agrees with him more than would seem strictly prudent in view of *possible* future discoveries.* We have then to refute in our turn this great Oxford professor's speculations.

To the evidence furnished by the Puranas and the Mahavansa—which he also finds hopelessly entangled and contradictory (though the perfect accuracy of that Siuhalese history is most warmly acknowledged by Sir Emerson Tennant, the historian) he opposes the Greek classics and their chronology. With him, it is always "Alexander's invasion" and "Conquest", and "the ambassador of Seleucus Nicator—Megasthenes"—while even the faintest record of such "conquest" is conspicuously absent from Brahmanic record; and, although in an inscription of Piyadasi are mentioned the names of Antiochus, Ptolemy, Magus, Antigonus, *and even of the great Alexander* himself, *as vassals* of the king Piyadasi, the Macedonian is yet called the "*Conqueror* of India." In other words, while any casual mention of Indian affairs by a Greek writer of no great note must be accepted unchallenged, no record of the Indians, literary or monumental, is entitled to the smallest consideration. Until rubbed against the touch-stone of Hellenic infallibility it must be set down in the words of Prof. Weber—as "of course mere empty boasting." Oh, rare Western sense of justice!†

Occult records show differently. They say—challenging proof to the contrary—that Alexander never penetrated into India farther than *Taxila;* which is not even quite the modern Attock. The murmuring of the Macedonian's troops began at the same place and not

* Further on, Prof. Weber indulges in the following piece of chronological sleight of hand. In his arduous endeavour "to determine accurately" the place in history of "the Romantic Legend of Sakya Buddha" (translation by Beale), he thinks, "the special points of relation here found to Christian legends are very striking. The question which party was the borrower Beale properly leaves undetermined. Yet in all likelihood (!!) we have here simply a similar case to that of the appropriation of Christian legend by the worshippers of Krishna" (p. 300). Now it is this that every Hindu and Buddhist has the right to brand as "dishonesty," whether conscious or unconscious. Legends originate earlier than history and die out upon being sifted. Neither of the fabulous events in connection with Buddha's birth, taken exoterically, necessitated a great genius to narrate them, nor was the intellectual capacity of the Hindus ever proved so inferior to that of the Jewish and Greek mob that they should *borrow* from them even fables inspired by religion. How their fables, evolved between the 2nd and 3rd centuries after Buddha's death, when the fever of proselytism and the adoration of his memory were at their height, could be *borrowed* and then appropriated from the Christian legends written during the first century of the Western era, can only be explained by a—German Orientalist. Mr. T. W. Rhys Davids (Jataka Book) shows the contrary to have been true. It may be remarked in this connection that, while the first "miracles" of both Krishna and Christ are said to have happened at *a* Mathura, the latter city exists to this day in India—the antiquity of its name being fully proved—while the Mathura, or Maturea in Egypt, of the *Gospel of Infancy*, where Jesus is alleged to have produced his first miracle, was sought to be identified, centuries ago, by the stump of an old tree in the desert, and is represented by—an empty spot!

† See Twelfth Book of Mahabhárata, Krishná's fight with Kála-yavana.

‡ Of Hindu *Lingams*, rather.—*Ed.*

* Notwithstanding Prof. M. Müller's regrettable efforts to invalidate every Buddhist evidence, he seems to have ill-succeeded in proving his case, if we can judge from the openly expressed opinion of his own German *confréres*. In the portion headed *Tradition as to Buddha's age* (p p. 283-288) in his *Hist. of Ind. Lit.* Prof. Weber very aptly remarks, "Nothing like positive certainty, therefore, is for the present attainable. Nor have the subsequent discussions of this topic by Max Müller (1859) *Hist.* A. S. L. p. 264 ff), by Westergaard (1860) *Ueber Buddha's Todesjahr*, and by *Kern Over de Jaartelling der Zuidel Buddhisten*—so far yielded any definite results." Nor are they likely to.

† No *Philaryan* would pretend for a moment on the strength of the Piyadasi inscriptions that Alexander of Macedonia or either of the other sovereigns mentioned, was claimed as an actual "vassal" of Chandragupta. They did not even pay tribute, but only a kind of quit-rent annually for lands ceded in the north: as the grant-tablets could show. But the inscription, however misinterpreted, shows most clearly that Alexander was never the conqueror of India.

as given out, at Hyphasis. For having never gone to *Hydaspes* or Jhelum he could not have been at Sutledge. Nor did Alexander ever found satrapies or plant any Greek colonies in the Punjab. The only colonies he left behind him that the Brahmans ever knew of, amounted to a few dozens of disabled soldiers, scattered hither and thither on the frontiers; who, with their native raped wives settled around the deserts of Karmania and Drangaria—the then natural boundaries of India. And, unless History regards as colonists the many thousands of dead men and those who *settled* for ever under the hot sands of Gedrosia, there were no other, save in the fertile imagination of the Greek *historians*. The boasted "invasion of India" was confined to the regions between Karmania and Attock—East and West, and Beloochistan and the Hindukush—South and North: countries which were all India for the Greek of those days. His building a *fleet* at Hydaspes is a fiction; and his "victorious march through the fighting armies of India"—another. However, it is not with the "world conqueror" that we have now to deal, but rather with the supposed accuracy and even casual veracity of his captains and countrymen, whose hazy reminiscences on the testimony of the classical writers have now been raised to unimpeachable evidence in every thing that may affect the chronology of early Buddhism and India.

Foremost among the evidence of classical writers, that of Flavius Arrianus, is brought forward against the Buddhist and Chinese chronologies. No one should impeach the *personal* testimony of this conscientious author had he been himself an eye-witness instead of Megasthenes. But when a man comes to know that he wrote his accounts upon the now lost works of Aristobolus and Ptolemy; and that the latter described their data from texts prepared by authors who had never set their eyes *upon one line written by either Megasthenes or Nearchus himself*; and that knowing so much one is informed by western historians that among the works of Arrian, Book VII of the *Anabasis of Alexander*, is "the chief authority on the subject of the Indian invasion—a book unfortunately *with a gap* in its 12th chapter,"—one may well conceive upon what a broken reed Western authority leans for its Indian chronology. Arrian lived over 600 years after Buddha's death; Strabo —500 (55 "B. C."); Diodorus Siculus—quite a trustworthy compiler!—about the 1st century; Plutarch over 700 *Anno Buddhæ* and Quintus Curtius over 1000 years! And when, to crown this army of witnesses against the Buddhist annals, the reader is informed by our Olympian critics that the works of the last named author—than whom no more blundering, (geographically, chronologically and historically) writer ever lived—form along with the Greek History of Arrian *the most valuable source of information* respecting the military career of Alexander the Great,"—then the only wonder is that the great conqueror was not made by his biographers to have—Leonidas-like—defended the Thermopylean passes in the Hindu-Kush against the invasion of the first Vedic Brahmans "from the Oxus." Withal the Buddhist dates are either rejected or—accepted *pro tempore*. Well may the Hindu resent the preference shown to the testimony of Greeks—of whom some at least, are better remembered in Indian History as the importers into Jambudvîpa of every Greek and Roman vice known and unknown to their day—against his own national records and history. "Greek influence" was felt indeed, in India, in this, and only in this one particular. Greek damsels mentioned as an article of great traffic for India,—Persian and Greek *Yavanis*—were the fore-mothers of the modern *nautch-girls*, who had till then remained pure virgins of the inner temples. Alliances with the Antiochuses and the Seleucus Nicators bore no better fruit than the rotten apple of Sodom. Pataliputra as prophesied by Gautama Buddha found its fate in the waters of the Ganges, having been twice before nearly destroyed, again like Sodom, by the fire of heaven.

Reverting to the main subject, the "contradictions" between the Ceylonese and Chino-Tibetan chronologies actually prove nothing. If the Chinese Annals of Souï in accepting the prophecy of our Lord that "a thousand years after he had reached Nirvana, his doctrines would reach the north" fall into the mistake of applying it to China, whereas Tibet was meant, the error was corrected after the XI century of the Tzin Era in most of the temple chronologies. Besides which, it may now refer to other events relating to Buddhism of which Europe knows nothing, China or *Tzina* dates its present name only from the year 296 of the Buddhist era* (vulgar chronology having assumed it from the first *Hoang* of the Tzin dynasty): therefore the Tathâgata could not have indicated it by this name in his well-known prophecy. If misunderstood even by several of the Buddhist commentators, it is yet preserved in its true sense by his own immediate Arhats. The Glorified One meant the country that stretches far off from the Lake Mansorowara; far beyond that region of the Himavât, where dwelt from time immemorial the great "teachers of the Snowy Range." These were the great Sráman achâryas who preceded Him, and were His teachers, their humble successors trying to this day to perpetuate their and His doctrines. The prophecy came out true to the very day, and it is corroborated both by the mathematical and historical chronology of Tibet—quite as accurate as that of the Chinese. Arhât Kâsyâpa, of the dynasty of Môryas, founded by one of the Chandraguptas near Pâtaliputra, left the convent of Pânch-Kukkutarama, in consequence of a vision of our Lord, for missionary purpose in the year 683 of the Tzin era (436, West: era) and had reached the great Lake of Bod-Yul in the same year. It is at that period that expired the millennium prophesied. The Arhât carrying with him the 5th statue of SakyaMuni out of the seven gold statues made after his bodily death by order of the first Council, planted it in the soil on that very spot where seven years later was built the first GUNPA (monastery), where the earliest Buddhist lamas dwelt. And though the conversion of the whole country did not take place before the beginning of the 7th century (Western era), the good Law had, nevertheless, *reached* the North at the time prophesied, and no earlier. For, the first of the golden statues had been plundered from Bhikshu Sali Sûka by the Hiong-*un* robbers and melted, during the days of Dharmasôka, who had sent missionaries beyond Nepaul. The *second* had a like fate, at Ghar-zha, even before it had reached the boundaries of Bod-Yul. The *third* was rescued from a barbarous tribe of Bhons by a Chinese military chief who had pursued them into the deserts of Schamo about 423 Bud: era (120 "B. C."). The *fourth* was sunk in the 3rd century of the Christian era together with the ship that carried it from Magadha toward the hills of Ghangs-chhèn-dzo-ngá (Chitagong). The *fifth* arriving in the nick of time reached its destination with Arhât Kasyapa. So did the last two† .....

On the other hand, the Southern Buddhists, headed by the Ceylonese, open their annals with the following event:

* The reference to *Chinahunah* (Chinese and Huns) in the *Vishma Parva* of the Mahabharata is evidently a later interpolation, as it does not occur in the old MSS. existing in Southern India.

†No doubt since the history of these seven statues is not in the hands of the Orientalists, it will be treated as a "groundless fable." Nevertheless such is their origin and history. They date from the 1st Synod, that of Rajagriha, held in the season of *war* following the death of Buddha, *i.e.*, one year after his death. Were this Rajagriha Council held 100 years after, as maintained by some, it could not have been presided over by Mâhakasyapa, the friend and brother arhat of Sakyamuni, as he would have been 200 years old. The 2nd Council or Synod, that of Vaisali, was held 120 not 100 or 110 years as some would have it, after the *nirvana*, for the latter took place at a time, a little over 20 years before the physical death of Tathâgata. It was held at the great Saptaparna cave (Mahavansa's *Sattapanni*), near the Mount Baibhâr (the Webhâra of the Pâli Manuscripts), that was in Rajagriha, the old capital of Magadha. Memoirs exist, containing the record of his daily life, made by the nephew of king Ajâtasatru, a favourite Bikshu of the Mahachârya. These texts have ever been in the possession of the superiors of the first Lamasery built by Arhât Kasyapa in Bod-Yul, most of whose Chohans were the

They claim *according to their native chronology* that *Vijaya*, the son of Sinhabahu, the Sovereign of Lala, a small kingdom or *Raj* on the Gandaki river in Magadha, was exiled by his father for acts of turbulence and immorality. Sent adrift on the ocean with his companions after having had their heads shaved, Buddhist-Bhikshu fashion, as a sign of penitence—he was carried to the shores of Lanka. Once landed, he and his companions conquered and easily took possession of an island inhabited by uncivilized tribes generically called the Yakshas. This—at whatever epoch and year it may have happened—is an *historical* fact, and the Ceylonese records independent of Buddhist chronology, give it out as having taken place 382 years before Dushtagamani (*i. e*, in 543, before the Christian era). Now, the Buddhist Sacred Annals record certain words of our Lord pronounced by him shortly before his death. In Mahavansa He is made to have addressed them to Sakra, in the midst of a great assembly of Devatas (Dhyan Chohans), and while already "in the exalted unchangeable Nirvâna, seated on the throne on which Nirvâna is achieved." In our texts Tathâgata addresses them to his assembled Arhâts and Bhikkhus a few days before his final liberation :—"One Vijaya, the son of Sinhabahu, King of the land of Lala, together with 700 attendants, has just landed on Lanka. Lord of Dhyan Buddhas (Devas) ! my doctrine will be established on Lanka. Protect him and Lanka !" This is the sentence pronounced which, as proved later, was a prophecy. The now familiar phenomenon of clairvoyant prevision, amply furnishing a natural explanation of the prophetic utterance without any unscientific theory of miracle, the laugh of certain Orientalists seems uncalled for. Such parallels of poetico-religious embellishments as found in Mahavansa exist in the written records of every religion—as much in Christianity as anywhere else. An unbiassed mind would first endeavour to reach the correct and very superficially hidden meaning before throwing ridicule and contemptuous discredit upon them. Moreover, the Tibetans possess a more sober record of this prophecy in the *Notes*, already alluded to, reverentially taken down by King Ajâtasatru's nephew. They are, as said above, in the possession of the Lamas of the convent built by Arhât Kasyapa—the Môryas and their descendants being of a more direct descent than the Rajput Gautamas, the Chiefs of Nagara—the village identified with Kapilavastu—are the best entitled of all to their possession. And we know they are historical to a word. For the Esoteric Buddhist they yet vibrate in space; and these prophetic words together with the true picture of the Sugata who pronounced them, are present in the aura of every atom of His relics. This, we hasten to say, is no proof but for the psychologist. But there is other and historical evidence : the cumulative testimony of our religious chronicles. The philologist has not seen these ; but this is no proof of their non-existence.

The mistake of the Southern Buddhists lies in dating the *Nirvana* of Sanggyas Pan-chhen from the actual day of his death, whereas, as above stated, He had reached it over twenty years previous to His disincarnation. Chronologically, the Southerners are right, both in dating His death in 543 "B. C.," and one of the great Councils at 100 years after the latter event. But the Tibetan Chohans who possess all the documents relating to the last 24 years of His *external* and *internal* life,—of which no philologist knows anything—can show that there is no real discrepancy between the Tibetan and the Ceylonese chronologies as stated by the Western Orientalists.* For the profane, the Exalted One was born in the 68th year of the Burmese *Eeatzana* era, established by Eeatzana (Anjana) King of Dewaha ; for the *initiated*—in the 48th year of that era, on a Friday of the waxing moon, of May. And, it was in 563 before the Christian chronology that Tathâgata reached his full Nirvàna, dying, as correctly stated by Mahâvana—in 543, on the very day when Vijaya landed with his companions in Ceylon—as prophesied by Loka-rätha, our Buddha.

Professor Max Müller seems to greatly scoff at this prophecy. In his chapter (*Hist. S. L.*) upon Buddhism, (the "false" religion,) the eminent scholar speaks as though he resented such an *unprecedented* claim. "*We* are asked to believe"—he writes—"that the Ceylonese historians placed the founder of the Vijayan dynasty of Ceylon in the year 543 in accordance with their sacred chronology" ! (*i. e.*, Buddha's prophecy), "while *we* (the philologists) are not told, however, *through what channel* the Ceylonese could have received their information as to the exact date of Buddha's death." Two points may be noticed in these sarcastic phrases : (*a*) the implication of a false prophecy by our Lord ; and (*b*) a dishonest tampering with chronological records, reminding one of those of Eusebius, the famous Bishop of Cæsarea, who stands accused in History of "perverting every Egyptian chronological table for the sake of synchronisms." With reference to charge *one* he may be asked why our Sakyasinha's prophecies should not be as much entitled to his respect, as those of his Saviour would be to ours—were we to ever write the true history of the "Galilean" Arhât. With regard to charge *two* the distinguished philologist is reminded of the glass house he and all Christian chronologists are themselves living in. Their inability to vindicate the adoption of December 25th as the actual day of the Nativity, and hence to determine the age and the year of their Avatar's death—even before their own people—is far greater than is ours to demonstrate the year of Buddha to other nations. Their utter failure to establish *on any other but traditional evidence* the, to them, historically *unproved*, if probable, fact of his existence at all—ought to engender a fairer spirit. When Christian historians can, upon undeniable *historical* authority, justify biblical and ecclesiastical chronology, then, perchance, they may be better equipped than at present for the congenial work of rending heathen chronologies into shreds.

descendants of the dynasty of the Moryas, there being up to this day three of the members of this once royal family living in India. The old text in question is a document written in *Anudruta* Magadha characters. [We deny that these or any other characters—whether Devanagari, Pali, or Dravidian—ever used in India, are variations of, or derived from, the Phœnician.] To revert to the texts it is therein stated that the Sattapanni cave, then called "Saraswati" and "Bamboo-cave," got its latter name in this wise. When our Lord first sat in it for *Dhyana*, it was a large six-chambered natural cave, 50 to 60 feet wide by 33 deep. One day, while teaching the mendicants outside, our Lord compared man to a *Saptaparna* (seven leaved) plant, showing them how after the loss of its first leaf every other could be easily detached, but the seventh leaf,—directly connected with the stem. "Mendicants," He said, "there are seven Buddhas in every Buddha, and there are *six* Bikshus and but one Buddha in each mendicant. What are the *Seven* ? The seven branches of complete knowledge. What are the six ? The six organs of sense. What are the *Five* ? The five elements of illusive being. And the ONE which is also ten ? He is a true Buddha who developes in him the ten forms of holiness and subjects them all to the one—"the silent voice" (meaning Avolokiteswara). After that, causing the rock to be moved at His command the Tathagata made it divide itself into a seventh additional chamber, remarking that a rock too was septenary, and had seven stages of development. From that time it was called the *Sattapanni* or the Saptaparna cave. After the first Synod was held seven gold statues of the Bhagavat were cast by order of the king, and each of them was placed in one of the seven compartments." These in after times, when the good law had to make room to more congenial because more sensual creeds, were taken in charge by various viharas and then disposed of as explained. Thus when Mr. Turnour states on the authority of the sacred traditions of Southern Buddhists that the cave received its name from the Sattapanni plant, he states what is correct. In the *Archæological Survey of India*, we find that Genl. Cunningham identifies with this cave one not far away from it and in the same Baibhar range, but which is most decidedly not our Saptaparna cave. At the same time the Chief Engineer of Buddha Gaya, Mr. Beglar, describing the *Chetu* cave, mentioned by Fa-hian, thinks it is the Saptaparna cave—and he is right. For that as well as the Pippal and the other caves, mentioned in our texts, are too sacred in their associations—both having been used for centuries by generations of Bhikkhus, unto the very time of their leaving India—to have their sites so easily forgotten.

* Bishop Bigandet, after examining all the Burmese authorities accessible to him, frankly confesses that "the history of Buddha offers an almost complete blank as to what regards his doings and preachings during a period of nearly twenty-three years."—Vol. I p. 260.—*Ed.*

The "channel" the Ceylonese received their information through, was two Bikshus who had left Magadha to follow their disgraced brethren into exile. The capacity of Siddhartha Buddha's Arhâts for transmitting intelligence by psychic currents may, perhaps, be conceded without any great stretch of imagination to have been equal to, if not greater than that of the prophet Elijah, who is credited with the power of having known from any distance all that happened in the king's bed-chamber. No Orientalist has the right to reject the testimony of other people's Scriptures, while professing belief in the far more contradictory and entangled evidence of his own, upon the self-same theory of proof. If Prof. Müller is a sceptic at heart, then let him fearlessly declare himself: only a sceptic who impartially acts the iconoclast, has the right to assume such a tone of contempt toward any non-Christian religion. And for the instruction of the impartial enquirer only, shall it be thought worth while to collate the evidence afforded by historical—not psychological—datas. Meanwhile, by analysing some objections and exposing the dangerous logic of our critic, we may give the theosophists a few more facts connected with the subject under discussion.

Now that we have seen Prof. Max Müller's opinions in general about this, so to say, the Prologue to the Buddhist *Drama* with Vijaya as the hero—what has he to say as to the details of its plot? What weapon does he use to weaken this foundation stone of a chronology upon which are built, and on which depend all other Buddhist dates? What is the fulcrum for the critical lever he uses against the Asiatic records? Three of his main points may be stated *seriatim* with answers appended. He begins by premising that:—

1*st*—"If the starting point of the Northern Buddhist chronology turns out to be merely hypothetical, based as it is on a prophecy of *Buddha*, it will be difficult to avoid the same conclusion with regard to the date assigned to Buddha's death by the Buddhists of Ceylon and of Burmah" (266). "The Mahavansa begins with relating three miraculous visits which Buddha paid to Ceylon." *Vijaya*, the founder of the first dynasty (in Ceylon) means *conquest*, "and, therefore, such a person *most likely* never existed." (p. 268.) This he believes invalidates the whole Buddhist chronology.

To which the following pendant may be offered:—

William I, King of England, is commonly called the *Conqueror*; he was, moreover, the illegitimate son of Robert, Duke of Normandy, surnamed *le Diable*. An opera, we hear, was invented on this subject, and full of miraculous events, called "Robert the Devil," showing its traditional character. Therefore shall we be also justified in saying that Edward the Confessor, Saxons and all, up to the time of the union of the houses of York and Lancaster under Henry VII—the new historical period in English history—are all "fabulous tradition" and "such a person as William the Conqueror *most likely never existed*?"

2*nd*—In the Chinese Chronology—continues the dissecting critic—"the list of the thirty-three Buddhist patriarchs .... is of a doubtful character. For Western History the exact Ceylonese chronology begins with 161 B. C." Extending beyond that date there exists but "a traditional native chronology. Therefore, . . . what goes before . . . . is but fabulous tradition."

The chronology of the Apostles and their existence has never been proved historically. The history of the Papacy is confessedly "obscure." Ennodius of Pavia (5th century) was the first one to address the Roman Bishop (Symmochus)—who comes fifty-first in the Apostolic succession, as "Pope." Thus, if we were to write the History of Christianity, and indulge in remarks upon its chronology, we might say that since there were no antecedent Popes; and since the Apostolic line began with Symmochus (498 "A. D.") ; all Christian records beginning with the Nativity and up to the sixth century are *therefore*—"fabulous traditions," and all Christian chronology is "purely hypothetical."

3*rd*.—Two discrepant dates in Buddhist chronology are scornfully pointed out by the Oxford Professor. If the landing of Vijaya, in Lanka—he says—on the same day that Buddha reached Nirvána (died) is in fulfilment of Buddha's prophecy, then "if Buddha *was a true prophet*, the Ceylonese argue quite rightly that *he must have died in the year of the Conquest, or* 543 *B. C.*" (p. 270). On the other hand the Chinese have a Buddhist chronology of their own; and—it does not agree with the Ceylonese. "The life-time of Buddha from 1029 to 950 rests on his own prophecy that a millennium would elapse from his death to the conversion of China. If, therefore, Buddha *was a true prophet, he must have lived about* 1000 *B. C.*" (266). But the date does not agree with the Ceylonese chronology; *ergo*—Buddha *was a false prophet*. As to that other "the first and most important link" in the Ceylonese as well as in the Chinese chronology, "it is extremely weak." . . . In the Ceylonese "a *miraculous genealogy had to be provided for* Vijaya," and, "a prophecy *was, therefore, invented*" (p. 269).

On these same lines of argument it may be argued that:—

Since no genealogy of Jesus, "exact or inexact," is found in any of the world's records save those entitled —the Gospels of SS. Matthew (i. 1 to 17), and Luke iii. 23—38); and, since these radically disagree—although this personage is the most conspicuous in Western history, and the nicest accuracy might have been expected in his case; therefore, agreeably with Prof. Max Müller's sarcastic logic, if Jesus "*was a true prophet, he must have* descended from David through Joseph (*Matt.'s Gospel*); and "if he was *a true prophet*" again, then the Christians "argue quite rightly that he must have" descended from David through Mary (*Luke's Gospel.*) Furthermore, since the two genealogies are obviously discrepant and prophecies were truly "invented" by the post-apostolic theologians [or, if preferred, old prophecies of Isaiah and other O. T. prophets, irrelevant to Jesus, were *adapted* to suit his case—as recent English commentators (in Holy Orders), the Bible revisers, now concede] and since moreover—always following the Professor's argument, in the cases of Buddhist and Brahmanical chronologies—"traditional and full of absurdities... every attempt to bring them into harmony having proved a failure (p. 266)" are Bible chronology and genealogies less so? Have we, or have we not a certain right to retort, that if Gautama Buddha is shown on these lines *a false prophet*, then Jesus must be likewise "a false prophet?" And if Jesus was a true prophet despite existing confusion of authorities, why on the same lines may not Buddha have been one? Discredit the Buddhist prophecies and the Christian ones must go along with them.

The utterances of the ancient pythoness now but provoke the scientific smile: but no tripod ever mounted by the prophetess of old was so shaky as the chronological trinity of points upon which this Orientalist stands to deliver his oracles. Moreover his arguments are double-edged, as shown. If the citadel of Buddhism can be undermined by Prof. Max Müller's critical engineering, then *pari passu* that of Christianity must crumble in the same ruins. Or have the Christians alone the monopoly of *absurd* religious "inventions" and the right of being jealous of any infringement of their patent rights?

To conclude, we say, that the year of Buddha's death is correctly stated by Mr. Sinnett, *Esoteric Buddhism* having to give its chronological dates according to *esoteric* reckoning. And this reckoning would alone, if explained, make away with every objection urged, from Prof. M. Müller's *Sanskrit Literature* down to the latest "evidence"—*the proofs* in the *Reports of the Archæological Survey of India*. The Ceylonese era, as given in Mahâ-

vansa, is correct in everything, withholding but the above given fact of Nirvana, the great mystery of *Samma-Sambuddha* and *Abhidjna* remaining to this day unknown to the outsider; and though certainly known to Bikshu Mahânâma—King Dhâtusena's uncle—it could not be explained in a work like the Mahâvansa. Moreover the Singhalese chronology agrees in every particular with the Burmese chronology. Independent of the religious era dating from Buddha's death, called "*Nirvanic Era*," there existed, as now shown by Bishop Bigandet (*Life of Gaudama*), two historical eras. One lasted 1362 years, its last year corresponding with 1156 of the Christian era: the other, broken in two small eras, the last succeeding immediately the other, exists to the present day. The beginning of the first, which lasted 562 years, coincides with the year 79 A. D. and the Indian Saka era. Consequently the learned Bishop, who surely can never be suspected of partiality to Buddhism, accepts the year 543 of Buddha's Nirvana. So do Mr. Turnour, Professor Lassen, and others.

The alleged discrepancies between the 14 various dates of Nirvana collected by Csoma Cörösi, do not relate to the *Nyr-Nyang* in the least. They are calculations concerning the Nirvana of the precursors, the Boddhisatwas and previous incarnations of Sanggyas, that the Hungarian found in various works and wrongly applied to the last Buddha. Europeans must not forget that this enthusiast acted under protest of the Lamas during the time of his stay with them; and that, moreover, he had learned more about the doctrines of the heretical Dugpas than of the orthodox Gelugpas. The statement of this "great *authority* (!) on Tibetan Buddhism," as he is called, to the effect that Gautama had *three* wives whom he names—and then contradicts himself by showing (*Tibetan Grammar*, p. 162, see note) that the first two wives "are one and the same," shows how little he can be regarded as an "authority." He had not even learned that "Gopa, Yasodhara and Utpala Varna," are the three names for three mystical powers. So with the "discrepancies" of the dates. Out of the 64 mentioned by him but two relate to Sakya Muni: namely, the years 576 and 546—and these two err in their transcription; for when corrected they must stand 564 and 543. As for the rest they concern the seven *ku-sum*, or triple form of the Nirvanic state and their respective duration, and relate to doctrines of which Orientalists know absolutely nothing.

Consequently from the Northern Buddhists, who, as confessed by Professor Weber, "alone possess these (Buddhist) Scriptures *complete*," and have "preserved more authentic information regarding the circumstances of their redaction"—the Orientalists have up to this time learned next to nothing. The Tibetans say that Tathagata became a full Buddha, *i.e.*, reached *absolute* Nirvana in 2544 of the Kali era, (according to Souramma) and thus *lived* indeed but *eighty* years, as no *Nirvanee* of *the seventh degree* can be reckoned among the *living* (*i. e*, existing) men. It is no better than loose conjecture to argue that it would have entered as little into the thoughts of the Brahmans of noting the day of Buddha's birth "as the Romans or even the Jews (would have) thought of preserving the date of the birth of Jesus before he had become the founder of a religion." (M. Müller's *Hist. S. L.*) For, while the Jews had been from the first rejecting the claim of Messiahship set up by the Chelas of the Jewish prophet, and were not expecting their Messiah at that time, the Brahmans (the initiates, at any rate) knew of the coming of him whom they regarded as an incarnation of divine wisdom and therefore were well aware of the astrological date of his birth. If, in after times in their impotent rage, they destroyed every accessible vestige of the birth, life and death of Him, who in his boundless mercy to all creatures had revealed their carefully concealed mysteries and doctrines in order to check the ecclesiastical torrent of ever-growing superstitions, there had been a time when he was met by them as an Avatar. And, *though they destroyed, others preserved.*

The thousand and one speculations and the torturing of exoteric texts by Archæologist or Palæographer will ill repay the time lost in their study.

The Indian Annals specify King Ajatasatru as a contemporary of Buddha, and another Ajatasatru helped to prepare the council 100 years after his death. These princes were sovereigns of Magadha and have naught to do with Ajatasatru of the *Brihad-Aranyaka* and the *Kaushitaki-Upanishat*, who was a sovereign of the Kasis; though Bhadrasena, "the son of Ajatasatru" cursed by Aruni—may have more to do with his namesake the "heir of Chandragupta" than is generally known, Professor Max Müller objects to two Asokas. He rejects Kalasoka and accepts but Dharmasoka—in accordance with "Greek" and in utter conflict with Buddhist chronology. He knows not—or perchance prefers ignoring—that besides the two Asokas there were several personages named Chandragupta and Chandramasa. Plutarch is set aside as conflicting with the more welcome theory, and the evidence of Justin alone is accepted. There was Kalasoka, called by some Chandramasa and by others Chandragupta, whose son Nanda was succeeded by his cousin the Chandragupta of Seleucus, and under whom the Council of Vaisali took place "supported by King Nanda" as correctly stated by Taranatha. [None of them were Sudras, and this is a pure invention of the Brahmans]. Then there was the last of the Chandraguptas who assumed the name of *Vikrama*; he commenced the new era called the Vikramaditya or Samvat and began the new dynasty at Pataliputra, 318 (B. C.)—*according to some European "authorities;"* after him his son Bindusara or Bhadrasena—also Chandragupta, who was followed by Dharmasoka Chandragupta. And there were two Piyadasis—the "Sandracottus" Chandragupta and Asoka. And if controverted—the Orientalists will have to account for this strange inconsistency. If Asoka was the only "Piyadasi" and the builder of the monuments, and maker of the rock-inscriptions of this name; and if his inauguration occurred as conjectured by Professor Max Müller about 259 B.C., in other words, if he reigned 60 or 70 years later than any of the Greek kings named on the Piyadasian monuments, what had he to do with their vassalage or non-vassalage, or how was he concerned with them at all? Their dealings had been with his grandfather some 70 years earlier—if he became a Buddhist only after ten years occupancy of the throne. And finally three well-known Bhadrasenas can be proved, whose names spelt loosely and phonetically, according to each writer's dialect and nationality, now yield a variety of names, from Bindusara, Bimbisara, and Vindusara, down to Bhadrasena and Bhadrasara, as he is called in the *Vayu Purana*. These are all synonymous. However easy, at first sight, it may seem to be to brush out of history a real personage, it becomes more difficult to prove the non-existence of Kalasoka by calling him "false," while the second Asoka is termed "the real," in the face of the evidence of the Puranas, written by the bitterest enemies of the Buddhists, the Brahmans of the period. The *Vayu* and *Matsya* Puranas mention both in their lists of the reigning Sovereigns of the Nanda and the Môrya dynasties. And, though they connect Chandragupta with a *Sudra* Nanda, they do not deny existence to Kalasoka—for the sake of invalidating Buddhist chronology. However falsified the now extant texts of both the *Vayu* and *Matsya* Puranas, even accepted as they at present stand "in their true meaning," which Prof. Max Müller (notwithstanding his confidence) fails to seize, they are *not* "at variance with Buddhist chronology before Chandragupta." Not, at any rate, when the *real* Chandragupta instead of the false Sandrocottus of the Greeks is introduced and authenticated. Quite independently of the Buddhist version, there exists the historical fact recorded in the

Brahmanical as well as in the Burmese and Tibetan versions, that in the year 63 of Buddha, Susinago of Benares was chosen king by the people of Pâtaliputra, who made away with Ajatasatru's dynasty. Susinago removed the capital of Magadha from Rajagriha to Vaisali, while his successor Kalasoka removed it in his turn to Pâtaliputra. It was during the reign of the latter that the prophecy of Buddha concerning Pâtalibat or Pâtaliputra—a small village during His time—was realized. (See *Mahâparinibbâna Sutta*).

It will be easy enough, when the time comes, to answer all denying Orientalists and face them with proof and document in hand. They speak of the extravagant, wild exaggerations of the Buddhists and Brahmans. The latter answer: "The wildest theorists of all are they who, to evade a self-evident fact, assume moral, anti-national impossibilities, entirely opposed to the most conspicuous traits of the Brahmanical Indian character—namely, borrowing from, or imitating in anything, other nations. From their comments on Rig Veda, down to the annals of Ceylon, from Pânini to Matouan-lin, every page of their learned scholia appears, to one acquainted with the subject, like a monstrous jumble of unwarranted, and insane speculations. Therefore, notwithstanding Greek chronology and Chandragupta—whose date is represented as "the sheet-anchor of Indian chronology" that "nothing will ever shake"—it is to be feared that as regards India, the chronological ship of the Sanskritists has already broken from her moorings and gone adrift with all her precious freight of conjectures and hypothesis. She is drifting into danger. We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, "new" land appear and "old" subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected Past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces. We are not, emulous of the prophet's honours: but still, let this stand as a prophecy.

QUESTION VII.

Inscriptions discovered by General A. Cunningham.

By T. Subba Row, B. A., B. L., F. T. S.

We have carefully examined the new inscription discovered by General A. Cunningham on the strength of which the date assigned to Buddha's death by Buddhist writers has been declared to be incorrect; and we are of opinion that the said inscription confirms the truth of the Buddhist traditions instead of proving them to be erroneous. The abovementioned archæologist writes as follows regarding the inscription under consideratien in the first volume of his reports:—"The most interesting inscription (at Gaya) is a long and perfect one dated in the era of the Nirvana or death of Buddha. I read the date as follows:—*Bhagavati Parinirvritte Samvat* 1819 *Karttike badi 1 Budhi*—that is "in the year 1819 of the "Emancipation of Bhagavata on Wednesday, the first day "of the waning moon of Kartik." If the era here used is the same as that of the Buddhists of Ceylon and Burmah, which began in 543 B. C. the date of this inscription will be 1819—543=A. D. 1276. The style of the letters is in keeping with this date, but is quite incompatible with that derivable from the Chinese date of the era. The Chinese place the death of Buddha upwards of 1000 years before Christ, so that according to them, the date of this inscription would be about A. D. 800, a period much too early for the style of character used in the inscription. But as the day of the week is here fortunately added, the date can be verified by calculation. According to my calculation the date of the inscription corresponds with Wednesday, the 17th September A. D. 1342. This would place the Nirvana of Buddha in 477 B. C., which is the very year that was first proposed by myself as the most probable date of that event. This corrected date has since been adopted by Professor Max-Müller."

The reasons assigned by some Orientalists for considering this so-called "corrected date" as the real date of Buddha's death have already been noticed and criticized in the preceding article; and now we have only to consider whether the inscription in question disproves the old date.

Major General Cunningham evidently seems to take it for granted, as far as his present calculation is concerned, that the number of days in a year is counted in the Magadha country and by Buddhist writers in general on the same basis on which the number of days in a current English year is counted; and this wrong assumption has vitiated his calculation and lead him to a wrong conclusion. Three different methods of calculation were in use in India at the time when Buddha lived, and they are still in use in different parts of the country. These methods are known as *Souramanam, Chandramanam* and *Barhaspatyamanam*. According to the Hindu works on Astronomy a Souramanam year consists of 365 days 15 ghadias and 31 vighadias; a Chandramanam year has 360 days, and a year on the basis of Barhaspatyamanam has 361 days and 11 ghadias nearly. Such being the case, General Cunningham ought to have taken the trouble of ascertaining before he made his calculation the particular *Manam* employed by the writers of Magadha and Ceylon in giving the date of Buddha's death and the *Manam* used in calculating the years of the *Buddhist era* mentioned in the inscription above quoted. Instead of placing himself in the position of the writer of the said inscription and making the required calculation from that standpoint, he made the calculation on the same basis on which an English gentleman of the 19th century would calculate time according to his own calendar.

If the calculation were correctly made, it would have shown him that the inscription in question is perfectly consistent with the statement that Buddha died in the year 543 B. C. according to Barhaspatyamanam (the only *manam* used in Magadha and by Pali writers in general). The correctness of this assertion will be clearly seen on examining the following calculation.

543 years according to Barhaspatyamanam are equivalent to 536 years and 8 months (nearly) according to Souramanam.

Similarly 1819 years according to the former *manam* are equivalent to 1798 years nearly according to the latter manam.

As the Christian era commenced on the 3102nd year of Kaliyuga (according to Souramanam) Buddha died in the year 2565 of Kaliyuga and the inscription was written in the year 4362 of Kaliyuga (according to Souramanam). And now the question is whether according to the Hindu Almanac, the first day of the waning moon of Kartik coincided with a Wednesday.

According to Suryasiddhanta the number of days from the beginning of Kaliyuga up to midnight on the 15th day of increasing moon of Aswina is 1,593,072 (the number of Adhikamasansas (extra months) during the interval being 1608 and the number of Kshayathithis 25,323.

If we divide this number by 7 the remainder would be 5. As Kaliyuga commenced with Friday, the period of time above defined closed with Tuesday, as according to Suryasiddhanta a week-day is counted from midnight to midnight.

It is to be noticed that in places where Barhaspatyamanam is in use Krishnapaksham (or the dark half) commences first and is followed by Suklapaksham.

Consequently the next day after the 15th day of the waxing moon of Aswina will be the 1st day of the waning moon of Kartika to those who are guided by the Barhaspatyamanam calendar. And therefore the latter date, which is the date mentioned in the inscription, was Wednesday in the year 4362 of Kaliyuga.

The geocentric longitude of the sun at the time of his meridian passage on the said date being 174°—20′—16″ and the moon's longitude being 7°—51′—42″ (according to Suryasiddhanta) it can be easily seen that at Gaya there was Padyamithithi (1st day of waning moon) for nearly 7 ghadias and 50 vighadias from the time of sunrise.

It is clear from the foregoing calculation that "Kartik 1 Badi" coincided with Wednesday in the year 4362 of Kaliyuga or the year 1261 of the Christian era, and that from the stand-point of the person who wrote the inscription the said year was the 1819th year of the Buddhist era. And consequently this new inscription confirms the correctness of the date assigned to Buddha's death by Buddhist writers. It would have been better if Major General Cunningham had carefully examined the basis of his calculation before proclaiming to the world at large that the Buddhist accounts were untrustworthy.

THE CABBALLAH.

By J. D. Buck, M. D., F. T. S.

Of late, numerous articles in the *Theosophist* refer either directly or indirectly, to the anthropomorphic idea, which has long been held to be the Shibboleth, not only of orthodoxy, but of life or death to the souls of men. "The nations without God" are still the "heathen" to the Christian. The growth and development of the God-idea among the religionists of India, as amply shown by the recent utterances of so eminent a Sanskritist as Max Müller, touching, but one side of the question, will have but little weight with the orthodox Christian, who appeals to the Jewish and Christian scriptures, and is unable or unwilling to make distinction between the scriptures themselves, and traditional interpretation of the same. There are, however, even among Christians, those who hold that, "*There is no religion higher than* Truth," and to these actual knowledge will be more welcome than false traditions. The stronghold of anthropomorphism in its present form is the Jehovistic idea, drawn from the Pentatench, but while of direct Jewish lineage, the child has received much from its modern mother, Humanity, herself the heir of modern civilisation.

"I, the Lord am a jealous God," &c., has been converted into "the fatherhood of God, and the brotherhood of man."

There is, moreover, a trinity of ideas, going to make up the anthropomorphic as now received, viz., the Jehovistic, Elohistic, and Messianic, and in the application of these measures, there is a great lack of unanimity among Christians, unless it can be found in this, that a large proportion of the individuals of Christian nations, are Messianic on Sunday, and everywhere in *theory*, but essentially Jehovistic in practice.

Almost every one now-a-days has heard the name "Cabballah." A very few have read far enough to learn as to what the name refers to, and not one even among the Rabbis themselves seems to know what it really is. Natural ability and human attainment have never been equal. There is, and has ever been, in all great religions, an *exoteric* for the ignorant masses, "anxious about many things," and an "esoteric" for the few who have "chosen the good part." The injunction "Cast not your pearls before swine," has been found in all these religions, as the swine would not be benefitted, and the pearl and its possessor would only be trampled in the mire. History has proved the wisdom of the injunction. Cabballah refers to this *secret wisdom* as underlying the text of the Jewish scriptures, and supposed to belong at the same time to the Jewish hierarchy. Hebrew records are full of hints that this secret wisdom existed. Traditions were gathered and compiled, commentaries were written upon traditions, and commentaries upon commentaries, everywhere the secret wisdom was hinted at, till in modern times even among Rabbis this tradition became a myth, and Judaism little more than a close corporation for commercial speculations and mutual protection, a body from which the soul had departed, ritualism representing the lost religion. All efforts at revival, or at rebuilding the old Jerusalem, have failed, and why? —simply because the inner temple has been desecrated and the "*race of the prophets*" is no more.

It might be interesting to many of your readers to point out the general character of the hints found abundantly among Rabbinical and other sources, which like finger-posts indicate the outer form of Cabballah, but which nowhere give the Key, and which show conclusively, in nearly every instance at least, that the writer did not possess it, but further pursuit of the subject not only time and space forbid, but there are others more competent to the task than I am. I shall content myself with simply calling attention to the work of abler hands. Briefly, then, let us compare the Hebrew scriptures, and especially the "books of Moses" to a series of wheels, "wheels within wheels." Of these the simple Hebrew text with its literal interpretation, is the outer or exoteric. This text was read in the synagogues, as to-day by Christians, and occasionally portions of the next inner wheel were allowed to glimmer through, as now-a-days by Swedenborg's interpretations, law of correspondences, &c. These glimmerings-through have generally been but vague mysticisms, more or less apprehensible to the spiritually minded, but evanescent. Tradition teaches that these inner truths were unfolded to the neophytes in the rabbinical schools, according to their apprehension, and to a *few* a *final initiation* into deeper mysteries was vouchsafed. Now it is a mark of the signs of the times that a key has been found fitting the lock of the outer wheel, and which by exact relations to the outer text, gives the "*signs and measures*" of the next inner wheel. The outer covering being shown to be rather a mask of the inner, the inner being "*embodied*" or clothed-upon, hence concealed. And all this not by speculation and mystification, but by *exact mathematical demonstration* every step proving itself. This key has a threefold root of interpretation. First, it gives the real meaning of the text of the Hebrew Bible, as it was in the mind of those who first indited it; second, it gives the original concept, plan and purpose of such ancient monuments as the Pyramids, and the remains of the "Mound-Builders" found here in America; and thirdly, connects these by an "eternal fitness of things" with measures, motions, times, and spaces of the heavenly bodies, through inherent relations, by a primary postulate, or unit of measure, and law of relation. This discovery is so simple as to be called a key, but the mysteries which it unfolds and explains are startling and overwhelming. This key is a new value of π in which an apparently insignificant correction of the received or Legendra value is made, the value of the ancient Egyptian cubit restored, and found to be a multiple of the English inch as are also all the other measures as determined. The commonly received value of π while as a "working hypothesis" may be well enough, is false in fact, and false in philosophy, and its warrant is "authority" but not truth. However all this must rest on its merits—"figures will not lie" if allowed to tell their own story. One more point, and I have done. It is well known that in Hebrew there are no numerals as such, but each of the twenty-two letters of the alphabet have a numerical value, and are hence to be used and read, either as letters of a word, or numbers according to intent. A page of Hebrew text, therefore, while to one person reading in plain words, would appear

to another like a page of logarithms, and while this fact is well known to Hebrew scholars, it has however remained a dead letter. A very learned Rabbi recently told me (one who has the courage of his convictions) that since this fact had been pointed out to him, and the key to its value and interpretation furnished him, the scriptures had become a new revelation.

To return now to our starting point, viz., anthropomorphism, the Jehovistic idea, &c., it will be found that when such words as Jehovah, Elohim, Adam, Abraham, &c.&c.are read by their numerals—not hap-hazard—but by the true key, according to which they were first set forth, that in this old text resides a knowledge so vast, a science so profound, mathematics so exact, and a revelation so wonderful, as to startle the reader, and enable him to see therein a Divine revelation which though obscured, and lost through superstition and worldliness, has not been permitted to be destroyed, and the origin and intent of the word Jehovah, will receive a new interpretation. The God-idea will no longer rest for honest and intelligent Christians, barely on the authority of a text so long misinterpreted, but will be found related to the evolution of the God-idea in all time, and all religions. It will be observed that but two of the "wheels" have been herein referred to. That still deeper meanings lie concealed in this much-abused, and much-misused old book is by no means unlikely; and that these inner mysteries may be revealed, as the ground now reclaimed is more and more comprehended, who shall deny? Surely the conscientious and intelligent study into the foundations of ancient religions, is bringing forth a rich harvest.

"Ever the Truth comes uppermost,
"Ever is Justice done."

The author of the work above referred to is J. Ralston Skinner of Cincinnati O., a man of profound learning, (one of the first of mathematicians) and of profound loyalty to truth. Hitherto he has published, aside from some pamphlets, but one volume, viz., a "System of Measures" as related to the Pyramids, which work can be had by those interested of Robt. Clarke & Co. of Cincinnati. Mathematicians ought to be among the first to examine these works, but those who are satisfied with present methods, will be the first to scout and sneer and the last to examine, and the same might be said of both Christians and Jewish Rabbis. There are certainly among the many readers of the *Theosophist* those who will thank me for pointing out, though so very imperfectly, the value of Mr. Skinner's discovery, and who will eventually benefit themselves by aiding in the publication of these rare and valuable works, or in creating a demand that they shall see the light.

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LUMINOSITY OF THE MAGNETIC FIELD.

Communicated by Eustace J. Lopez, F. T. S., Assoc. Soc. Tel. Engrs. and Electricians, Sub-Assistant, Superintendent Indian Government Telegraphs.

Note on the Alleyed Luminosity of the Magnetic Field. By W. F. Barrett, *Professor of Experimental Physics in the Royal College of Science, Dublin.**

It is well known that the late Baron von Reichenbach claimed to have discovered a peculiar luminous emanation arising from the poles of a magnet, resembling a faint electric discharge in rarefied air. This peculiar luminosity was only to be seen in a perfectly darkened room, and even then was only visible to certain persons. Since the publication of Reichenbach's elaborate investigations on this subject numerous attempts have been made by competent observers to see this luminous smoke; but these attempts have generally resulted in failure;* and amid the few cases of success that are recorded (such as by the late Professor Gregory and by Dr. Ashburner) I can find no evidence that proper precautions were taken to avoid the effects of imagination, of deception, or of chance. It is not surprising therefore that the discovery claimed by Reichenbach has been very generally discredited among scientific men in all countries. It has, however, always seemed to me very difficult to explain away the abundant, and in some cases weighty, testimony which Reichenbach adduces—such as the evidence of Professor Endlicher, and others in high social position, who in their normal healthy condition describe these appearances in minute detail, the luminosity they assert springing into existence whenever the magnet was excited, as if a phosphorescent cloud had suddenly been created over the magnetic poles.

Affirmative statements of this kind, however foreign to our present knowledge, are surely worthy of respectful inquiry; and though my own attempts to see the glare have been entirely unsuccessful, I prefer to think some of the necessary conditions of the experiment—such as extreme sensitiveness of the retina—have been absent in my case, rather than conclude from my want of success that the phenomenon has no existence.

Considerations such as these led the recently formed Society for Psychical Research to appoint a Committee to repeat Reichenbach's experiments with the object of testing their accuracy, when a wide range of individuals were examined. As a member of that committee I have lately been present at a course of experiments, where a remarkable verification was afforded of the fact that, to certain eyes, a faint luminosity accompanies the creation of a powerful magnetic field. The evidence, so far as it goes, seems to me so absolutely unexceptionable that I venture to ask you to place on record a brief statement of the facts so far obtained. The positive evidence afforded by the experiments now to be described cannot be annulled by the fact that on subsequent occasions the trials were, as I am informed, less successful. It is, I think, not unreasonable to conclude that conditions, not yet understood, were sometimes favourable, sometimes the reverse.

The experiments were made in the rooms of the Society, No. 14 Dean's Yard, Westminster; one of these rooms was so arranged that it could at pleasure be made into a perfectly dark chamber, no glimmer of light being perceived even after an hour's immersion in the darkness. A powerful electro-magnet was mounted on a heavy wooden stand, and stood by itself in the centre of the room; wires led from the magnet to a commutator in another room, and thence to a large Smee's battery outside. Three observers (Mr. Walter H. Coffin, the Honorary Secretary of this Committee, Mr. Edmund Gurney, and Mr. E. R. Pease) were in charge of the commutator, making and breaking the current at their own pleasure and noting down the exclamations, made by the observers in the adjoining darkened room, the voice being easily heard through the intervening curtains. In the dark chamber were Mr. F. W. H. Myers, Dr. A. T. Myers, Mr. H. N. Ridley, and myself, and in addition, on a subsequent occasion, Mr. W. R. Browne, together with two persons who on a preliminary trial a day or two before, had declared they saw a luminous glare over the poles of a permanent steel magnet. These were Mr. G. A. Smith and a boy, Fred. Wells, who is an assistant in a baker's shop; both of them were entire strangers to these experiments up to the time of our preliminary trials, and disclaimed any knowledge of Reichenbach's work. In the first instance they were not told what to look for, but merely to note if they perceived anything amid the darkness, and if so, what and where.

For some time after entering the dark chamber nothing was seen, though during this time the electro-magnet was frequently excited. After about half an hour had elapsed, Wells and subsequently Mr. Smith declared they saw a faintly visible smoke in the room; being asked where, each in turn led me directly up to the magnetic poles as the seat of the luminosity. One pole (the north-seeking pole) they said was brighter than the other. The luminosity was described as like two waving cones of light, with the apex of each cone on the magnetic poles; the breath was able to deflect but not to

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Sir Robert Kane, L. L. D., F. R. S., M. R. I. A., F. C. S.
Sir William Thomson, Knt., L. L. D., F. R. S., &c.
AND
William Frances, Ph. D. F. L. S., F. R. A. S., F. C. S.
5th Series —Vol. 15—No. 94, *April* 1883.

* See, for example, Dr. W. H. Stone's very careful and excellent experiments described in the St. Thomas' Hospital Reports (1880), vol. x., p. 100.

extinguish the glow.* It was not intercepted, they said, by a black velvet cloth nor by a deal board laid flat over the poles, but they declared it was at once obscured when these bodies were held between the eyes of the observers and the magnet-the absolute darkness being of course preserved continuously. When the current was cut off, both the observers simultaneously exclaimed that the light had disappeared.

The current was now at irregular intervals made and broken, by means of the commutator in the next room, and the exclamations of the observers in the dark chamber noted down by those who had charge of the commutator. The commutator worked noiselessly; and no indication whatever was given of the movement when the current was to be put on or taken off. During the experiments Mr. Smith stood near the magnet, touching one of us, and remote from the curtains which separated the dark from the lighter room beyond.

After a few preliminary trials to test the arrangements, a consecutive series of observations extending over an hour was then made by Mr. Smith. From time to time during this period the observers in the next room silently and unexpectedly closed or interrupted the current, the intervals being purposely varied from a few seconds to several minutes. In this way fourteen consecutive trials were made; and in every case except one the exclamations made by Mr. Smith, such as "Now I see it," "Now its gone," were absolutely simultaneous with the movement of the commutator—according to the unanimous report of the witnesses in the adjoining room. In the one exception referred to, a delay of five seconds occurred between the breaking of the current and the exclamation: this, however, may easily have been due to a momentary relaxation of attention on the part of Mr. Smith. The strain on the attention was indeed so severe, that after the fourteenth observation Mr. Smith complained of considerable pain in his eyes and head and was obviously much exhausted. During a succeeding half hour two or three further experiments were made; but the results were uncertain, and may, I think, be fairly excluded. It may be noted that Mr. Smith and Wells did not at any time appear to have unusual powers of vision for the objects in the darkened room.

It is obvious that a series of accidental coincidences between the act of closing or opening of the circuit and the exclamation of the observer cannot explain the facts here noted. As there are 3,600 seconds in an hour, to hit off any one right moment by pure chance would be very improbable; but the chances against success increase in geometric progression when 14 right moments are successively hit off. The probabilities against mere coincidence as an explanation are therefore many millions to one.

More important was the possibility of indications being afforded by the act of magnetization and demagnetization, which might give notice to the observer and suggest to the imagination the conversion of an illusion into a fancied reality.

Of these indications the so-called "magnetic tick" at once suggested itself. Knowing precisely what to listen for, and therefore more keenly alive to the sound than Mr. Smith, who presumably knew nothing of this molecular crepitation, I failed to detect the faintest sound on the "making" of the circuit; and a barely audible tick on "breaking" contact was heard only when my ear was in close contact with the magnet or its support. This was due to the massive character of the magnet and stand, which also prevented any other discernible movement when the magnet was excited. Further I satisfied myself that, at the distance at which Mr. Smith stood from the magnet, it was impossible to discover when the circuit was completed or interrupted by the attraction of any magnetic substance about one's body; as a precaution, however, Mr. Smith emptied his pockets beforehand. At the same time it is quite possible a skilful operator, bent upon deceiving us, might be able to detect the moment of magnetization and demagnetization by feeling the movement of a concealed compass-needle. Against this hypothesis must be placed the fact that no information was given to Mr. Smith beforehand of the nature of the experiment; and he had no object to serve by professing to see what he really did not see. Ultimately all scientific observation rests upon the good faith of the observers; and there was nothing to arouse the smallest suspicion of the good faith of the observer in the present instance.

Similar experiments were made on another evening with the boy Wells, with fairly satisfactory results. In the case of Wells the luminosity, from his description, must have appeared to be brighter and larger; and on the interruption of the circuit it was not instantly extinguished, but rapidly died away;* his frequent exclamation on breaking the current was "Oh, you are spoiling it."

Wells was also tried in the dark chamber with two permanent horseshoe magnets, and saw the luminosity clearly on both. Unknown to Wells, I silently changed the position of the two magnets; he at once detected where they were placed. Holding one of the magnets in my hand, Wells told me correctly whether I moved the magnet up or down or held it stationary; this was repeatedly tried with success. In this case the poles of the horseshoe were very close together, so that there was a small intense magnetic field; from the juxtaposition of the poles no effect could be produced on a small compass-needle at one-tenth of the distance at which I ascertained Wells actually stood—supposing, which is highly improbable, that the lad had the intention to deceive and knew how to attempt it.

Numerous questions of interest suggest themselves, such as the photographic and prismatic examination of the luminosity and whether the light is polarized or capable of being polarized, or whether the rarefaction and removal of the air around the poles affects the luminosity. The answer to these and cognate questions, together with the examination of some remarkable collateral phenomena that presented themselves—such as the variation of the intensity of the light when viewed in different azimuths, or along or across the magnetic axis, and the effect of certain bodies on the light—will become the subject of investigation by the Committee whenever the testimony to the simple fact itself has been sufficiently well established by various observers. The object of the present note is merely to demonstrate that there is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminosity, resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals.

* So far as I could judge, the appearance must have resembled the long ascending stream of faintly lambent aqueous vapour which is to be seen far above the flame of pure hydrogen, when viewed in a well-darkened room. I have referred to this luminosity in my paper on "Some Physical Effects produced by a Hydrogen flame," Phil. Mag. November 1865.

* There was considerable amount of residual magnetism in the electro-magnet.

THE ST. JAMES' GAZETTE AND "ESOTERIC BUDDHISM."

"LEARNING is light, ignorance is darkness," says a proverb. It is good to be learned, when one's knowledge rests on facts; it is wise to remain modest when our speculations go no farther than hazy hypotheses. It is pretty well known, with regard to Buddhism, that it is the latter kind of superficial knowledge that the most learned of our Orientalists can claim—and no more. From Bishop Bigandet down to Childers, and from Weber to Rhys-Davids, in summing up the results of their knowledge, they have all confessed at one time or another that "despite all that has been written about it, Buddhism still contains many mysteries relating to its history and doctrines that require clearing up; and others of which we (Orientalists) know so far nothing." Nevertheless, each of them is ready to claim papal authority: he is the infallible interpreter of Buddhist dogmas—chiefly evoluted through himself. This conceit has been amply shown now in the *Replies* to "An English F. T. S." in our columns. The recipe for making a great "authority" on Oriental religions, especially on Buddhism—the one least understood—is easy enough. Take a tolerably good writer. [He may be as ignorant as a carp as to the *true* facts, but must have a retentive memory and be acquainted with all the speculations that preceded his own upon the subject]. Let him spin out an extra hypothesis or two—of a nature giving precedence to, and interfering in no way with, other divinely revealed hypotheses and crazes in favour with public prejudice; make other Orientalists of less imaginative temperament taste and approve of it; shake well the mixture, bottle and label it:—THE LAST WORD OF SCIENCE UPON THE

SACRED RELIGIONS OF THE EAST. The authority is ready, and ignorant Mrs. Grundy

"Soft on whose lap, her laureate sons recline"—

will crown the new Pope, and force him upon the acceptance of the ignorant public. Truth and fact will be left out in the cold, to go a-begging from door to door. Indeed nepotism in science can be as remarkable as anywhere else, we see!

The above reflections were suggested to us by a satirical article in the *St. James' Gazette*, whose partiality for India and everything connected with it, is too well known to require mention. In its issue of August 24, it introduced to the cultured public a squib as a review of *Esoteric Buddhism*, and called "The Cosmogony of an Artificial Fifth Rounder." Whether an editorial playing flunkey to western Orientalism, or a contribution from the pen of an Orientalist, whose feathers were too much ruffled, it is an excellent illustration of what we have said. It is evidently the production of one who has either to defend his own pet hypotheses, or feels it his sacred duty to fight under the banner of recognized *authorities* "in conjectural sciences," as our Masters so happily call them. It is no *review* at all, but rather a meaningless, *ex-cathedra* chaff. Among the many gloating criticisms of *Esoteric Buddhism*, this "review" is the most cooly impertinent, the most charmingly conceited. Some of its remarks are simply delightful. "Most amusingly bumptious and conceited" in its tone itself, it applies these epithets with very questionable good taste to the author of a work, which it is unable to analyze or even to remotely comprehend. Therefore—we are told, that "the truth of the matter is the author knows nothing about Buddhism." That gentleman, however, having pleaded guilty to the charge in his work, from the first, and being—as far as the subject-matter goes—only an amanuensis, we have hopes of finding him surviving the terrible blow. "Simple, Mr. Sinnett," may yet laugh at no distant a day at his too wise reviewer, whose unblushing bumptiousness asserts itself most brilliantly in various ways. First, we are told, that "it would be a serious task to undertake to give in a few words (as it would, indeed) any sketch of this truly vast and complicated system *which is not Buddhism, esoteric or exoteric.*" The sentence that we have italicised, finds a prominent place among the *ipse dixit* of the "Sir Oracles" of Oriental religions. Notwithstanding, the incessant confessions of the Orientalists that beyond the mere exoteric rites and dead letter of Buddhism, they know next to nothing about this system of religious philosophy, the reviewer has the impudent hardihood of rushing to the assertion of his equal familiarity with *esoteric* and *exoteric* Buddhism. Witty criticaster reminds us of that *naive* witness, a tailor, who claimed better acquaintance with the defendant's murdered father than his son, on the ground that the old coat and hat of the victim had been made and bought at his establishment. On this principle the Orientalists must surely know more of genuine Buddhism than the Buddhists themselves; and that is not very surprising, since it is they, indeed, who have themselves fabricated "Western" Buddhism or the "old coat and hat" which Buddhism wears in Europe. Asiatic scholars who know only of the Buddhist philosophy of Gautama Buddha fail to recognize it in the fanciful theories of Messrs. Weber, Rhys-Davids, Max Müller and others. But before the Orientalists are able to prove that the doctrines as taught in Mr. Sinnett's exposition are "not Buddhism, esoteric or exoteric," they will have to make away with the thousands of Brahmanical Adwaitee and other Vedantin writings—the works of Sankaracharya in particular,—from which, it can be proved that precisely, the same doctrines are taught in those works, esoterically. This criticism is made the more ludicrously absurd by its allusions to the possibility of finding "in place of one Oriental sage (Mr. Sinnett's guru), two Occidental humourists." From this rather convenient, if otherwise absurd premise (cherished chiefly by the spiritualists), the reviewer draws his conclusions; he asserts most confidently, that he is "bound in charity to conclude that the *Adept guru knows no more than his ingenious disciple about Buddhism.*" (!!) Otherwise he complacently adds—"the misuse of familiar terms—Arhat, Karma, Nirvana, and the like, —would deserve to be qualified by a word too severe to apply. . . . ." &c.

We beg to make a remark. If "severe" and irrelevant in its application to the "candid if not overwise disciple" of the doubted "guru," no adjective would be found strong enough if used in reference to the flippant reviewer. The latter would, if permitted, not only deny any knowledge of the meaning of the commonest words in use in Buddhism to its most learned professors, but would drag down to his own material level the loftiest truths of that religion, simply because he is unable—or shall we say unwilling, for very good reasons—to comprehend the too profound tenets of this grandest of the world's religious philosophies. The loss is certainly his—not ours.

So much for the "tall talk" of the *St. James' Gazette* reviewer. We are hardly surprised to find it receiving a ready hospitality in the columns of our friendly contemporary of *Light*. And it is only as it should be when we see "M. A. Oxon," greeting it with open arms. Among other things he says that—

"It is almost pardonable to guess that Mr. Rhys-Davids himself has relieved his overcharged feelings in that review by warning Mr. Sinnett of his own private reserves of Buddhism."

Being such a remarkable medium, "M. A., Oxon," ought to *know* instead of merely "guessing." In his case we might have, perhaps, been justified in replacing the modest word—"guess" by a more proper one, and called it a *fact*, a revelation, on a par with those in his "Spirit Teachings," but for a certain scruple. We do not think it fair to hang the reputation of an Orientalist —however mistaken in some of his views—on the inspired utterances of any medium. We hesitate to attribute such a spiteful and profitless criticism to the pen of the famous Pali scholar. We love to think that amid his arduous, and not always profitless, labours, Mr. Rhys-Davids would hardly lose his time and reputation to ventilate his feelings in anonymous editorials, especially when these sentiments are of a character that he would most likely refrain from expressing over his own signature. But if "M. A., Oxon," is after all right, then we welcome the threat held out by him on behalf of Mr. Rhys-Davids, of bringing forward "his own private reserves of Buddhism." That accomplished Pali scholar has studied his Southern Buddhism in Ceylon, we believe, under the same masters of Buddhist religion, who have sanctioned Colonel Olcott's *Buddhist Catechism*. That the "Buddhism" of Mr. Rhys-Davids, is *in spirit* quite at variance with the teachings of the *Catechism* is evident. Let the Buddhists "choose this day whom they will serve," whether the esoteric or the exoteric doctrine, the tenets of the Southern, Siamese, or of the Southern Amarapura sect, as explained and amplified by the *esoteric* tenets of the Arhats which are *utterly unknown to the Buddhist Orientalists*. The fact alone, that Mr. Rhys-Davids, in his *Buddhism*, defines "Avalokiteswara" (p. 203) as "the Lord who looks down from on high," is sufficient to show to any student of Eastern languages, not to speak of occultism, how deplorably ignorant of the metaphysical meaning of words and names may be the greatest of Pali scholars in the West. Would Mr. Rhys-Davids resent the respectful contradiction were he told that his definition is entirely and diametrically opposed to the real meaning of the term? That Avalokiteswara, is so far from being "the Lord *who looks down*," is actually "the object of perception" himself. Grammatically the word means either the "lord who is seen" or the "state in which the lord is seen." Esoterically "Avalo-

kiteswara" is "the Lord," or our seventh divine principle, the Logos, perceived or sensed during the hours of extatic trance by the sixth principle or our spiritual soul. Verily, the greatest, the profoundest mystery is contained in the sacred name—a mystery which it is given to know but to the faithful followers of the All-merciful Master, or to those of Sri Sankaracharya, never to the positivists of the exoteric southern school of Buddhism. We are ready, and shall wait impatiently, for the coming "reserves of Buddhism."

Meanwhile, we may be permitted to give "M. A., Oxon," a word or two of friendly advice. He, who presents the world with the "Spirit Teachings,"—a revelation written through his medium by an alleged disembodied "spirit"— and who resents so bitterly any doubt as to the identity of "Imperator," ought to be more careful than any other as to how he throws doubt and sarcastic slur upon the *living* teachers of other people. To the world at large, and the average sceptic, "it is better to be a living dog than a dead lion," "a living slave than a dead master." Unless the body of the master is shown, the profane will always doubt rather the existence of the dead master than that of the living slave. He who has to tax so heavily the credulity of all but the spiritualists, ought, in charity to himself, to abstain from joining those who seek to throw a doubt upon the existence and knowledge of an Occultist, who, avoiding the world, has reluctantly consented to impart a few of the doctrines he and his fraternity believe in, and who, instead of forcing them upon, would rather withhold those sacred tenets from an indifferent public.

Therefore, when we are chaffingly told that the writer in the *St. James' Gazette* "shares an opinion widely held that-Koot Humi's *existence and identity* are not sufficiently proven to lift him out of the region of myth into that of sober fact," we would enquire of "M. A., Oxon," what would be the same writer's opinion, of "Imperator?" Has he reviewed the "Spirit Teachings?" We think not,—luckily for "M. A., Oxon." Had he done so, and found himself forced to choose between an alleged *living*, and an alleged *defunct*, master—a man and a Spirit—we fear even the sarcastic reviewer of the *St. James' Gazette* would have to confess, that, however unsufficiently proven "Koot-Humi's existence and identity," yet he belongs far more to the "regions of sober fact" than a "returning *Spirit*." The *Gazette* with all its staff of Sadducees led on by the "reviewer," would not hesitate for one moment to dismiss "Imperator" to the limbo of myth and superstition, and with a far more hideous grin of scepticism on their faces. Living, as he does, in such a fragile glass house himself, our friend "M. A., Oxon," might have been expected to show a little more prudence, if not actually of charity, than he generally does with regard to us, and abstain from trying to break the windo ws of the Theosophical abodes. It is rather startling to find him siding with sceptics and bigotted Christians and quoting with such evident relish the sarcasms of both. It is quite possible that the uninitiated reader should discover (to his own satisfaction only) "that the Devachan of Koot-Humi no more resem bles the Buddhist Devachan or Paradise than do the "periods of suspended animation.....the ideal nirvana of Buddhists." But, unless they are incurable fanatics and ignoramuses, they will be as prompt to find out that Christian paradise and purgatory—if there be any, on the orthodox models—no more resemble the conceptions of Christ upon those subjects, even in his parables, than the meritorious preachings of the members of Temperance Societies are one in spirit with Bible teachings. The miracle of the changing of water into wine; Noah's little solitary picnic on Mount Ararat, and the distinct affirmation of the talkative vine (*Judges* ix. 13), that her "wine cheereth God and man"—are as opposed to temperance, as the armless cherubs playing upon the golden harps of orthodoxy clash with the "many mansions in my Father's house," and the "Summer land" of the Spiritualists, whose notions are as much, if not more, laughed at as the teachings of *Esoteric Buddhism*. Yet, between the respective and so diametrically opposed views of Mr. Lillie's "Buddha and Early Buddhism," and Mr. Rhys-Davids' *Buddhism* "M. A., Oxon," shows no preference. Both are good as weapons against the Theosophists. He made a lengthy and a loving review of the former work (which, by the bye, contains as many mistranslations and errors in it, as it has pages) and accepted it as an authoritative document to break our heads with. Its views corroborated those of the Spiritualists by showing *belief in spirits* and a personal God at "the very root of Buddhism" (!?) hence, Mr. Lillie is accepted as an authority. Mr. Rhys-Davids' *Buddhism*, laughing at such God and spirits, and shewing Buddha as an uncompromising positivist and materialist, cannot be of any service to spiritualism, but may be used against *esoteric* Buddhists; and forthwith we find the name of the Pali scholar, with quotations from his supposed effusions in the *St. James' Gazette*, gracing the columns of *Light*.

It is precisely to this policy of inimical partisanship, losing no opportunity to insult its opponents, that we express our objection. Very few of the Theosophists are spiritualists, most are against vulgar spiritualism, more still, decidedly *anti-spiritualistic* in their views. Nevertheless, none of the latter have been so indelicate, and if we may say so, brutal, as to use the columns of their magazine to try to prove *quand même* that the teachings of "Imperator" are due to the brain of his alleged medium; or that he has no independent existence from "M. A., Oxon." Moreover, we would remind that gentleman that, while the author behind the veil of "Spirit Teachings" is known *personally* but to one man on earth, namely, his amanuensis, "M. A., Oxon," Mahatma Koot-Hoomi is *personally* known to many. He is a *living* not a *dead* man. Yet, however doubted and even laughed at by more than one sceptic we know of, the veracity and good faith of "M. A., Oxon," would never be allowed by the editors of the *Theosophist* to be publicly (or even privately, for the matter of that) discussed, and he himself traduced in the pages of this journal. "Do as you would be done by" is not, we see, the motto of the Spiritualists. So much the worse for them. In this light they commend themselves still less to the consideration of the Theosophists.

CHRONOLOGY OF THE CURRENT BENGALI EPHIMERIS.

By Dharnidhar Sarma Kautumhi, F. T. S.

The present Kalpa is known as the *Sveta varáha* (white boar) Kalpa. Its duration is 4,320,000,000 years, of which 1,929,481,764 years have elapsed. Since the birth of Earth 19,558,884 years have rolled over it.* This Kalpa has already witnessed several *Manvantaras*, the current one being known as that of Vaivasvata. 27 great *Yugas* have passed and three minor *Yugas* of the 28th, namely, *Satya*, *Tretá* and *Dvápara*, have already been completed. The present minor *Yuga* is known as Kali.

The Satya *Yuga* commenced on a Sunday, the 3rd day on the lightside of the moon in the month of Vaisakha (April-May). There were four avatars in this *Yuga*, namely, Fish, Tortoise, Boar and Nrisinha (half man half lion).† Now virtue prevailed everywhere and no sin existed. Kurukshetra was the only sacred place. Brahmans were portions of stars (astral), *prâna* inhered in

* More correctly, perhaps, since the commencement of the present round.

† Cf. the four geological ages—

1. The age of Fishes.
2. The age of Reptiles (which Tortoise typifies.)
3. The age of Mammalia, during which strange animals of the boar species predominated, in India specially (See Blandford and Medlicott's *Geological Survey of India*, Vol. I.)
4. The age of Man, who at the beginning had many points of contact with the lower kingdom.

the marrow, death subject to will, the human form measured 21 cubits, natural term of life extended to a lac of years, and men ate out of golden dishes.

The *Treta*, which began on a Monday, the 9th day of the light side of the moon in the month of Kártika (October-November) saw three avatars, *viz.*, Váhamana, Parasurama and Rama. In this *Yuga* there were three parts of virtue and one of sin. Pushkara was the sacred place. Brahmans used to preserve the sacred fire, *prána* dwelt in in the bones, and human form measured 14 cubits, natural term of life extended to ten thousand years, and domestic utensils were made of silver.

The *Dvápara*-Yuga set in on a Thursday, the 13th day of the dark side of the moon in the month of Bhadra (August-September). Krishna and Buddha* were the avatars; virtue and vice prevailed in equal proportion; Naimisáranya was the sacred place, *prána* permeated the blood, human form measured 7 cubits, natural term of life extended to a thousand years, and copper utensils were in use.†

The present *Yuga*—Kali—dates from a Friday, the day of the full moon in the month of Mágha (January-February.) There will be one avatar named Kalki. In this *Yuga* there are three parts of sin and one of virtue, sanctity attaches only to the Ganges, Brahmans are without fire,‡ *prána* depends on food, the human form measures only three cubits and a half, natural term of life has dwindled down to 120 years, no fixed material for domestic utensils. This Yuga has already lasted for 4,984 years and 427,016 years yet remain to run. The twilight and dawn|| will extend to 720,000 years.

(Continued from the May Number of the Theosophist.)

MEDICAL MAGNETISM AND THE HEALER MAGNETIC.

By Seeta Nath Ghose.

After the publication of these explanations in the *Tattva-bodhini Patrika*, I became very anxious to know positively whether they were mere conjectures of mine or capable of undergoing the ordeal of actual scientific experiments. From that time forward I always thought that if the explanations given and published were found experimentally true, an instrument made with a mechanism capable of magnetising the whole human body artificially, might be quite competent to create as well as cure diseases of almost every description. Afterwards, when in course of time I came in possession of galvanic instruments for practising the European system of electric treatment, I found it convenient to construct of insulated wire a coil after the fashion of a native turban. This coil or electric turban had the ends of the insulated wire composing it projected out for connection with the two poles of a galvanic-battery.

The magnetising power of this coil was, as I tested, very limited. It was first experimented upon Babu Bani Kanta Mozoomdar, an assistant of mine who is now working with me. The coil was loosely placed on his head, around his eyes, and ears, and the ends of the insulated wire projected out were connected with the poles of a galvanic-battery in such a manner that north polarity was induced in his head and south polarity in his feet. The subject, Babu Bani Kanta, had an amount of heaviness in his head and ears with partial deafness from his infancy, and was under my treatment for that complaint. After half an hour's application of the coil he, on being questioned, said that he felt a sensible diminution of the heaviness, and that the deficiency of his hearing was much removed, I immediately changed the poles of the battery and connected them with the ends of the insulated wire in such a manner that the head received southern polarity and the feet northern polarity. After another half an hour's stay he, without being asked, said that his head and ears were again becoming heavy and in consequence he felt uneasy. Without disclosing to him the mystery of the affair, I again changed the poles and made the connections in the manner they had been made at first. About half an hour after this, I, on enquiry, was told that he was again feeling better. After the lapse of an hour he said he felt all right. This experiment serving to prove clearly the truth of the Slokas cited before, elated me so much that I knew not how to express my feelings. I was then in that state of mind which led Archimides to run naked through the street, exclaiming "Eureka! Eureka! Eureka!" and thanked God for having disclosed such a grand thing to the mind of one like myself.

From the next day I began to use that turban in various complaints of other patients. But unfortunately the diameter of the turban being much less than that of my head, I could not use it to experience its effects on myself. However, those upon whom I tried it invariably experienced relief of their complaints. In some cases permanent cures were effected by it.

While I was engaged in experimenting upon the effects of the turban in question, one day I happened to come home from the Narail sub-division in a boat in company with a cousin of mine named Babu Hridaynath Ghose. A piece of horse-shoe magnet was with us. Having no business in hand in the boat, I showed him the powers of attraction and repulsion exercised by the magnet on nails, keys, needles and other articles of iron, found in the boat; while we were thus amusing ourselves with the magnet, he said that he had got a sharp headache, giving him hopes of instantaneous relief I applied one of the poles of the horse-shoe magnet to the top of his head, and asked him to perceive the effects. After two minutes' application he said that the headache became worse than before. I immediately changed the pole of the magnet and put the other one on the vertex of his head. After about five minutes' application he said that he felt much better. I therefore continued the application, and in about ten minutes I succeeded in removing his headache perfectly. As the poles of the magnet were not marked, I could not ascertain which pole aggravated the disease and which cured it. However, on reaching home I determined by means of a magnetic needle suspended freely, that the pole which aggravated the disease was the north pole and that which cured it was the south pole of the magnet. This fact having corroborated the validity of the experiment made by the turban, convinced me of the truth of the theory enunciated at the beginning, and in consequence gave me enhanced pleasure.

After this, the question that rose in my mind was what are the two poles of the human body, considered as a magnet: my first conclusion was that if the head be a pole, the two feet considered as one, result be the other pole but the relation which the hands bear to the head considered as a pole, was not determined easily. I was much perplexed from the following considerations. If the hands be raised up, the palms are seen to assume a polarity opposite to that of the feet. While, if the hands be hung down parallel to the trunk, the palm

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* This is clearly a mistake. According to all Hindu authorities Buddha was not born in *Dvápara* Yuga. Krishna, is universally admitted to have lived before Buddha, and Krishna, the Mahabharata says, lived during a portion of Kali-Yuga. In the Puranas, *e. g.*, Skanda and Bhagvata, Buddha is distinctly stated to have been born in Kali-Yuga.

† With reference, I suppose, to the order in which the metals were discovered and brought into use.

‡ *i. e.*, without developed astral bodies.

|| As explained in the Fragments.

assume a polarity opposite to that of the head, instead of that of the feet. Under these circumstances I could not easily determine the polarity of the palms of the hands when the head or the feet were magnetised by the north or the south pole of a magnet. Some circumstances led me to suppose that the polarity of one palm may be opposed to that of the other instead of being the same.

However these questions I settled by the following experiments.

One day, I placed the two north poles of two horse-shoe magnets under my feet, and within an hour perceived a tangible improvement of appetite, an irresistible tendency to sleep, and a diminution of that peculiar sort of uneasiness which is constantly present in my head. On another day I caught hold of the two north pole of the same pair of horse-shoe magnets with my hands; and within less than half an hour I perceived the very same effects. These two experiments led me to conclude that the palm of the hands are of the same polarity with the feet. Again, on another occasion I caught hold of the north pole of a horse-shoe magnet with the left hand, and the south pole of another horse-shoe magnet with the right hand. The effects I perceived were very striking. Before an hour elapsed I felt a constant sharp aching in my right temple and my right eye became congested somewhat painful and constricted in appearance. The left temple and left eye remained as sound as they had been before catching the magnet. Afterwards I caught hold of the two north poles of the same magnets with both the hands, and within a very short time, there remained not the least trace of uneasiness in my right temple or affection of the right eye. In other words, every part of my head and eyes became all right. This experiment clearly proved that instead of the polarity of one palm being opposed to that of the other, the polarities of both the palms are the same. Now, by the results of the foregoing experiments, the poles of the human body considered as a magnet, were determined as follows :—The head is the north pole and the feet and the palms are the four branches of the south poles.

After determining the natural poles of the body, I began to treat various disorders by applying horse-shoe and bar magnets to the soles of the feet, the palms of the hands, and the heads of the patients. There has scarcely been a medical case in my practice but has derived some benefit from such applications when persisted for sufficient length of time. A good number of cases of Fever, Dyspepsia, Diarrhœa, Habitual Costiveness, Catarrh, Bronchitis, Head-ache, Neuralgic pains, Ascitis, and many other affections have been treated successfully by applying the north poles of magnets to the feet and palms, and the south poles to the head. Some surgical cases have also improved, though indirectly and imperfectly.

I applied the magnets not only to cure diseases, but in some instances and as a scientific experiment to create them in apparently healthy persons, the diseases which had a latent tendency to break out were very easily developed by such applications of magnets on their heads, palms or feet as tend to upset the natural magnetic polarity of the body. Those diseases were again cured by such applications of magnets on their heads, palms or feet as have a tendency to restore the natural magnetic polarity. I must here admit that in some cases I had to encounter some sad failures both in curing and creating diseases by the applications of magnets, but I attributed them all to the want of sufficient power in the magnets in my possession or of practical experience in myself. However, being sufficiently emboldened by the results of the experiments about a year, I determined to magnetise the human body in a better and easier way by means of a large coil of insulated wire of considerable length put into activity by a suitable galvanic battery. In the middle of 1880, when I opened the Electro-Medical Treatment Rooms at 54, Machua Bazar Street, Calcutta, I got from London 6,000 feet of insulated copper wire, and in October of that year, I, with the help of my assistants, constructed with that wire the large coil which is now in daily use. This coil has been fondly termed the "Magnetic Healer."

This instrument has been built upon an oblong wooden frame; hollow within like a square spool. Around this wooden frame the insulated copper wire, which is 9/16 of an inch in diameter and about 600 feet in length, has been carefully wound from one end of the frame to the other in four layers, one superposed above the other.* The two ends of that wire have been connected with two brass-screws fixed to one end of the frame.

The inside of the frame has been lined with *pàti* (a kind of Indian mat), and the outside has been covered with gunny cloth, oil cloth and varnished leather. The instrument is 24 inches in length and 10 and 14 inches in its two diameters.† When the two brass screws are connected with the two poles of a galvanic battery, the instrument acquires a great magnetising power.

For the convenience of application, I place the instrument in such a position that its screw-end may look towards the south pole and the other end towards north pole of the earth. Now viewing it from any place south of the screw-end, I mark the screw lying on the left side with the letter (A), and that lying on the right side with the letter (C); the insulated wire in its course round the wooden frame runs from the screw (A) towards the screw (C) in such a manner that the screw-end of the instrument lies always on the right-hand side of the current. Now, if the *anode* pole of a galvanic battery be connected with the screw (A) and the *cathode* pole with the screw (C), the instrument will magnetise the man lying down within it with his head placed towards the screw-end, in such a manner that his head would be rendered the north pole and feet the south pole. Again, if the positions of the two poles of the battery be exchanged with each other, that is, if the *anode* be connected with the screw (C) and *cathode* with the screw (A), the man who lies down within the instrument with his head placed towards the screw-end shall be magnetised in such a manner that his head would be rendered the south pole and feet the north pole.

(To be continued.)

* Our contributor was anticipated by at least twenty years by Dr. John Ashburner, the celebrated London mesmeric practitioner. In his translated Edition (London 1857) of Baron Von Reichenbach's grand work on Odic Force (p. 13, Foot-note), he describes an "apparatus thirty-three inches high, made of iron wire a quarter of an inch in diameter, coiled fifty-six times in a circumference of eight feet." A fuller description of which appeared in the *Zoist*, vol. iv, p. 137. "This coil was of an oval form, so constructed in order to enable me to place it with ease over any individual seated in an arm chair. By means of one, two, three, or four of Smee's elements, each ten inches by five, a more or less powerful current was established, enabling me to use a magnetic force adapted to different susceptibilities." Dr. Ashburner effected some notable cures with his apparatus, one that of an ununited fracture of the right leg, which had kept the patient, "a nervous, highly sensitive, and strumous young man of 17," lame for about twelve years. Six months' daily treatment with the coil caused the bones to reunite. Dr. Ashburner also passed electrical currents through baths, and ascertained that when the currents were passed from the head towards the feet, the bath was tonic and exhilarating; but being induced on one occasion, when he was himself in the bath, to try the current in the inverse direction, he had a most intense headache. The electric and magneto-electric, bath are now in world-wide use; and the only special feature in Seeta Nath Babu's researches is that he reconciles this supposed modern discovery of electrical therapeutics with the Aryan Shastras. His conclusions with respect to the proper direction in which sensitives should lie to sleep are opposed to those of the leading Western authorities. If he is right, they are wrong. And *vice versa*.—*Ed.*

† As a larger instrument answers the purpose better, the second instrument which has been constructed here on the same principle measures 4 feet in length and 21 and 41 inches in its two diameters. About 10,000 feet of insulated copper wire of 1/16 of an inch in diameter has been wound round it in 4 layers.

AN AVATAR OF CHRIST.

THE *New Dispensation* of Calcutta carries its jokes a little too far, as it would seem. We wonder whether the Christians are prepared to support Keshub Chunder Sen's pretensions so far as to even countenance his attempts at proving that Jesus and Keshub Babu are one and the same personage ! It says :—

"Rather sensational heading! Yet stumble not, reader, but read on. Jesus Christ came to the world to save sinners, He had no other object in view. Keshub Chunder Sen is also anxious that the world should be freed from error and sin and regenerated in righteousness. Christ preached the Kingdom of Heaven as the ideal of progressive humanity. Keshub too is trying humbly and prayerfully to establish the holy Kingdom of Heaven in India. Christ demanded absolute self-abnegation and asceticism. Keshub too tries to make men give up all worldliness and carnality, and take no thought whatever for the morrow. Christ laid great stress on the virtue of forgiveness and preached the highest doctrine of love, the love of enemies. That most exalted of ethics Keshub also preaches to his countrymen. In water-baptism, said Christ, is the type of spiritual purification and in bread-eating the type of spiritual assimilation of godly life. So says Keshub to the Hindus. Christ had no other creed than this,—Love God and love thy neighbour. Keshub too recognizes no other creed, and always preaches that simple and sweet gospel. Christ did not proclaim the whole truth, but left it too the Holy Ghost to lead men to all truth Keshub also magnifies the Holy spirit as the Living Guru that teaches all truth, and supplements and perfects the teachings of Christ. Salvation according to Christ is not mere emancipation from the bondage of sin but partaking of the divine nature. And what else does Keshub preach as the highest mukti but the eternal yoga of the human and the divine? Christ said, Be perfect even as God which is in heaven is perfect, and he would have men acknowledge no lower aim of life. Keshub's theology too ignores all lower standards of earthly excellence and condemns all manner of compromise and half-reform. Christ announced his mission to be not to destroy but to fulfil the other dispensation and perfect it. So is Keshub not an enemy or destroyer of the previous dispensations of God, but a friend who seeks to fulfil them and carry them out to their ultimate logical sequence. Christ preached faith and hope and heaven to the vilest sinner in the parable of the Prodigal Son. Keshub had no other gospel to preach than this parable, which is the essence of all Scripture. Christ spoke of himself as the Son of God, and declared himself as the universal and eternal atonement of sinful humanity with the holy Father. Keshub also believes thoroughly in Christ's sonship and reconciliation, and bears witness unto this truth. Christ said, I am the way. So art though, O Jesus, says Keshub. I am the bread of life and shall be eaten by my disciples, that I may become flesh of his flesh and blood of his blood, says Christ. And Keshub, the loyal disciple of the Lord Jesus, lives in Christ Jesus, grows in his strength, and rejoices in his joy, *and verily Keshub's flesh is Christ's flesh through faith, and his blood the blood of Christ.*"

To this the *Indian Opinion* remarks:—"We are now fully satisfied with the identity. We hope the Christians will lose no time in falling on their knees and praying to this new *avatar.*" No more comments are surely necessary.

SALVATIONISTS—JESUITS.

We copy the following from the *Indian Churchman* of Calcutta:—

"Lastly we find a most able article on the Secret Books of the Salvation Army, the constrained publication of which throws new and startling light both on its character, and on that of its leader. The Society is a 'would-be Jesuit-Society,' and certainly the ambition of General Booth is a good parody of the magnificent schemes of Hildebrand.

"The books were only published in answer to the revelations of the Rev. J. Charlesworth, in his letters to the *Times ;* and it is said that there are five others still withheld from the public.

"They were given with directions for secrecy to trusted officers, and they are found, we are told, to teach the following principles.

"1. The religious world is in all but total darkness.

"2. The Sacraments of Baptism and the Lord's Supper are not of obligation, though allowable—(we suppose as a concession to the direct command of our Lord.)

"3. The field officer is at liberty to give to the people, *as from God,* whatever he feels bound to tell them.

"4. No opportunity for voting opposition to the Commanding officer is to be given.

"5. The Bible is over-estimated ; (Section 25,) and God still raises up prophets.

"6. Baptism is a form by which parents of children may consecrate and set them apart, and declare their intention of training them up, for 'God and the Army.'

"7. All ordinary religious books eschewed, only those 'published at our own stores,' being allowed.

"8. No courting allowed for first twelve months of service ; all matrimonial engagements subject to the consent of the General.

"9. The special fruits of entire sanctification are the giving up tobacco and wordly articles of dress, and the wearing of the Army badge, with obedience to all Army regulations.

"10. 'An officer (of either sex) on this duty has no business with bashfulness or propriety.' This refers to the selling of Salvationist books, &c. Comments are not needed, and we make none."

THE REV. W. HASTIE'S KARMA
AND
THE PROGRESS OF POESY IN BENGAL.

ACCORDING to some contemporaries :—"A copy of the pamphlet containing a full account of the trial of Pigot *vs.* Hastie, has been presented by the plaintiff to the Revd. defendant, with the following lines written on the fly-leaf :—

"To the Revd. Mr. Hastie, with inexpressible admiration and gratitude for his *hasty* condemnation and relentless Christian persecution of the donor.

"O false Priest ! in your hours of ease,
I'm wanton—vile—whatever you please,
And deadly as the baleful shade
By the poisonous Upas made.
When pain was yours, crookedest of men !
Wasn't I am a min'st'ring angel then ?"

Rev. Mr. Hastie has indulged in defaming and slandering, in a pseudo-Christian pamphlet 200 millions of living Hindus collectively, the milliards of their dead ancestors retrospectively, their gods, lares and penates ; and besmeared generously with theologico-missionary mud their wives, mothers and sisters. He had set off Christian morality and virtues against heathen "immorality and vice," and proclaimed in bitter tones his regret that he, the "reverend" writer, and his colleagues of the missions in general, and the Scotch Mission in particular, should not be accepted by the unredeemed gentile of India as exemplars of Christian righteousness. And now he has fallen the first victim to *karma*—a heathen doctrine accepted unreservedly by the Theosophist, whom, in his day, he spared as little as their pagan brethren the natives. Miss Pigot, as the avenging (not "ministering") angel has left the "Reverend" Hastie to point a moral and adorn a tale, shewing at the same time the danger of—telling tales. We, the "unredeemed" and much slandered Theosophists of the UNIVERSAL BROTHERHOOD, can only admiringly exclaim :—"See how these Christians love each other, and how morality is practised by some of them !"

A CHRISTIAN MINISTER ON THEOSOPHY.

WRITING to *the Indian Mirror*, the Rev. C. H. A Dall says :—

"*Skeptomai* is Greek for "I enquire." In the radical sense I am a sceptic regarding Theosophy. I do not understand it but am trying my best to find out what it is. I have carefully read the green pamphlet you gave me. I mean that "Full Report of the Proceedings of the *Seventh* Anniversary Meeting of the Theosophical Society, held at the Framji Cowasji Institute, Bombay, on the 26th of November 1882;" (the "seventh" including four New York Anniversaries?) You may well believe that it held my attention to the end; as a quarter part of it fell from your lips, and from the pen of my cousin Tilden of Simla in the Himalayas. Yes: I see good in it. It is clear that Theosophy just now means freedom. It means self-trust and self-control. It means, to-day, courage and independence. What I fear is its narrowness, as a plan of life. Nothing is clearer than the fact that old Hinduism strikes for one good thing; and that is *worship*. It says God is all, and all is God, and nothing exists, or should exist but God. So far, so good. Hinduism and Buddhism would kill feeling, kill enquiry, kill enterprise to secure Union with God—*Nirvana*, the perfection, at once, of Hinduism and Buddhism, means Rest; rest in the Infinite from work, from study, and from society. I do not want that self-centred rest; here or hereafter. I want rest; eternal, sacred, sure; rest in God, for ever. But not a rest that denies me association with Him and with kindred spirits, in beneficent power. I seek rest in the fellowship with the Infinite and Eternal Worker, Thinker, Lover, Life-giver. I do not wish my son to lose himself in me. And I think Hinduism and Buddhism err, in bidding me lose myself in God. The patriarchal Debendronath Tagore one day said to me "I like your definition of *Nirvana*, 'Lost in God;' you have it exactly." Hinduism and Buddhism, pure and simple, forbid thought; which Life and God command. Men *will* think; so there are several schools of *Nirvana*, or modes of defining it. And one eminent Hindu has assured me that *his Nirvana* permits the recognition of friends in heaven. To me all religion is Life, and all Life is growth; out of the old stock; and all growth is new. If Theosophy would turn back the sun, and invert the Divine law of progress and evolution, I take issue with it, and deny it. I need not do this more openly than is done by some of your anniversary speakers at Bombay. Yet some of them speak otherwise. For example, Theosophy, on page 77, "is ancient Aryan Philosophy," and no more. The speaker is an "uncompromising Theosophist" on this line. Whether he accepts the *Ishwara* or the *Nirishwara* Saukhya, the theistic, or the agnostic, he does not say. He cannot accept both. Manifestly he has a very definite creed, which, as he says, defies compromise He wants old Hinduism and nothing else, this Master of Arts delegate from Rohilkhund. But Mr. Sinnett takes direct issue with him. He says, p. 6., Theosophy "embraces all seekers for truth, whatever their creed." He bids "the Indian philosopher realize (p. 7) by working with the European, how much his philosophy has to gain by contact with the clear practical methods of thought which European science teaches." "That quality in the European mind renders it the needed complement" of the Hindu (Aryan). Colonel Olcott endorses his friend, Mr. Sinnett. And the Editor of the *Indian Mirror* says (p. 19)—"I am concerned more with the practical work of our Society." "I do not condemn English education *in toto*. What I condemn is an exclusive English education, leaving out our national literature and science. I do not want to convert the distant past into the immediate future of our country. Such a thing would be the very height of absurdity. What I wish to impress upon my countrymen is to catch our national spirit ('*quere*, of Reverence and God-consciousness?)" from a study of the past, and to be guided by its light in our future onward progress." Who, I ask, can object to this? No sane man.

Again, the delegate of the Puna Theosophical Society, the one Hebrew speaker, values Theosophy as the "key to a correct interpretation of the Jewish scriptures:" (not Aryan, but Semitic.) There is nothing mystic about him. He says, (p. 49) "Not even a tenth part of the members of the Theosophical Society believe in any abnormal phenomena, as a matter of blind faith. They only believe when they know a thing to be true. . . Not rejecting well-authenticated phenomena, they desire to enquire into the matter without prejudice. Theosophy affords a broad platform for inquiry into every branch of knowledge without prejudice or dogmatism of any sort. It looks upon religion as a part of science: and one of its objects is to inquire deep into the religious systems of old, to find out whether these systems rest on fancies, or on a solid foundation of scientific facts." This is Baconian, and no mistake. It is the very business of the Asiatic Society; from the days of Sir William Jones. My fear is that Theosophy will undertake so much as to accomplish very little. "Do a little, and do it well," is a good motto. Was he a good Theosophist, who, in thought and hope, twenty centuries ago, gathered "all nations,", and said to religions "of the East and of the west," "I was hungry and you fed me, I was naked and you clothed me?" And when some of the nations said "how could we feed you when we never saw you?" Jesus replied, "In doing it to your own poor, *my brothers*,—You did it to me." This sounds like human brotherhood. So with other sayings of this child of Abraham, and son of David (Theosophist?) such as "call no one your father on the earth; for one is your father, even God; and all ye (all men)—are brothers." And a leading pupil of his said, "Prove all things, and hold fast that which is good and true." "Glory, honor, and peace (*Nirvana*) to every man that worketh good." And another of his pupils said, "In every nation he that feareth God, (hath the Aryan reverence?) and does right, is accepted of God" as a true man.

If this is Theosophy, the more of it the better. This, I take it, made Ram Mohun Roy the true eclectic, who never, so far as I see, called himself a "Christian,"—repeatedly declared himself "a follower of Christ." See, in Ram Mohun Roy's "*Precepts of Jesus, the Guide to Peace*," his latest and largest work (an octavo of 640 pages) how clearly he proclaims himself a follower of Jesus Christ, after being born a Hindu, and studying many religions. Fair play's a jewel. All I ask is reason and light and fair play. Colonel Olcott has emphatically declared at Utacamund that he is a friend of radical Christianity, and of radical and essential truth. Past and Present, and in all directions. So far, I agree with him, and Mr. Sinnett.

We extract this letter from the pen of the Revd. Mr. Dall—the cousin of one of our good members at Simla, of the "Himalayan Theosophical Society"—for two reasons. First, to thank him for the fairness of opinions expressed; secondly,—to correct a few erroneous impressions he seems to be labouring under.

Yes; Theosophy *is* the science of all that is divine in man and nature. It is the study and the analysis, within the known and the knowable, of the unknown, and the otherwise UNKNOWABLE.

"In its practical application it certainly means—freedom (of thought), self-trust and self-control, courage and independence." And if, all this, how can our revd. well-wisher "fear, its narrowness, as a plan of life"? Nor, is it easy to comprehend how can "Nirvana" which, in our benevolent critic's estimation, means "LOST IN GOD," "Rest in God, rest in the Infinite," suggest to him at the same time, the picture of "association with Him and with kindred spirits...the fellowship with the Infinite and Eternal Worker, Thinker, Lover, Lifegiver?" Could we, for one moment, anthropomorphize the Infinite; imagine a thinking brain in ABSOLUTE thought; etc. we would yet express our idea otherwise. We would not say "fellowship" and "association," (which words mean in every language mutual association or relationship *of persons* on equal terms); but rather assimilation or identity with, and absorption in, the ABSOLUTE. Where there is absolute and final blending and identity of a part with the whole—there can be no *fellowship*. There is a vast difference between a separate drop of water thrown back or attracted into the ocean, and two drops of oil and water. The former is a drop "lost in", absorbed by and assimilated with the Parent Source: there results no "fellowship" or "association" but actual *identity* in this case. While the drop of oil and the drop of water are two distinct compounds, and though made to associate, in their finiteness, they can never be said to be *lost* in each other. Therefore, we must take exception to this definition of Nirvana, lowering both man and "God," by mutual dwarfing. If the definition of Nirvana is "lost in God"—and we accept it, only replacing the latter name by Parabrahm—the Universal Divine Essence—then Mr. Dall's further addition to programme of Nirvana, *i. e.*, personal fellowship and association with "kindred spirits," is unphilosophical. It is indeed difficult to understand what he means when we find him saying, "I think Hinduism and Buddhism *err* in bidding me *lose myself* in God;" and then informing us in the same breath that the "patriarchal Debendro Nath Tagore" liked his, the revd. Dall's definition, saying:—"Lost in God; you have it exactly."

Whatever may be the occult meaning of this evident contradiction, in everything else our critic comprehends theosophy rightly in his letters, "Radical" Christianity is as welcome in its ranks as radical Buddhism, Judaism, or Hinduism. For, all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus: an irradicable, congenital belief in an *inner* Nature reflected in the *inner* man, its microcosm; on this our earth, we can *know* of but one Light—the one *we see*. The Divine Principle, the WHOLE can be manifested to our consciousness, but through Nature and its highest tabernacle—man, in the words of Jesus, the only "temple of God." Hence, the true theosophist, of whatever religion, rejecting acceptance of, and belief

in, an extra-cosmic God, yet accepts this actual existence of a *Logos*, whether in the Buddhist, Adwaitee, Christian Gnostic or New Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. Theosophy fights every anthropomorphic conception of the great UNKNOWABLE, and would impress upon the growing world, that its days of babyhood and even adolescence are over and gone by to return no more. Theosophy would teach its adherents that *animal* man, the finite, having been studied for ages and found wanting in everything but animalism—he being the moral as well as physical synthesis of all the forms and beings through which he has evoluted, hence beyond correction and something that must be left to time and the work of evolution—it is more profitable to turn our attention to the spiritual or inner man, the infinite and the immortal. In its higher aspect, Theosophy pities and would help every living sentient creature, not man alone. He is a "good Theosophist," and so far as exotericism goes, a *grand* Theosophist who said, and says, to "all nations" and to "all religions" "I was hungry and you fed me, I was naked and you clothed me," meaning by "I," the human Logos—spiritual mankind collectively, the spiritual whole manifested in its parts and atoms or—if so preferred, "God manifested in Humanity." He is a better one who realizing deeply the profound esoteric meaning of this exoteric parable, *feeds and clothes all* nations and *all* religions unconditionally: one ever ready to trace back the personified pronoun "I" not to Jesus only, or even to any of the respective Christs and Gods manifested at different ages and to various nations, but to the universal *Logos* or divine Ego; one, in fine, who feeds the hungry and clothes the naked irrespective of their creed or nationality—as even the good king Asoka did.

A "personal God" says the *true* Theosophist, is the creation of the ephemeral and animal, though intellectual man. Therefore, the Rev. gentleman is wrong in querying whether David could be a Theosophist. A man who murders another to deprive him of his wife and thus satisfy his lust may be the "friend" of an anthropomorphic God; he cannot be a Theosophist. He is right, when asking whether Jesus was a Theosophist for "the Son of Man" and the "Man of Sorrow" was one in the full acceptation of the term, and this, perchance, is the very reason why so few have understood and appreciated him and why he was crucified. He was a lover of Truth Divine. No Theosophist, whether Heathen or Christian, Jew or Gentile would ever think of rejecting the ideal Jesus, or refusing reverence to one who during life was one of the noblest and grandest of men, only to suffer the *post-mortem* degradation of being niched with the pettiest and smallest of gods in the world's pantheon of deities. The Theosophist only refuses to accept the Jesus Christ of the misinterpreted and grossly disfigured, ecclesiastical gospels. True to the colours of Universal Brotherhood, the Theosophist is always ready to accept undisguised truth; to bow before the man of whatever race or creed, who, *being but mortal* has struggled onward, and achieving purification *through his own exertions*, risen to the eminence of the imaginary personal God. But he will ever refuse worship or even recognition, to the virtue and righteousness of that extra cosmic deity. For if he is all that the Theist and Christian maintain him to be, he has no personal merit whatever. *If he is*, the "god" from, and in, eternity, the culmination of every perfection in heaven and on earth, perfection therefore is his inherent attribute: and what personal merit can there be in a Being that can neither be tempted nor commit sin? Instead of offering to such god worship, the true Theosophist, who rejects supernaturalism and miracle would feel inclined on the contrary, to take such a deity to task and ask him why—Essence of Bliss and Perfection as he is, he yet made man, "nominally" in his own image" yet so helpless and so miserable, so sinful and so imperfect. As Buchanan says:—

"Almighty Fiend! who will judge *Thee* on *Thy* judgment day?"

This, of course, will be set down as 'blasphemy'. But it seems to us that there can be no more blesphemy in analyzing a personal God, which, we maintain to be the creation of man's mind alone, than, in dissecting morally and physically the creature of God,—MAN, made by him in his own *physical* image for we trust that the likeness can apply still less to the *spiritual* "image" when one thinks of the average sinful man of this, our humanity?

Thus, a Theosophist will always respect and admire, if not follow a true "servant of Christ." And he will always openly despise a professing Christian, with not one of the Christ-like virtues; such, for instance as we find mirrored retrospectively in the great light thrown upon some *soi-disant* Christian teachers, by the recent trial of "Pigot *vs.* Hastie". Shall we, Theosophists, feel anything but scorn for the *Christians*, big and small fishes, who figured in this most disgraceful, legal tragi-comedy? Avaunt, *such* Christians. They may be fit for the front ranks of the pseudo-christian but not, we hope, even for the back ground of the Theosophical Society.

Answers to Correspondents.

MRS. E. KNOWLES, F. T. S. (Woodbridge, Suffolk, England) Yes, the Articles on "Transmigration of the Life-atoms' in this journal for July and August last, pursue a different phase of the doctrine, partially unfolded in Patanjali. B. IV. pp. 197 to 199 (Tukaram Tatya's Edn.) The two should be read together to be properly appreciated.

A THEOSOPHIST (UNINITIATED).—The subject of prevision has been so often and so exhaustively treated in these columns, that we are sorry we cannot notice your case at length. Magnetic harmony between persons often serve to lift the veil which enshrouds our senses. The letter communicating the news of your brother-in-law's illness put you into magnetic sympathy with the writer and his surroundings, and you looked into the astral ether in which the whole funeral procession was reflected.

S. V. K., B. A. (Tanjore).—The threat contained in your letter—worthless as a literary production—render it impossible even to consider its fitness for publication.

P. T. S. (Negapatam)—The subject is too indecent to claim any lengthy discussion. The very fact that it is admitted by you to be unlawful proves it immoral.

Pressure on our space obliges us to hold over, among others, the following articles, already in type:—

(1.) "God-Idea," by Babu Rajnarain Bose.

(2.) "On Cholera," by Dr. L. Salzer, F. T. S.

(3.) "Shamanism amongst the Kolarian tribe," by M. K. K. H., F. T. S.

(4.) "*Notes and Queries* on Ghosts and Apparitions," by H. G. Atkinson.

Letters to the Editor.

SOLAR SPOTS AGAIN:— A BLUE RAYLESS SUN AND ARYAN WISDOM.

IT will be in the recollection of your readers that in the June (1882) issue of the *Theosophist* I have quoted extracts from Varaha Mihira Brihatsamhita to show that solar spots forebode famine in the land—an instance of Aryan wisdom which was exemplified by the famine of 1876—77, when spots of considerable dimensions were observed in the sun's disc. Now during the last three days not only the natural color of the sun appears to have quitted it, but there is a big spot about 2 minutes in diameter in the lower right quarter of the sun's disc a little below the central line when I made the observation in the morning through my telescope. The Spot is also visible to the naked eye.

Varaha Misira describes as follow a few terrestrial phenomena at the time of the appearance of the spots. Chapter III, Slokas 9 & 10.

तेषामुदयेरूपाण्यंभः कलुषंरजीवृतंव्योम ।
नगतरुशिखरविमर्दी सशर्करोमारुत श्चंडः ॥
ऋतुविपरीतास्तरवोदीप्ता मृगपक्षिणोदिशांदाहः ।
निर्घातमहीकंपाद योभवंत्यत्रचोत्पाताः ॥

(9.) "When spots appear on the disc of the sun the following phenomena will be witnessed on earth: The waters will get disturbed; the sky will be filled with dust; high winds capable of turning down the tops of mountains and trees will carry pebbles and sand along their course."

(10.) "The trees will fail to yield in their appropriate seasons; birds and animals will begin to howl; there will be appearance of false fire all round; and *lightning and earthquake* will afflict mankind."

Here follows a description of famine, vide page 235, June 1882, issue of the *Theosophist*.

As regards the present color of the sun some think it to be blue; some green; some that of copper; while a few think it to be that of peacocks' plume. The true color

of the sun appears to be that of the paper on which the title page of the *Theosophist* is printed. It is not improbable that like the chameleon the color of the sun is different at different times. I have therefore deemed it advisable to quote here *nearly all* that Varaha Mihirar has written about solar color and its effect on earth.—Chap. III, Slokas 21 & 22.

ऊर्ध्वकरोदिवसकरस्ताम्रस्येनापतिंविनाशयति ।
पीतोनरेंद्रपुत्रं श्वेतस्तुपुरोहितंहंति ॥
(22) चित्रोथवापिधूम्रोरविरशिमव यंकुलांकरोतिमहीं ।
तस्करशस्त्रनिपातैर्य दिसलिलंनाशुपातयति ॥
* * * * *
(25) रूक्षश्वेतोविप्रान्रक्ताभः क्षत्रियान्विनाशयति ।
पीतोवैश्यान्कृष्णस्त तोपरान्शुभकरांस्निग्धः ॥
* * * * *
(26) वर्षास्वसितः करोत्यनावृष्टिं ॥
* * * * *
(27) प्रावृट्कालेसद्यः करोतिविमलद्युतिर्वृष्टिं ॥
(33) वर्षाकालेवृष्टिंकरोति सद्यशिशरषिपुष्पाभः ।
शिखिपत्रनिभस्सलिलं नकरोतिद्वादशाब्दानि ॥
(29) श्यामेकीटभयंभस्म निर्भयमुशांतिपरचक्रात् ।
* * * * *
(30) शशरुधिरनिभेभानौन भत्तलस्थेभवतिसंग्रामाः ।
शशिसदृशेनृपतिवधः क्षिप्रंचान्योनृपोभवति ॥

(21.) "If when the rays are turned away from earth the color of the sun be that of copper, the commander-in-chief dies; if it be green or yellow the king's son dies; if it be white the high priest dies."

(22.) "If the sun be variegated in color, or of the color o smoke there will either be immediate rain or mankind will suffe from robbers and from weapons."

The author then describes the effect of solar color in the various seasons.

* * * * *

(25.) "If in Varasha, (Rains, August and Septem ber) whe the rays are sharp, the color be white then the Brahmins, if blood color then the Kshatrisya if yellow or green then the Vaisyas, and if black then the Sudras and others will be afflicted with miseries."

* * * * *

(26.) "If in Varasha the color be black there will be no rain."

* * * * *

(27.) "If in Varasha the disc be clear there will be immediate rain."

(28.) "If in Varasha the solar color be that at the flower of Sirecsha (Mimosa flexuosa) there will be good rain; if, on the other hand, the color be that at peacock's plume, there will be no rain for 12 years to come."

(29.) "If in Varasha the color be blue mankind will suffer from worms and reptiles; if the color be ashy pale (which happily is not the case) the reigning sovereign will be dethroned and another will take his place."

* * * * *

(30.) "If the color be that of the blood of a hare, there will be war in the land; if the sun should appear like the moon the sovereign will be killed and he will be succeeded by a foreign prince."

In chap. 97, sloka. 1, the author says.

पक्षाद्भानोः (पाकः)

"In the case of solar symptoms the effects described will begin to be felt *within a fortnight* after the appearance of such symptoms."

It is probable that those that have no respect for Aryan wisdom will consider the present symptoms as foreboding nothing, or, in the language of Emilia, "it is neither here nor there" But we shall wait and see what happens.

Yours obediently,

N. CHIDAMBARAM IYER, *F. T. S.*,
AND
SUNDARESVARA SROUTHY,
Hindu Astronomer.

TRIVADI,
JOTISTANTRA SABHA,
September 9th, 1883.

Postcript:—Just as described in sloka 10, Chapter II of his work on Samhitu, by Varaha Mihira, you will have learned that shocks of earthquake were felt in several parts of India, and that there were also volcanic eruptions in Java of a serious kind. You will also see that all this took place within a fortnight after the appearance of the spots on the solar disc, *just as* stated in sloka 1, Chapter 97. Nothing more is required to shew the depth of Aryan researches in matters about which men of modern science as yet know little or nothing.

Now as regards the change in the solar hue, a writer in the *Madras Times*, who appears to be no less important a personage than the Government Astronomer himself, explains the change by attributing it, according to his belief, "to the passage across Indra of the tremendous amount of sulphurous vapors emanating from the grand volcanic disturbances which occurred in the south-east extremity of Java." In support of this view the writer says that the "Moon and brighter stars were all similarly affected with the Sun."

1. Now as regards the Moon the change in her appearance need not necessarily support the writer's view; for, independently of any atmospherical affection by volcanic smoke as supposed, the Moon must necessarily undergo a change of color along with the Sun, for this simple reason that she receives all her light from the Sun.

2. As regards the brighter stars, it is doubtful whether they lost any of their lustre; on the other hand it is certain that stars of even the sixth magnitude continued to be visible, which could never have been the case if the atmosphere had been charged with a "tremendous amount of sulphurous vapors" capable of depriving even the Sun of much of its ustre.

3. Nobody in India found that the atmosphere ever smelt sulphur as ought to have been the case under the conditions supposed.

4. It is exceedingly unlikely that the smoke from Java, situated on the other side of the Equator (Latitude 8° S., and Longitude 110° E.,) could ever travel so far west and north, a distance of over 3,000 miles, as to reach the west coast of Sunda, and who knows that the phenomenon was not witnessed further west.

5. It is exceedingly improbable that the smoke could so much mix with the atmosphere as not to expose the Sun at intervals, for over a week.

6. The change in the solar and lunar color continued only for about a week; for a week more the luminaries resumed their former lustre, and again they changed color! Surely there was no repetition of the volcanic eruptions on an equally large scale.

7. Again, how came the spot to appear, and how came they to appear at the very time a change of color took place?

8. Now if the Sun and Moon should have presented the same appearance to our antipodes as to us here, it would go to shew that the Government Astronomer's theory is untenable, unless he goes to the length of also believing that Java smoke could circumnavigate the globe.

Now the Aryans speak as well of solar color as of solar spots without assigning any reason for the phenomena as far as we could gather from the books now in existence. Considering that the appearance of the spots in the solar disc is accompanied by earthquakes and the like terrestrial disturbances, we are of opinion that the spots as well as the change in the solar aspect may not probably be due to the circumstance that erratic comets and crippled planets, probably belonging to the Asteroid group, whose course may have been run, meet with their final doom by suddenly wheeling round and precipitating themselves in the Sun, and there consumed, as by this means the equilibrium of the system is disturbed, and the system itself feels a sudden jerk which on earth results in earthquakes and volcanic eruptions—the spots being no other than the dark mass of the burning orbs, the color being the result of the enveloping fume. It also follows that along with earthquakes, there are, probably, more or less of Mercuryquakes, Venusquakes, Marsquakes, and Jupiter,-Saturn,-Uranus,-and even Neptunequakes; and who can affirm that such is not actually the case?

THE BRAHMAN CASTE, PARIAH AND PINDAM.

I HAVE a right to be heard when questions affecting the Hindu social and religious polity are raised in the columns of the *Theosophist*. The Hindus are indebted to the Founders of the Theosophical Society for spreading the Gospel of

Living Himalayan Brothers, willing to assist theoretically and practically men of character who care to study and to advance in Divine Wisdom. The much neglected and even condemned Yoga and Vedanta Sastras have been vindicated by their explanations and phenomenal proofs. My alliance with the President of the Theosophical Society has served all its purposes, inasmuch as educated Hindus have joined the Society, and intelligent theosophists of all races have appreciated Hindu sacred literature and favored the revival of Sanscrit learning.

I have now to exhort fellow-Hindus to examine and repair the structure of the Hindu nationality in the light of the solemn truths of universal Theosophy. But theosophic generalisations are as dangerous in the hands of revolutionists as political principles of Liberty and Equality have been among Frenchmen, and as Malthusian principles and Darwinian survival of the fittest are among Materialists. Just as styles of architecture and arrangements of rooms are different while the building materials may be the same, just as individuals differ in size and complexion while partaking of the same humanity: so national civilisations may vary on the same theosophic grounds. Every nation has its own history and genius, and every country its climate and scenery.

Nay, more may be said of *the Brahman caste.* I have propounded in the October *Theosophist* the fact that caste pervades the universe, and that the Hindus preserve the classification as the immutable result of previous Karma and test of capacity for present culture. Neither in the Mahatmas, nor in Chelas, nor in formal theosophists, nor in men, are Karma and culture the same. Caste may be defined among men as *the distance from Adeptship.* The Adept or true priest is casteless or has transcended the castes. Indeed he sees himself even in the mineral, vegetable and animal kingdoms. He is a perfect celebate. *The Brahman caste* is the body of men in the world qualifying themselves to be Chelas, or in the language of the Mahabharata, "Bodhyamonas," on the road to "Buddhaship." To save Brother Subba Row the trouble of showing that Buddhism as theosophy is not opposed to Brahmanism, I shall transcribe two lines from that sacred book, which is the fifth Veda, being the Key to the occult meaning of the Four:—

"Yena sarvam idam *Buddham*
Prakritir Vikritischayá
Gatijnas sarvabhutánám
Tam Devá *Bráhmanam* viduh.
Yetad budhvá bhavet *Buddhas*
Yetad vai janma sámarthyam
Bràhmanasya viseshatah."

The caste-Brahman is the qualified student and the caste-transcending Brahman is the Buddha. There are astrologers who will tell the caste of a person from an examination of the horoscope. How is this possible if caste were not a natural institution? If Prakriti has three Gunas, and the Vedas are "Tri-gunya-vishyah," as defined in the Bhagavadgita, till one becomes a "Nis-Trigunya;" he is a composition of the qualities, and that is *the touchstone of caste.* Ramasamy kicks and robs Kristnasamy with the lip-theosophy that they are both one and Brahm and that separate body, property, &c. are unreal! Such is the conduct of some who confound caste under cover of platitudes, and want withal a caste status, while breaking from its restraints culture and duties.

Now from the above hints if it is recognised that *caste* is a theosophic classification open to all, ascertainable at birth, and modified by culture; and if further it is perceived that in the Brahman caste the husband is the mesmeriser and the wife the sensitive, the rationale of child-marriage and widowhood will be clear to the readers. If the Brahmans *of the day* have not the yogic culture to live long and control their wives, let such by all means call themselves Sudras, but they are not justified in quarrelling with the Brahman caste *as it ought to be.* There is no objection to re-marriage, or free-love, or beef-eating, or drinking (what will *our* objection avail against the law of Karma and habit?), but the parties cannot be *of that caste* in which restraints and sacrifices of bodily desires are enjoined.

I know many are calling me inconsistent and unpatriotic, because I do not fall in with their views, which seem to me to be inconsistent and unpatriotic—as coveting a caste-rank while behaving as out of the castè, and parading a theosophic independence without allegiance to theosophic priests. A slip in the dark and in haste in such matters cannot be retrieved easily. While I look upon the Founders of the Theosophical Society as gifted fellow-workers to evoke good-will and sympathy amongst all races and churches, some of my brothers look upon the Adyar residence as a New Church and the Theosophists as a new race. The Theosophical Society as such has only the three external objects mentioned in the Rules, and in Colonel Olcott's letter to the Governments of India and of Madras. A church of priests exists to minister to believers, but the Theosophical Society does not exclude those who do not believe in an inner man. *The Highest Priest is within each man* to whom all bow, whether Himalayan Brothers, or Siva, Vishnu, Brahma, Buddha, Christ, &c. and in whom all these live, as indeed the whole phenomenal world. Yet to throw off veil after veil which hides Him, or, in the language of Vyasa, to cross the ocean of Births and Desires, men want the aid of men, having life-boats, ships and steamers according to their resources of virtue and knowledge. Every church of priests is useful so long as there are laymen deriving consolation from their aid and teaching, and no man need kick off the ladder by which he has risen, while he can climb higher heights by the ladders always ready for him there. Many others will want the particluar ladder which he has no occasion for.

The Brahman caste is divided into *Gotras*; the Mahabharata says:—

"Utpàdya putran Munayo
Nripate yatra tatra ha,
Svenaiva tapasà tesham
Rishitvam pradaduh punah."
"Mulagotrani chatvari,
Samutpannani Parthiva,
Angiráh Káshyapaschaiva,
Vasishtho Bhrigur éva cha".
"Karmato anyáni gotráni
Samutpannàni Parthiva,
Námadheyani tapasá
Táni cha grahanam satám".

The substance of the above is that the Adepts founded the *Gotras* by initiating pupils or *sons* from any place they chose, and that there were originally four gotras after the four Rishis, and others were instituted gradually. Dead-letter scholars should remember that *a pupil* is often called a son and even a wife. Even the Christians call their church as married to Christ and Christ as the Son of God.

The *Pariah* is not casteless as the Adept, but an *Outcaste* or so distant from Adeptship by his previous Karma and present life, as to contaminate the castes by his foul magnetism. That is the definition, but many so-called Pariahs now may have transcended and can transcend that stage. If love of solitude in Satviya gunam is the feature of the Brahman caste, if philanthropy in Rajasa Gunam of the Kshatriya caste, if material and commercial blessings in Rajasa spirit of the Vysia caste, and if appreciation of the above ranks in Tamasa Gunam of the Sudras; ignorant isolation from the caste is the feature of the Mleecha and positive and reckless dereliction that of the Pariah.

By all means let Pariahs rise in status, but if they rise and especially have "*their own* preachers of religion and morality,' it will be a misnomer to call them Pariahs ever afterwards. The philanthropic movement started at Bangalore is in my theosophy calculated to give the Pariahs such duties and education as to give them a caste status. Many a born Brahman, Kshatriya, Vysia and Sudra, are virtual Pariahs now. One object of the Hindu Sabha is to promote and degrade men from one caste into another. Tiruvalluvar, whom we rank amongst Adepts and whose Tamil works are prescribed for the University examination was a Pariah by birth; but rose silently through the caste definitions above the Brahman status. With reference to the above premises, I am glad to note that my poor friend Venkatarama Sastry of Coimbatore has by his discourses amongst the lower orders done an immense deal singlehanded to preserve the Hindu faith amongst them and to refute missionary Christianity. The second object of the association will strengthen the efforts of such men as the Sastry, and as my support, save as regards the objectionable phrase "their own preachers" for I should be ashamed to call competent preachers Pariahs. The first and third objects are needless, for those who want more than the preachers can do had better join the schools open to all classes instead of keeping themselves aloof.

I had rather that all business of this nature were assigned to committees of the Theosophical Society than that separate funds and organizations should be instituted by numberless

by-bhoriders. While the Founders of the T. S. with ever increasing branches spend their private resources for the propagation of Hindu ancestral philosophy, I consider it almost culpable that those who have read a leaf of that literature should imagine that they know the whole and are superior to the Brahmans of hereditary training and accumulated experience. After thirty minutes' talk I was able to put into the Malabar branch most respectable Yogis and Dikshitas. And if only the hobby-riders keep quiet, the *Mathadhipatidhis* and Achariars of southern India will own and endow the Adyar Head-quarters as Theosophists. Missionaries may be content with the lower orders, but Theosophists ought to reach the clergy and not simply the discontented laity. I had rather that the Padre changed the Pariah into the Christian and that the Theosophist stepped in then to redeem the Christian, and that the clergy then conferred upon the Theosophist a right to *Vedic Kriyas* than that Pariahs and Sudras, however educated and pious, SHOULD FOR EVER remain Pariahs and Sudras.

I pass now to the question of *Pindam* or Vedic Kriyas, to divest the soul of lingering and ungratified earthly attachments. To learn to do the Kriyas objectively is the *sine quâ non* of ability to do the same subjectively. This is *Yogam* and that is *Vedam*. This is Uttara Mimamsa and that is Purva Mimamsa. The Tamil quotation in the October *Theosophist* and many similar Sanskrit teachings I can quote, are deluding many who do not see that there is a graduated series of lessons in every branch of knowledge and art, and that higher propositions are grasped only by those who have learnt the lower. There is no leaping at a bound into Nirvanam, and in every page of sacred literature the higher meaning of a lesson is reserved for the obedient pupil and prohibited to the mere inquisitive scholar. Whatever may be *the immediate* value to the dead or the living of the external Kriya at the geographical Gaya, the internal Yoga at the psychological Gaya, is the merit of the adept. I should not deny the immediate value of ceremonies, which Rama and Pandu observed, and all Brahmans at all times perform. Cunning, cheating and priestcraft are out of place when Brahmans do things *amongst themselves*, and I beg to complain of such charges as untheosophic and worthy only of dogmatic missionaries. I have said that the prospective value of the rite to the student of occultism is great. The rite may be even of no immediate use and yet important to the student, just as the letters of the alphabet are which boys have to learn to pronounce and write before knowing their combination into words having a meaning. Esoterically the three Pindams are the three Karmas of Word, Thought, and Body, and they are consumed in Gaya by the Fire of Knowledge. The Yagams, where sheep, cows and horses are offered, are similar exoteric lessons to students who will ultimately see that the animals are technical names of parts of the human organisation.

In philosophy all but The All is a shadow—the creation of the Manas. But till the Pralayam everything exists as real, and the blunder of Reformers is to feel and act as if the universe or the "Jagrata" stage were real, and yet to plead for objectionable feelings and acts, the philosophy of the "Samadhi" stage. "Kuru Karma Tyagetacha," or, *do and give up*, is the Guru's advice to all honest pupils.

If Pindam and Gaya involve so much sacrifice of time, comfort and money, cheerfully and intelligently doing it, will on that very account make a good Chela. The benefits reaped by good pilgrims are never trumpeted forth by them, while the disappointments of bad pilgrims and the scepticism of no pilgrims are paraded to undermine the faith which leads to knowledge. Most pilgrimages are the trials instituted by the Gurus to purify the would-be Chela, and most ceremonies are illustrative representations to the outer man of the organisation of the inner man. Every man who will be saved must go through some trial and ceremony, and the same trial and ceremony will not suit all. And the paradox is that all trials and ceremonies are one in esoteric truth. If a man has bathed in the true Ganges, he has at the time bathed at the true Ramesaram. If a man has truly made his pindam at Gaya, he has made Soma Yajnam and Brahma Yajnam.

My advice to all is let the body steadily fulfil mysterious injunctions, and the mind reflect upon the mysteries and the budhi and the truths.

A. SANKARIAH, F. T. S.,
President-Founder Hindu Sabha.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 5. No. 2. MADRAS, NOVEMBER, 1883. No. 50

COL. OLCOTT'S HEALING STOPPED.

AFTER the above Programme was issued, the Order alluded to in the subjoined Notice was most unexpectedly received. What makes the fact the more striking is that Madame Blavatsky received at Madras from the "Paramaguru" the message and an order to deliver it with certain other instructions to Colonel Olcott in person at Bombay, and at that very time the identical communication was made to the President-Founder at Bombay through another chela. The reason alleged is that any further continuance of his mesmeric treatments at the rate at which he has been making there, will break down the President's health, besides absorbing too large a share of time which the Society needs to be devoted to its interests.

THE PRESIDENT-FOUNDER'S CIRCULAR.

SINCE the printed programme of his tour was despatched on the 18th, the President-Founder has received peremptory ORDERS from his SUPERIORS not to take a single case for treatment until further advised. For fear, therefore, that this prohibition may not be removed before his reaching your Station, the President-Founder requests you to notify the fact of the ORDER to parties who have been promised or may be expecting his help. This, however, will not interfere with his giving full instructions in the Science or lecturing upon the same.

DAMODAR K. MAVALANKAR,
Joint-Recording Secretary.

CAMP BOMBAY,
20th October 1883.

COL. OLCOTT AT NAGARCOIL.

ON his way to Trevandrum, Colonel Olcott halted for refreshment in the Travellers' Bungalow at Nagarcoil on the 20th July at 1 P. M. He was the guest there of our worthy Judge, Mr. Aryanayagam Pillay. Before the Colonel started from that station to the capital of the "Land of Charity," Mr. Sreeneevasa Iyer, a graduate of our University, accompanied by some other influential gentlemen of that place, paid a visit to the President-Founder, and warmly requested him to spend a day with them and to address the public on Hindnism, which they said had suffered so much unmerited calumny at the hands of the selfish Padris. They told the Colonel that they were in the midst of the meek Christians, who never left a stone unturned to add more of the unwary youth to the flock tended by Reverend and Right Reverend shepherds. The Colonel was pleased with their invitation, and informed them that he would save time on his return and spend a few hours profitably in lecturing to the public at large, and in conversing with the people. Accordingly a note was dropt by me on the 22nd under the direction of our President to intimate to Mr. Sreeneevasa Iyer, B. A., Assistant Master, Cottar High School, to give notice to the public that a lecture would be delivered at 3 P. M. on the 25th July 1883. The Assistant Master informed the gentry, the nobility and the officials, &c. of the station, as well as the adjacent suburbs to attend to the lecture. Then the leader of the Theosophical Society arrived at Nagarcoil at 2 P. M. on the day promised. A few gentlemen waited at the bungalow to conduct the Colonel to the place set apart for the delivery of the lecture. The place selected for the purpose was the local Malayalam School. The arrival of a white man from the other side of the Globe to uphold the cause of the Aryans, amazed the enthusiastic people to a great extent, and the hall was crowded to suffocation. The lecturer was received with every mark of respect and honor due to his position, and to the noble undertaking for which he has sacrificed his health and wealth. M. R. Ry. Kulanthivelu Moodaliar Avergal, B. C. E., Assistant Engineer, was voted to the Chair, and the meeting was respectfully attended by the Tahsildar, Munsiff, District Court Vakils and Chockars, &c. &c. M. R. Ry. Sasha Iyengar Avergal, Sadr Court Vakil, the gentleman who first boldly led the vanguard of the Widow Marriage Reform by marrying his daughter, a child widow, to a Brahmin of his own caste, opened the meeting in Tamil, by explaining the object of the Colonel's coming from the other side of the world to our native shores. The Colonel then lectured on the all-important question of Tramsmigration, and adduced scientific reasons for the support of it. He impressed on the minds of the hearers the bad logic of the doctrine of translating the human soul to the *ever*-burning Hell for doing the forbidden deeds mentioned in the so-called sacred and self-contradicting Bible during so short a span of life as three score and ten years in this world. His explanation of eternity convinced every one of the audience about the fallacy of the Jesuitical doctrines of the West. In the concluding portion of his lecture he dwelt on the historical fame of the place as a repository of Sanskrit literature. And as an historical authority to the said fact he referred to the works of some French Orientalists. The lecture was attended by some of the Eurasians and the native representatives of Padristical Christianity. Now and then his speech was interrupted by loud and deafening shouts. When the Colonel came back to his temporary residence, the Engineer, the Tahsildar, some District Court Vakils, Chockars and others came to the place to say good-bye to him. To the Tahsildar and some Vakils he gave some mesmerised oil before he departed.

TINNEVELLY,
21st September 1883.

S. PERIASWAMY PILLAY,
Ag. Private Secretary to the Prest-Founder T. S.

COLONEL OLCOTT AT BELLARY.

BELLARY, *1st October* 1883.

THE President-Founder arrived here with his Private Secretary on the morning of the 28th September and was met at the platform of the Railway Station by the members of the Local Branch and Messrs. Vencata Gopaul Row Puntulu, the Sub-Judge; T. Rungasawmy Moodr., Court Sheristadar; A. Sabapathy Moodr.; Vassoodevooloo Naidu; P. N. Daivanaigam Moodr.; A. P. Sadasivam Pillay; M. Abraham; Dodu Bheema Row; Lutchmana Moodr.; Vencoba Row, B. A.; P. Rama Row, B. A., and numerous other native gentlemen of the station.

He was then driven to the bungalow provided for his accommodation, where the accompanying address was read to him by Mr. A. Sabapathy Moodr, President. After replying in suitable terms, Colonel Olcott thanked those present for the kind reception they had given him and explained the object of his visit.

3. In the evening he delivered a most interesting Lecture to an appreciative and very numerous audience, principally composed of Hindoos, with a fair sprinkling of Europeans and Eurasians. The numerous interruptions occasioned by clappings of hands and cries of "hear, hear," showed how hear-

tily the words of the venerable lecturer were appreciated; the lecture lasted over an hour and embraced a variety of subjects connected with Theosophy. After which the Chairman, Mr. Vencata Gopaul Row Puntulu rose and in short but pointed speech thanked the Lecturer and drew the attention of the hearers to some of the Colonel's most remarkable utterances. The meeting then dissolved with loud cheers.

4. The following morning, the Colonel again delivered a most elaborate lecture at H. R. H. the Prince of Wales' choultry, at which no less than 200 people were present. It was ably interpreted by M. R. Ry. Kristnama Charriar, after which the Chairman M. R. Ry. A Sabapathy Moodaliar addressed the audience on the importance of the advice given by the Lecturer and urged upon them the necessity of leading moral and virtuous lives.

5. Photographs of the assembly were then taken, after which the Colonel with the members of the Society and many others returned to the bungalow, where some experiments in mesmerism were made.

6. At 3 o'clock in the afternoon, photographs of the members, with the President and his Secretary were taken.

7. At 6 o'clock 15 new members were initiated by the President-Founder, after which he lectured on various interesting subjects until 9 p. m., when all departed, highly pleased with all that they had seen and heard.

8. On Sunday the 30th, the Colonel left by the 6 a. m. train for Adoni, accompanied by some of the Bellary members and carrying away with him the hearty and good wishes of all.

C. S. Runganadham Moodr,
Secretary.

Bellary, 28*th September* 1883.

TO COLONEL H. S. OLCOTT.,
President-Founder of the
Theosophical Society.

Dear Sir and most worthy Brother,

We, the members of the Bellary branch of the Theosophical Society, desire to accord you a most hearty welcome on this your first visit to Bellary.

We deem ourselves singularly fortunate in being favored with a visit from you so soon after the establishment of this branch. We anticipate the grandest results from this visit as our townsmen will have the opportunity of hearing from the lips of the Founder the aims and objects of the Society and the work it has accomplished. Many, we have no doubt, will be convinced of their past apathy in not attempting a search after the truth as inculcated in the ancient philosophy and sciences by the Hindu sages and resolve that such a state of things shall no longer exist. Your own and Madame Blavatsky's disinterestedness, self abnegation and labour of love on behalf of the people of this country are too well-known to need repetition.

In conclusion, we beg you will accept our welcome, given in the spirit of friendship and brotherly love.

A. Sabapathy Mudaliar,
President.

COLONEL OLCOTT AT ADONI.

At the earnest request of the Theosophists of the place, Colonel H. S. Olcott, President-Founder of the Theosophical Society, arrived here on the morning of the 30th September. He was received by a large number of native gentlemen at the Railway platform, and conducted to a suitable bungalow close to Mr. A. Teruvengadum Mudaliar's house. The whole of the day was spent in receiving visitors, and in the evening the Colonel delivered *ex tempore* an interesting and instructive lecture to a large and appeciative audience, consisting of the local Pundits, officials and merchants. The venerable Colonel made a strong impression on all of the inportance of studying the Aryan Philosophy and Religion.

The next morning, between 7 and 11 a. m., Colonel Olcott cured a number of patients by mesmerism; the most important cure was of a paralytic of many years' standing, who was unable to move his paralysed hand except with the assistance of the other. The sufferer is so far cured that there is very little remaining to restore him to perfect health.

In the afternoon the Colonel gave instructions to our fellows on Mesmerism. At 6 o'clock in the evening he initiated new members into the Society. A Branch was then organized here under the name of "*The Adoni Theosophical Society.*"

On the morning of the 2nd instant the President-Founder cured a woman of severe chronic pains in the abdomen. After breakfast he left for Hyderabad by the Mail Train.

Adoni Theosophical Society, *5th October*, 1883. } C. Munisami Nayudu, *Secretary.*

COLONEL OLCOTT IN THE HYDERABAD STATE.

In compliance with an invitation to visit Secunderabad given by the Members of the Secunderabad Branch, Colonel Olcott, our President-Founder, accompanied by his Private Secretary, L. Venkatavuradarajulu Naidu, arrived at the Hyderabad Railway station on the morning of the 3rd October from Adoni. He was met by the Members of the Bolarum, Secunderabad, and Hyderabad Branches, our President Mr. Etherajulu Naidu and our brother Mr. Iyalu Naidu having gone down to the Wadi Junction to meet our Colonel with his staff. He was conducted to the late Mr. Nursimloo Chetty's Bungalow at Chudderghat. A long line of carriages of members came behind the Colonel's.

Several educated men were also present at the Bungalow. A short address of welcome was read to him on behalf of our 3 branches. His reply was as usual, very impressive and touching. In the evening he showed some practical experiments in Mesmerism to the members of the 3 branches.

On the 4th October the President-Founder delivered an elaborate lecture on "Theosophy," in Mr. Shapoorjee's Bungalow at the Hussain Saugor Tank Bund. There were more than 600 persons present on the occasion including all high Native and European Officials. He said that Theosophy was no new religion or creed and that he was not a propagator of any particular religion. He was a humble follower of the dictates of the Mahatmas whose desire it is that the degenerate sons of Aryavarba should be enlightened in Aryan philosophy, and clearly explained what Theosophy is, who are real Theosophists, and how the Theosophical Society of which he is the President, has been progressing during the past 7 years of its existence. By this able lecture which lasted an hour, several gentlemen, who were under the impression that Theosophists are atheists and that any Member who joined the Society loses his religion and caste, and some others who were also laboring under various misconceptions about our Society, were convinced that they were all misinformed and had many of their doubts removed.

On the 6th, the Colonel delivered a very interesting and instructive *extempore* lecture on "Does man live after Death?" After a few preliminary discussions as to how the soul survives the shock of death and also giving several proofs that soul never dies as supposed by the materialist, he dwelt at length on the philosophy of the Rishis. He showed by examples how human beings can attain Divinity by a thorough study and practice of *yoga*. He described some experiments in mesmerism which go to prove what wonderful phenomena could be manifested by "will power" through the agency of Sensitives or Mediums and Psychometers. He quoted a passage from the Atharvana Veda and proved that it teaches the same as the theory of Dr. Reichenbach on "Odyle." The Colonel translated it thus :— "No two persons, either of whom is diseased, shall approach each other to within a space of 2 cubits between them, be they the father and the son of his own loins." He concluded his worthy lecture with an exhortation to those present (especially Hindus) to infuse life into the old mother India and revive her past glories. The last portion of the lecture was very pathetic and touching.

On Sunday about 25 candidates were initiated, 2 of whom are great Pandits. Col. Olcott with his usual kindness undertook some mesmeric cures, of which 2 cases are most important.

No. 1. A gentleman, who has been suffering for the past 3 years from certain nervous disorders caused by the practice of *Hatha Yoga* so much discountenanced by our Society, was publicly treated under the manipulation of the Colonel's fingers: the Colonel assured him that he may not be cured of this long-standing disorder in one or two days but must be treated for a number of days. The patient himself tells me he feels far better.

Case No. 2. Another of our own brothers, by name Syed Mahomed, clerk of the Cantonment Court, was for a long time suffering from rheumatism on the right elbow. He could not use the hand without difficulty. He was completely cured of the desease in less than 5 minutes.

Now to our branch Society. The President-Founder seems to be much pleased with the progress which some of the members have been making in the study of different sciences, and suggested that they should form different committees, each taking up one for subject its study and report its experiments to the whole committee during their meetings. Some

of the members of our branch have already taken up the study of mesmerism and animal magnetism. The Colonel explained to the members the mode of treating the different kinds of diseases.

In conclusion it must be stated that this Branch Society, formed in December last though the indefatigable exertion of Brother S. Ramasami Aiyar, continues to progress fairly under the management and unselfish exertions of our President, Mr. Etherajulu Naidu Garu, and by the great help of our energetic and liberal-minded Vice-President., Mr. Ranganayakulu Naidu Garu.

C. KUPPUSWAMI AIYAR,

Secretary, Secunderabad Theosophical Society.

15-10-83.

Col. Olcott, accompanied by Mr. Brown, F. T. S., Messrs. Narayensamy and Dorasawmy and a Theosophist of the Sholapore Branch arrived at Poona at 4-40 A. M., on Friday the 12th Inst. Although it was a very early hour several of the members of the branch were present and received the party at the Railway Station; whence they were taken to the bungalow of brother A. D. Ezekiel who had offered them his hospitality. Several visitors dropped in during the day and at 6 P. M. there was a "conversation" held at the residence of a Parsee gentleman of this station where a number of educated and influential persons met the Colonel who gave a short and impressive account of the progress of Theosophy. This was received with applause, and he was followed by two other speakers, after which the meeting separated at about 8 P. M. The next day Mr. Damodar K. Mavalankar arrived and in the evening at 5 P. M. a lecture was delivered at the Poona Town Hall when the Honorable Sir Jamsetjee Jeejeebhoy, Bart, presided. The subject of the lecture was "*Is there a future life*," and the lecturer delivered a very eloquent and well reasoned address, in the course of which he pointed out that the evidence offered by spiritualism, mesmerism, the apparitions at the time of death and the *Mayarirupas* of the Mahatmas was most important and its bearing on the subject of a future life had carefully been considered. There was an appreciative audience of over 300 persons, and the treatment of the subject from the above mentioned point of view, arrested the attention of the hearers.

On the mornings of the 13th and 14th Inst. from about 8 to 11 A. M., Col. Olcott tried the effect of mesmerism upon some persons suffering from various complaints. A large number of such unfortunates had been collecting every day, but before trying his power the Colonel used to question all one by one and keep for treatment only those whom in his opinion mesmerism might do some good. He explained at once that diseases arising from syphilis or the like causes, or in those cases in which there is some lesion or destruction of some organ or where there are defects from birth, mesmerism is not efficacious. He also said that he was a traveller, and his stay in all places being very short, he expected perfect cure in only those cases where the patient was intensely sensitive to his magnetism. About 20 or 25 persons were treated magnetically, but there was scarcely one patient that was sensitive in any marked degree. We were not therefore fortunate enough to see perfect cure effected. Two or three persons having pain in some parts of the body were relieved of that pain, and in the case of two paralytics a little more ease of motion of the paralysed parts was induced. Mesmerized water and oil were also given to some of these persons. It is truly astonishing to see the President-Founder patiently and perseveringly mesmerizing a number of sufferers for hours together. The drain upon his vital powers must be immense, and all our Fellows here are of opinion that he should as soon as possible give up this practice which is sure to be injurious to his health. The energy and health of Col. Olcott are all required for other and higher purposes in connection with our Society for which he has so unselfishly been working, and as he has in various places encouraged several of our Fellows to try mesmerism and has given them practical instructions, he should now leave the practice of this subject for which he could ill-afford time and health. Numerous patients, not at all knowing the truth about mesmerism and the extent to which it could afford relief, go away dissatisfied, and where some cure is effected the report of that cure although thoroughly trustworthy in itself is liable to mislead, as the readers in such cases are apt to draw a great deal upon their imagination. Our President has acquired through the report of his cures a reputation that may be said to be "dangerous" to himself and to the Society, for, people expect too much and disappointment is sure to cause dissatisfaction. Taking all these things into consideration it is best that our worthy Colonel should now give up curative mesmerism and leave it to be practised by our Members who have time and health to spare, and are truly desirous of doing good. Col. Olcott left for Bombay on the night of the 14th. Inst.

NAVROJI DORABJI KHANDALVALA,

President of the Poona Theosophical Society.

THE PRESIDENT-FOUNDER AT BOMBAY.

Col. H. S. Olcott and staff left Poona, on tour, by 10-30 P. M. train, on Sunday the 14th instant and arrived at the Boree Bunder Station (Bombay) at 6-30 A. M., the next morning. The Members of the local Branch Society met him on the platform and escorted him to the camp of tents prepared for him on the Esplanade. Two days were devoted to seeing the Members and giving them advice and instruction, at the same time explaining to the outside sympathisers the aim and objects of the work of the Society.

On the evening of the 17th the President-Founder gave a public *ex tempore* speech at the Framji Cowasji Institute Hall, on the "Progress of Theosophy." The chairman, Dr. Pandurang Gopal F. T. S., opened the Meeting by referring to the rapid growth of the Society and to the wonderful mesmeric cures of Col. Olcott, which had a special scientific value. He dilated a little upon this branch of the subject and then formally introduced the lecturer to the audience. Col. Olcott spoke at great length, showing the progress of Theosophy. While in December last, at the time of the celebration of the Seventh Anniversary of the Society in that very Hall from which he first addressed the Indian Public and made Theosophy known to them, while there were but thirty-nine shields representing the Branch Societies in India and Ceylon, the number of Branches up to the day of the lecture was in India alone 83 and nine in Ceylon. While only twenty-two Delegates were present last year as representatives of different Branch Societies, this year's celebration at Madras would be attended by no less than one hundred and fifty Delegates. One of them would be Dr. F. Hartmann to represent four of the American Branches—a fact giving the lie to the false and malicious para. circulated here to the effect that Theosophy was at an end in America. Delegates from France and Germany were also expected, while the one from England, Mr. W. P. Brown, B.L., was there with him on the platform. This gentleman had come to India, not as a stranger who despises all that is native, but as a friend, a sympathiser and a student of the ancient philosophies of the land. Like the lecturer himself, Mr. Brown had determined to devote himself to the cause of the Theosophical Society. Col. Olcott then referred to his Bengal work, the assistance that he rendered to the Sinhalese in their late troubles, and his labours in Southern India. The order of the Govt. of Madras, mentioned in the Circular "Government and Theosophy," had a very beneficent influence upon the cause of the Society. He then referred to the various Sanskrit and other schools started under the auspices of some of the Branch; Societies and suggested tha talthough there were a few such Institutions in Bombay they should be supported, as they were dying for want of maintenance. After reviewing in short the work of the Society and its progress, he called upon Mr. Brown to make a few remarks. This gentleman made a short but a very impressive speech. He mentioned some eminent names to show what sort of persons had joined the Society in London, and added that the Theosophical Society was an Institution for the good and benefit of the whole world. With a vote of thanks to Col. Olcott and Mr. Brown, the Meeting adjourned.

On the 18th., candidates desirous of joining the Society were initiated by the President-Founder at a Meeting of the Branch held at its Hall in the Elphinstone Circle. Today some patients will be treated mesmerically, and on the 21st Col. Olcott and party leave Bombay for Jubbulpore.

BAL NILAJI PITALE,

Secretary, Bombay Theosophical Society.

BOMBAY,
19th October 1883.

PROGRAMME OF COL. H. S. OLCOTT'S NORTHERN TOUR FROM BOMBAY TO LAHORE.

ARRIVAL.			NAMES OF PLACES.	DEPARTURE.			REMARKS.
Day of the Week.	Date.	Hour.		Day of the Week.	Date.	Hour.	
MONDAY ...	22-10-83.	9-50 P.M.	Bombay	SUNDAY ...	21-10-83.	6-30 P.M.	KHAN...Arrl. 10- 2 A. M.
SATURDAY ...	27-10-83.	7-47 A.M.	Jubbulpore *via* Khandwa...	FRIDAY ...	26-10-83.	10-30 ,,	do. ...Dep. 10-40 ,,
WEDNESDAY ..	31-10-83.	P.M.	Allahabad	WEDNESDAY...	31-10-83.	A.M.	
SATURDAY ...	3-11-83.	12-24 A.M.	Gazipore	FRIDAY	2-11-83.	P.M.	
SUNDAY	4-11-83.	8-29 P.M.	Cawnpore *via* Allahabad...	SUNDAY	4-11-83.	6-5 ,,	ALLA ...Arrl. 6.35 P. M.
TUESDAY	6-11-83.	9-11 A.M.	Lucknow	TUESDAY ...	6-11-83.	8-10 A.M.	do. ...Dep. 7-42 ,,
THURSDAY ...	8-11-83.	3-38 ,,	Bara-Banki	WEDNESDAY...	7-11-83.	4-17 P.M.	
FRIDAY	9-11-83.	11-10 P.M.	Bareilly *via* Lucknow ...	FRIDAY	9-11-83.	4-27 ,,	LUCK ...Arrl. 5-20 P. M.
SUNDAY	11-11-83.	11-55 ,,	Moradabad...	SUNDAY	11-11-83.	5-40 ,,	do. ...Dep. 9- 0 ,,
TUESDAY	13-11-83.	10-45 ,,	Aligarh	TUESDAY ...	13-11-83.	6-42 ,,	
THURSDAY ...	15-11-83.	11-34 ,,	Delhi	THURSDAY ...	15-11-83.	9- 0 ,,	
SUNDAY	18-11-83.	9-40 A.M.	Meerut	SATURDAY ...	17-11-83.	2-58 ,,	
			Lahore.				

MEMORANDUM.

The President-Founder extremely regrets that the enormous growth of the Society and the heavy work which it entails on him, prevents his giving more than a day and a half to each place instead of at least three, as he was very anxious to do. He, therefore, hopes that the Branches will utilize every available moment and arrange the times of public meetings and private ones for admission of candidates, in such a way that all the work may be got through in one day. The next morning may be devoted to the treating of patients by Mesmerism. Even with all this shortness of visits, he fears very much that he may not reach the Head-Quarters in time to prepare for the celebration of the Society's Eighth Anniversary.

Col. Olcott is accompained, on tour, by (1) Mr. W. T. Brown, *Bachelor Legis* of Glasgow University, *F. T. S. of the London Branch;* (2) Damodar K. Mavalankar, *Joint-Recording Secretary of the T. S.* ; (3) Mr. L. Venkata Varadarajulu Naidu, *Honorary Secretary to the Head Quarters Fund Committee* ; (4) Mr. Toke Narainasawmy Naidu, *F. T. S., of Madras Branch* ; and by one Mahomedan servant.

This Programme will be as strictly adhered to as possible. Any change, necessitated by unforeseen contingencies, will be signified by telegram. Branches wishing Col. Olcott to lecture, must not wait to consult him as to time or subject : they may choose their own.

DAMODAR K. MAVALANKAR,
Joint-Recording Secretdry.

CAMP OF THE PRESIDENT-FOUNDER OF THE THEOSOPHICAL SOCIETY,
ESPLANADE, BOMBAY, *17th October* 1883.

A PADRE EDITOR!

[WE give below copy of a letter by *Observer* to the Editor of the *Madras Mail.* In connection with this we call attention to the article " A Padre Editor" in our present number in reference to a leading article of the *Madras Times.* We also give a letter by our correspondent " O. V. N." (Bellary) to the Editor of the latter paper.—*Ed.*]

On the 11th of October the *Madras Times* was good enough to review in a leader Colonel Olcott's letter to Bishop Gell ; the gist of the article is that " the Bishop is a man of lamb-like appearance" (?) adored by the public of Southern India (?) and one ' sans peur et sans reproche'." If Bishop Gell were a Lord Bishop, as his friends and admirers are so fond of calling him, and which he permits them to do, we should say that " Our Pecksniff"* dearly loved a Lord, or what is the next best thing to it, a much belauded Bishop, who would be a Lord.

" Our Pecksniff" declares, " nor do the Bishop or the Clergy need any instruction ". Surely he is not well up in his Gospels or is he a Roman that he considers the Bishop and his Clergy infallible ? Pecksniff is " delighted that the Bishop and Clergy have incurred Colonel Olcott's hostility ;" it assures him that they are doing their duty, the said duty consisting in, according to Pecksniff, abusing those who do not agree with them—this must be his idea of the Christ principle. Now-a-days every sinner dubs himself a Christian, without having a particle of the Christ principle in him. St. Augustine, whom perhaps even Pecksniff acknowledges, has written, " The same thing which is now called Christian Religion existed among the ancients, they have begun to call *Christian* the *true* Religion which existed *before.*" It is to be regretted that those who call themselves Christians do not act up to the standard that Jesus preached. There are Christians and Christians, and Colonel Olcott is the last person in the world to blame those who profess the Christ principle. As for the lives of Colonel Olcott and Madame Blavatsky, any one can know their lives for the last five years in India, and it is truly Pecksniffian to write " there come accounts which are not reassuring to Christians ; and Christian teachers put these facts before their flocks." To disseminate gross calumnies without due inquiry is Pecksniffian Christianity, and it was open to the Christian (?) teachers to learn what were the lives of the Founders. The writer again tries—by giving a garbled account of Colonel Olcott's various quotations from Christian Magazines—to do away with the impression they must have made amongst reasonable people, but—he has signally failed in his attempt. Further on Pecksniff finds it convenient to ignore those lights of the Christian Church, the Bishops Tertullian and Athanasius—and treats us to ideas of his own on the subject of Theology, and which look very like as if he was in the pulpit holding forth to his unfortunate hearers. He should remember that the revision of the New Testament has been fatal to its authority, as once revised, no one can tell where revision will stop—and then why quote Scripture ? It is very dangerous to write " No man has seen God at any time." It is somewhere mentioned in the Bible that several persons had seen God (Exodus xxxiii. 11.) And the Lord " spake unto Moses face to face as a *man* speaketh unto his friend.".....

For instance Pecksniff cannot understand Colonel Olcott's esoteric doctrine ; he reads his Bible and understands only its exoteric meaning.

It is generally admitted that the Divine principle is in man, if so, the ancient saying " nosce te ipsum," *Know thyself*, meant nothing more or less than knowledge of the Divine. What is the good of an open Bible in which " all his teaching is exhibited," if you cannot understand his teaching ? Is Pecksniff sure that he is not one of the blind, and to quote his own words, " those who pretend that they see and are blind are the most hopelessly blind." The jaunty manner in which with a " light heart" he views the poor Bishop without a salary, must be very comforting to Bishop Gell. Like Artemus Ward he too " would not mind sending all his wife's relatives to the wars." We presume the Editor, the Rev. J. F. Spencer, does not receive a salary from the Government, but is supported entirely by the *Madras Times* ? Possibly he may make more out of it than Colonel Olcott does of the Theosophical Society, whose gains are represented by a Minus rather than a Plus. We suspect Bishop Gell won't agree with

* " Our Pecksniff." See the correspondence of Mr. Howard with the *Madras Times* addressed to its Editor the Rev. J. F. Spencer—" The Charge against the *Athenæum* Chettics."

the Reverend Spencer in his congratulation regarding Colonel Olcott's letter. His Reverence's abuse of the Madras Government is charming. Are the grapes sour, because he receives no salary from the vineyard? Or is it on account of certain missing documents, the property of Government, which were traced to the *Madras Times*? Does the Rev. Spencer not know that the Government has to ignore Religion? That it cares neither for the Bishop nor Pecksniff? That the duty of the Government is to mete out even-handed justice to all? It is not only in the High Court of Madras that Justice is to be found. The Madras Government, at all events, is desirous of rendering justice to all—and to the Theosophists, among the rest.

H. R. M., *F. T. S.*

To the Editor, "Madras Mail."

Sir,

Your correspondent of the 8th October "Ooty Notes," writes:—"the greater part of society here think it would be as well if the good gentleman had not so openly expressed his 'Vipery' (to use his own words) intentions with regard to our much beloved and honored Bishop." The "greater part of Society" must consist of your own correspondent. The fact is that society is too intent upon its own pleasures to care anything about Col. Olcott or the Bishop and leaves them to settle their own quarrels. As for his final quotation—"'tis pitiful! very pitiful." I must agree with him so far, that if the Bishop will introduce controversial subjects at his own dinner table in a company composed of many different thinkers—it *is* pitiful. Every man has a right to have his own opinion, but this freedom of thought is exactly what your correspondent condemns—if we are all to set to and abuse each other's religious opinions, it must end in a free fight all round, and he who, like the Irishman in the fair, drags his coat along the ground entreating passers by to tread upon it—must expect to have his coat trod upon and be taken at his word.

It is not the Theosophist, a seeker of Divine Wisdom, who seeks quarrels, he must be the exact opposite—and here I would remark that the crass ignorance regarding Theosophy that seems to prevail, is, in this age of inquiry, marvellous. One man says the Society is political, another that it means the study of Black magic—a third that it means Atheism. It is lamentable to hear people of "position and culture" discoursing on matters they do not even care to comprehend. The *Theosophist* journal, published monthly, is open to all for the small subscription of Rupees 8 per annum. The motto of the journal is "There is no Religion higher than Truth." If the writer of *Ooty Notes* can improve upon the above, let him do so.

Amongst so many diverse Religions—there can be but one true one—and that is Truth. In this materialistic age, every man is his own Padre and Bishop, whether he call himself Gnostic or Agnostic, and Priestcraft is as dead as Julius Cæsar. If A abuses B and his opinions in a mixed company, be sure B will hear of it, and take his own measures for clearing himself. It would have been well if the writer of "Ooty Notes" had let Col. Olcott's letter alone. "Let sleeping dogs lie" is a saying that he has apparently forgotten—but one he may have reason to remember.

Yours faithfully,

11th October 1883. Observer.

To the Editor of the "Theosophist."

The *Madras Mail* once famous for letting both sides be heard, now closes its columns in the most unfair manner, and only inserts one side; "Audi alterem partem" only was its motto when the paper was first started. The Editor now thinks he can do without "Justice." Let us see.

Yours,

Observer.

COLONEL OLCOTT AND THE "MADRAS TIMES."

To the Editor of the "Madras Times."

Sir,—In your issue of the 12th instant you have taken to task Colonel Olcott for his "open" and (in your opinion) insolent letter to the Bishop of Madras. I assure you that I am not a member of the Society of which Colonel Olcott and Madame Blavatsky are the Founders, and that it is only in justice to fair play that I undertake to point out some erroneous impressions contained in the said article. I therefore hope, with your usual kindness, you will allow some space for this letter in your columns. With great diffidence I say erroneous impressions, because for a long time you have been discussing questions, political as well as religious, with great impartiality, as the public are well aware.

Doubtless, you know, soon after their arrival in India, Colonel Olcott and Madame Blavatsky laid before the public the records of their antecedents. Colonel Olcott is careful in remarking in his letter to the Bishop "you have grievously wronged us * * * * and without sufficient inquiry, giving them (reports) currency"—you say that Christian teachers place before their flocks accounts not reassuring to Christians which come from places where Colonel Olcott and Madame Blavatsky have been before. Granting this to be the case, Colonel Olcott contends that currency is given to the reports "without sufficient inquiry." And you meet this point by throwing on the Colonel and Madame Blavatsky the burden of refuting the calumnies they complain of. A careful consideration of the stories from time to time set up against the Founders of the Theosophical Society will convince the public that the statement of Colonel Olcott is not false. A very striking instance of this can be found in the action of the missionaries with regard to the cocoanut tree, which was planted by Colonel Olcott in the Tinnevelly Pagoda. This was in our own Presidency, and now what weight could be given to the stories coming (from missionary sources certainly!), from places where Colonel Olcott and Madame Blavatsky have been before? The law of evidence does not allow the burden of proof being thrown on the defending party until the prosecution has made out a *primâ facie* case, and considering the official records of Colonel Olcott's and Madame Blavatsky's antecedents, their closely watched movements and operations in India and the false stories spread against them so far as are known to the Indian public, I leave it to them to judge if you have not thrown the burden of proof on the wrong party.

And with regard to the action of the Madras Government, while you carry it too far, that Government and Colonel Olcott are as candid as can be expected, the former, if my memory is correct, promising only to follow the lines laid down by the Government of India, and the latter assuring us "we shall take care to continue to deserve the boon." It is therefore very lamentable that you, who criticised the actions you refer to, of the Madras Government, to the great satisfaction of the public, should make of them an argument for the Colonel enjoying "any special aid and protection." No one who is acquainted with the writings and doings of the Colonel and Madame Blavatsky would ever think of laying such a charge at their door.

As for any miscarriage of justice which you seem to apprehend, experience has shown that for numerous and various reasons, if miscarriage of justice there be in religious matters in any country, it will not be in favour of any other religion than that of the State. But fortunately, such cases are, it must be admitted, of rarer occurrence in British rule than in any other.

That ultimately "justice will be found in the High Court of Madras"—a well-known fact—is undoubtedly the greatest of blessings which people of this Presidency, irrespective of color or creed, are now enjoying.

O. V. N.

Bellary,
October 16th.

ESOTERIC BUDDHISM.

[We subjoin copy of a letter from Mr. W. T. Brown, B. L., F. T. S., to the Editor of "Light" on the subject of Esoteric Buddhism and Mahatmas.—We add another from the same gentleman on different subjects to the Editor of our local "Madras Times".—*Ed.*]

To the Editor of the "Madras Times."

Sir,—I beg to call your attention to a paragraph in your issue of the 4th instant entitled "The End of Theosophy in America."

It is very surprising to me, who am a Fellow of the London Society and who have come recently to India, to get experience in this philanthropic work, to find an article such as this reprinted in your paper.

In all who know the leading members of the Theosophical Society and their nobility of character, the article referred to raises feelings of righteous indignation, and it is to be regretted that the article complained of should have been permitted to be put in type. The association of our Madame Blavatsky's name

with that of base and immoral spiritualists is disagreeable, but the using in reference to her of such epithets as "ignorant and blasphemous charlatan" is revolting.

The statement referred to is from first to last a lie, and has been concocted by some malicious person.

Our President-Founder, Colonel H. S. Olcott, had occasion to notice this article some time ago on its appearance in another Indian paper, and was at the trouble to call the proper attention to it. You will thus understand, Sir, how disagreeable it is to Theosophists of all countries to find this scurrilous production turning up again.

So far from Theosophy being at an end in America it is growing (from, no doubt, its own inherent goodness) and four respective Societies in that country have appointed Dr. Hartiman, F. T. S., to be their delegate and to represent them here at the Society's Annual meeting. As for England, I may say that the Society's influence among metaphysicians and religious thinkers is becoming greater day by day, as is exemplified by the large audience which assembled recently in Piccadilly to listen to addresses from our London President and Mr. A. P. Sinnett.

Now, Sir, I make no threats in this letter, which I ask you to be so good as to publish but need hardly say that I expect you as a Christian gentleman, to notice the matter editorially and to express regret in regard to the offensive paaragraph referred to.

I am, Sir,
Your obedient Servant,
W. T. Brown, F. T. S.
(B. L. Glasgow.)

Adyar, Madras;
9th October 1883.

To The Editor of "Light."

Sir,—May I be allowed to say some words once more upon the subject of *Esoteric Buddhism?* Having left England for India on August 25th, I have been unable to keep "en rapport" with the discussion, while it lasted, and to communicate with you at a time perhaps more suitable than the present.

I am enabled to write in answer to your spiritualistic correspondents,because I am in sympathy with all honest spiritualists and am a coresponding member of the Central Association in London. While acknowledging, however, the phenomena of Spiritualism to be scientific, I have been enabled by some study to see their *rationale* and to rise to Esoteric Truth, which masters of Occultism and Theosophists can understand.

Well then, I proceed now to offer some resistance to the attacks of your contributors and of the journalists of London generally.

I refer first to an opinion expressed in regard to the erudition of Mr. Rhys-Davids as opposed to that of our President-Founder. It would not be real modesty to refrain from asserting that no one with so-called normal powers can know nearly so much of Buddhism as the prominent members of the Theosophical Society.

I now proceed, Sir, to deal with some contributors to the paper under your editorial direction. In answer to them generally, it may be said that we expect, and are prepared for, the Scepticism, of which we have recently had a sample. It would be vain to expect other things from those, who having eyes yet do not see. The doubting of the existence of the Occult Brothers is a matter, which in the real Theosophist, provokes a quiet laugh. The speaking disparagingly of them raises feelings of indignation and of pity. Accepted Chelas, of whom there are many in this Empire and four of whom I have the honor of knowing personally, are in constant communication with their Masters, have seen them frequently in both ordinary and to us extraordinary circumstances, and knew them as they know their own selves. The statement that "the Brothers" are not seen is indeed absurd and untrue.

And now I proceed to notice particularly the letter of one of your correspondents, Mr. Henry Kiddle. Mr. Kiddle's letter is written conscientiously and in a good spirit; and there is no doubt but that, from an ordinary stand point, there is fair reason for the protest with which we have been favoured.

Mr. Kiddle, "not to put too fine a point upon it," accuses one of our respected Masters of nothing short of plagiarism. Mr. Kiddle will not, I am sure, maintain that the ideas contained in his excerpts are original and are placed by him for the first time before an attentive world. Our Master puts the same ideas before us (in pretty much the same words, it is true) but refers, beforehand, to a gentleman of the name of Plato. The sentences, to which Mr. Kiddle lays claim, are found among a number of others bearing on the subject, but the latter are not, so far as we heard, to be found in any discourse delivered at Mount Pleasant or elsewhere. Whence come they? is the query which arises.

We will not answer Mr. Kiddle by saying, in the words of Solomon, that there is nothing new under the sun; but will tell him, instead, that the explanation is occult, and deals with an essence know as "astral light". Our Master has, no doubt, seen the idea, and, being tired, as indicated at the close of the paragraph referred to, has written or impressed it hurriedly and without regard to the feeling of Mr. Kiddle on the one hand or of Plato on the other.

To us, who are within the pale, it is unpleasant to write letters of a nature such as this in answer to unsympathetic and sceptical men. But as time goes on it will be recognised (though we say it, perhaps, we should not) that an explanation such as this is good-natured; for the absence of knowledge on the part of Mr. Kiddle is assuredly his loss—not ours.

I am, Sir,
Yours truly,
W. T. Brown, F. T. S.,
Bachelor Legis.

Adyar, (Madras);
8th October 1883.

We are requested to make room for the following:—

A PROTEST OF THEOSOPHISTS.

To the Editor of "Light."

Sir,—The undersigned Hindu Theosophists, having been made acquainted with the expressions used by "G. W., M. D." in your journal, with respect to Aryan Esoteric Philosophy and our revered Mahatmas, do indignantly protest. Such language as the gentleman has indulged in, every Hindu, whether educated or not, would regard as shocking and blasphemous, evincing in its author a bad heart, bigotted prejudice, and the grossest ignorance about our ancient Philosophy and Esoteric Science.

We are, Sir,
Your obedient Servants,

Madras Theosophical Society.

1. Dewan Bahadur R. Ragunath Row.
2. P. Sreenivasa Rao.
3. T. Subba Rao, B.A., B.L.
4. A. Theyaga Rajier.
5. P. Murugesa Mudaliar, Editor, "Philosophic Inquirer."
6. P. Ratnavelu Mudaliar.
7. C. V. Cunniah Chetty.
8. P. Parthasarathy Chetty.
9. D. Mooni Singh, and 27 other Fellows.

Nellore Theosophical Society.

37. C. Venkata Jaga Rao, B.A., Ag. Native Head Asst. Collector.
38. Toko Jayaram Naidu, Huzur Sheristadar.
39. I. Sarabhalingam Naidu, B.A.
40. S. W. Sithambaram Pillay, Assistant Surgeon.
41. Samuel Johnson, Sanitary Inspector.
42. B. Ramaswami Naidu, Police Inspector.
43. R. Casava Pillay, do.
44. V. Sesha Iyer, B.A., District Registrar, and 11 others.

Madura Theosophical Society.

56. V. Subramania Iyer, High Court Pleader.
57. V. Cuppuswami Iyer, M. A. do,
58. P. Narayana Iyer, B.A., B.L., do.
59. A. Narayanaswami Iyer, B.A., B.L., High Court Pleader.
60. M. Tillanayagam Pillay, B.A., Deputy Collector.
61. P. S. Gurumurti Iyer, B.A., B.L., District Munsiff.
62. N. Raghunatha Chariar, B.A., Head Master.
63. S. Gopalakrishna Iyer, B.C.E., Asst. Engineer, and 13 others.

Tanjore Theosophical Society.

77. N. Subramaniaier, B. A., Pleader.
78. C. R. Pattabhiramaier, B.A., B.L., Pleader, High Court.
79. V. Rajagopalacharyar, B.A., B.L., District Registrar.
80. N. Somnath Punt, Mirasidar, and 2 others.

Tinnevelly Theosophical Society.

83. S. V. P. Chinnatambiar, Zamindar.
84. T. Vedadrisa Dasa Mudaliar, Pensioned, Sadr. Judge Court.
85. S. Ramaswamier, B. A., District Registrar.
86. S. Sundaram Iyer, and 9 others.

Mayaveram Theosophical Society.

96. T. Krishna Rao.
97. B. Ramaswamy Naidu.
98. H. Streenivasa Rao.
99. A. G. Hari Rao, and 4 others.

Adoni Theosophical Society.

104. B. Veerasamiah, Dt. Munsiff.
105. C. Muniswamy Naidu, Head Clerk, Mff.'s Court and 3 others.

Cuddalore Theosophical Society.

109. P. Sama Rao, District Court Pleader.
110. A. Rama Rao, do.
111. M. Natarajier, Dt. Registrar.
112. C. Suria Iyer, Munsiff.
113. T. Rajagopalaiengar, B. A., Head Master.
114. M. Mannarswami Naidu, Police Inspector.
115. S. Devanayagam Mudaliar, President, Devastanam Committee and Municipal Commissioner, and 7 others.

Natchiar (Srivilliputhur) Theosophical Society.

123. P. Anantaramaier, Tahsildar.
124. R. Narayanaswami Naidu, Police Inspector, and 4 others.

Trichinopoly Theosophical Society.

129. D. Retna Mudaliar, Sowcar.
130. L. Krishniengar Pleader, District Court.
131. P. Subba Iyer, do. do.
132. S. Krishnamacharyar, B.A., do.
133. T. Pathabhirma Pillay, Huzur Sheristadar.
133. N. Saminadaier, Ag. Dist. Munsiff, and 13 others.

Hyderabad Theosophical Society. (Deccan).

147. P. Ranganayukulu Naidu, Private Secretary to Rajah Murli Mander Bahadoor.
148. P. Iyaloo Naidu, Retired Dy. Collector.
149. Moorty Ethirajulu Naidu, Pleader.
150. Dorabjee Dosabhy, Talnqdar of Customs, and 2 others.

Secunderabad Theosophical Society.

153. C. Kuppuswamier, Hydrabad P. W. A. Examiner's Office.
154. I. M. Raghoonoyukulu Naidu, Offg. Manager, H. H. Nizam's P.W. Secretariat; and 6 others.

Bolarum Thesophical Society.

161. V. Balakrishna Mudaliar, Head Acctt., P. W. D.
162. C. Comaraswamy Pillay, Registrar, and 5 othes.

Bombay Theosophical Society.

168. Tukaram Tatya.
169. Dr. Pandurang Gopal, G. G., M.C., Surgeon Occulist.
170. Dr. Vithulrao Pandurang Mhatre, L. M. S.
171. Janardan D. Kolatkar, Suptt., P. W. D.
172. Dr. Jamnadas Premchand, L.M.S.
173. Sheoklal Kursandas, and 14 others.

Combaconum Theosophical Society.

188. V. Krishnaier, B. A, B. L., High Court Pleader.
189. S. Venkatarama Shastri, B.A,
190. S. Krishnaswamier, B. A.
191. T. Sundram Iyer, Pleader, 1st Grade, and 6 others.

Negapatam Theosophical Society.

198. S. A. Saminadaier, Pleader, 1st. Grade.
199. T. K. Annasamier, do.
200. N. P. Subramaniaier, B. A., do.
201. R. Sreenivasier, B.A. do.
202. P. N. Ratnasabapati Pillay, B. A., Pleader, 1st Grade.
203. C. V. Suyambhu Iyer, do. and 14 others.

Parent Theosophical Society.

218. Damodar K. Mavalankar.
219. Bhawanishankar Ganesh.
220. Bhola Deva Sarma.
221. Gargya Deva.
222. D. Nath, Bt.
223. S. T. K. * * * Chary.
224. * * * Tara Nath * * * * and 2 others.

Trevandrum Theosophical Society.

227. R. Ragonath Row, B.A., Zilla Judge.
228. R. Padmanabhachariar, Dewan's Office, and 7 others.

Poona Theosophical Society.

236. Rao Saheb Lakshman N. Joshi, Pensioned Sub-Judge.
237. Gangaram Bhau, Pleader.
238. Rajanna Lingu, do.
239. Dr. Ganesh K. Garde, L. M.S.
340. M. B. Namjoshi, Manager of the "Mahratta" Newspaper.
241. Chintamanrao V. Natu, Sardar of the Dewan.

Baroda Theosophical Society.

242. Rao Bahadur Janardan S. Gadgil, Judge, Varishtha Court.
243. * Rao Bahadur Vinayakrao J. Kirtene, Naib Dewan.
244. Dr. Bhalchandra K. Bhatavdekar, Chief Medl. Officer.
245. T. Madhav Row, B. A., L. L. B., Secretary, Dewan's Office and District Judge.
246. Anna Bhivrao Tamhna, Asst. Military Secy., Baroda State
247. Pestonjee D. Khandalevala, L. C. E., District Engineer,
248. Hargovind Dwarkadas Kentawala, Educational Inspector, and 4 others.

Jubbulpore Theosophical Society.

253. Girish Chandra Mukerjee, Extra Asst. Commisioner.
254. Nivaran Chandra Mukerjee Merchant, and 13 others.

Bengal (Calcutta) Theosophical Society.

268. Norendro Nath Sen, Editor "Indian Mirror."
269. Mohini Mohan Chatterjee, M. A., B. L., Attorney-at-Law.
270. Dr. Leopold Salzer, M. D.
271. Eric David Ewen.
272. William Rowland Smith, and all the other members who were present

Prayag (Allahabad) Theosophical Society.

Dr. Abinash Chandra Banerjee, L. M. S.
Shyam Churn Mukerjee, High Court Pleader, and others.

Kathiawar Theosophical Society.

J. N. Unwalla, M. A., Head Master, High School, (Parsi) and others

Bara-Banki Theosophical Society.

Pandit Parmeshri Dass, High Court Pleader, and others.

Farruckabad Theosophists.

Sunder Narain Pandit and others.

Adhi Bhoutic Bhratru Theosophical Society (Berhampore, Bengal)

Nobin Krishna Banerjee, Deputy Collector and Magistrate.
Jyotirmoya Banerjee and others.

Krishna (Guntur) Theosophical Society.

J. Parnáya Pantalu, and all members present at the station.

Rajshye Harmony Theosophical Society.

Siris Chandra Roy, Head Master and others.

Ladies' Theosophical Society.

Sreemati Swarna Kumari Devi, and others.

Ed. Note.—Thus, over 400 Hindu Theosophists are found to vehemently protest against Dr. Wyld's uncalled for satire and sneers. It is well, we think, that the ex-Prest. of the London Lodge T. S. has resigned his connection with our Society. It remains to be seen whether *Light* will have the fairness to publish the above protest.

Official Reports.

THE IONIAN THEOSOPHICAL SOCIETY.

[The necessity of the organisation of committees by our members for the investigation of psychometry and the cognate sciences has been reiterated in these columns over and over again and also by the President-Founder in his public and private discourses. Knowing the splended results achieved by the Society for Psyschic Researches in England, it is a wonder that our advice has not been followed to the extent desired. It is with a real pleasure that we make room for the following letter from the Psychic Research Society to Count Gonemys, F.T.S., of our Corfu Branch. We hope our other branches will not be slow to profit by the example set by the Ionian Society. In each branch according to their numerical strength, committees should be formed for the study of the various elementary branches of Occultism. It is rather strange that those who profess to thirst after knowledge should yet neglect the food placed before them. *Ed.*]

CAMBRIDGE, 2nd *September* 1883.

SIR,

We have read with the greatest interest your communication which is exactly within the circle of our investigations and we shall make use of it with great pleasure by printing it in full or by translating it summarily. I regret very much not to be more in the habit of writing in French. The difficulty of expressing myself in this foreign language hampers me so that I cannot express to you as I would my gratitude for a letter which is certainly the most important we have hitherto received.

I hope you will continue to communicate to our Society your experiences and reflexions; they will certainly meet with our utmost attention.

At the next meeting of the council of the Society, which will take place in the month of October, I shall have the honor of proposing you as a member.

Receive, Sir, the assurance of my best respect and believe me,

Your most obliged servant,
(Signed) FREDERIC W. H. MYERS.

THE SATYA MARGA THEOSOPHICAL SOCIETY.

At a meeting of the "Satya Marga" Theosophical Society, Lucknow, held on the 3rd October 1883 for the election of Officers for the current year, the following gentlemen were nominated :—

President.....Pandit Pran Nath.
Vice-President.....Roy Devi Prasad.
Secretary.....Jwala Prasad Sankhadhara.
Joint Secretary.....Pandit Sheo Narain Upadhea.

JWALA PRASAD Sankhadhara,
Secretary.

Approved.
H. S. OLCOTT, P. F. T. S,

THE NEGAPATAM THEOSOPHICAL SOCIETY.

The following Officers were elected for the current year by the "Negapatam Theosophical Society," and approved by the President-Founder ;—

President.....N. P. Subramania Iyer.
Vice-President.....P. Ratnasabhapathy Pillay, B. A.
Secretary.....S. A. Saminadier.
Treasurer.....T. K. Annasami Iyer.
Hony. Pandit.....Mahadeva Sastrial.

THE ADONI THEOSOPHICAL SOCIETY.

AT a meeting of members of the Theosophical Society, held this day, the President-Founder in the chair, it was unanimously resolved that a Branch of the Society be formed with the title of the "Adoni Theosophical Society."

Upon motion of B. Veerasamiah Garu, seconded by C. Munusamy Nayudu, it was unanimously resolved to adopt the bye-laws of the Parent Society temporarily; and the following gentlemen were appointed a committee to draft bye-laws and report to the next meeting: B. Veerasamiah Garu, A. Theruvengada Mudaliar, A. Akelanda Mudaliar, C. S. Vasudevaiah Garu, A. Muthya Row Garu.

An election being held for officers, the following gentlemen were chosen for the ensuing year:—

President..... B. Veerasamiah Garu.
Vice-President..... A. Theruvengada Mudaliar.
Secretary and Treasurer ... C. Munusawmy Nayudu.

There being no further business, the Society adjourned to meet on Saturday, the 6th Instant, at 3 P. M.

ADONI, *October* 1st, 1883. } L. VENKATA VARADARAJULU NAIDU, *Ag. Secretary to P. F. T. S.*

Approved. Let Charter issue.
H. S. OLCOTT,
P. T. S.

THE COIMBATORE THEOSOPHICAL SOCIETY.

At a meeting of Fellows of the Theosophical Society, the President-Founder in the Chair, it was moved by Mr. T. M. Sundram Pillai and seconded by Mr. A. Periasawmy Moodaliar, that a branch of the Society be organized under the name of "The Coimbatore Theosophical Society." Carried unanimously.

Upon motion the Bye-Laws of the Parent Society were temporarily adopted. The following gentlemen were selected as a Committee on Bye-Laws:—1. T. M. Sundram Pillai, 2. M. K. Soobba Row, 3. N. Annasawmy Row, 4. A. Periasawmy Moodaliar, and 5. Nott Sreenevassa Row. The following gentlemen were then elected as office bearers for the ensuing year:—

President, Mr. N. Annasawmy Row; *Vice Presidents*, Messrs. A. Periasawmy Moodaliar and M. K. Soobba Row; *Secretary and Treasurer*, Mr. T. M. Sundram Pillai; *Assisiant Secretary*, Mr. R. Chengulvaraya Naidoo Garu; *Councellors*, Messrs. A. Ponnoorunga Moodaliar, Nott Streenevasa Row, R. Coonjuppa Pillai, C. Vencatarama Naidoo, A. Ponoosawmy Pillai, and T. Ramachendra Row.

The President Founder then gave some instructions of a private nature to the members, and there being no further business, the Society adjourned, subject to the call of the President.

T. Seetharam Sing.
Acting Secretary.

Coimbatore,
18*th September* 1883.

Approved. Let Charter issue.
H. S. OLCOTT, *P. T. S.*

THE PONDICHERRY THEOSOPHICAL SOCIETY.

The first meeting of our Society was in an isolated special chamber belonging to our Brother Tandou Sundira Poulle, at which seven members were present.

Mr. Tandou Sundira Poulle was unanimously elected as President, and M. Murugappa Modeliar as Secretary.

M. Muruugappa Modeliar,
Secretary.

Pondicherry, 24*th September* 1883.

THE MYLAPORE THEOSOPHICAL SANSKRIT SCHOOL.

As announced in the handbills, the ceremony of opening "The Mylapore Theosophical Sanscrit School" took place at 6 A. M. on the 7th September 1883, at Kristnavilass (the residence of Dewan Bahadoor R. Ragoonath Row), Mylapore.

There were amongst those present:—M. R. Ry. P. Strinivasa Row Pantulu Garu; M. R. Ry. T. Vencasami Rowji; M. R. Ry. P. Chenshal Row Pantulu Garu; M. R. Ry V. Bhashiam Iyengar Avergul; M. R. Ry. S. Strinivasa Raghava Iyengar Avergal; M. R. Ry. Ramanadha Iyer Avergul; M. R. Ry. S. Gopalachariar Avergul; M. R. Ry. M. Seshageri Sastryar Avergul; M. R. Ry. T. Subba Row Pantulu Garu; M. R. Ry. R. Ragoonath Row, Dewan Bahadur; M. R. Ry. A. Ramachendra Rowji; M. R. Ry. Rajam Iyengar; M. R. Ry. V. Desikachariar; M. R. Ry. G. Soobbiah Chetty Garu; M. R. Ry. Jayaraja Row; M. R. Ry. R. Ranga Row; M. R. Ry. Parthasarathy Iyengar Avergul; M. R. Ry. N. Kristnasami Iyer; M. R. Ry. L. C. Kristnasami Iyer; and others.

The ceremony began by Dewan Bahadur R. Ragoonath Row, President of the Local Committee for the management of "*The Mylapore Sanscrit Theosophical Society*," explaining to those present the objects and aims of the Society in the establishment of such Sanscrit schools. He said it was one of the chief objects of the Theosophical Society to create a desire in, and a thirst after, the study of the Sanscrit literature. In order to give practical effect to it, the Society, in one of its meetings resolved to start Sanscrit Institutions of this description in which will be taught Tamil and Telugu besides Sanscrit. The moral principles as inculcated in the ancient Hindu Shastras will be impressed on the mind of the students.

That a series of readers will be printed in the aforesaid languages, containing Moral precepts, extracts from the Vedas, the Smrities, the Bhagavat, the Mahabharata and the important Puranas, and dissertations on subjects concerning Occultism, Mesmerism, Psychology, &c., for the use of those schools. He hoped the Society will be able to achieve its ends sooner or later in course of time. The school was then declared open.

The ceremonies terminated by distribution of flowers, sandal, and *pan supari* to those who had honored the occasion with their presence, and of sugarcandy to the students, numbering about 20, and alms to indigent persons.

R. Ragoonath Row,
President.

In the last line but one of page 6, column 2, of the *Supplement* to the *Theosophist* for September 1883 T. *Krishna Row's* name is by mistake given as a Vice-President of the "Nachiyar" Theosophical Society, Srivilliputtur, instead of *T. Narasimhacharyar.*

Our New Branches.

THE ADONI THEOSOPHICAL SOCIETY.

A Branch Society has been formed by Colonel Olcott at Adoni. It is to some extent due to the exertions of our indefatigable brother, S. Ramaswamier, B. A., of Tinnevelly,

THE PIONEER THEOSOPHICAL SOCIETY OF SAINT LOUIS.

I have the honor to report to you, that on the 17th July a Branch of the Theosophical Society was organized in this city, under the provisions of a charter granted 5th June to Elliott B. Page, Frank Kraft, Thomas M. Johnson and Edward H. Gorse, the members who took part in the organization having been duly initiated by Frank Kraft, who acted by authority of a special resolution passed by the Council at New York.

At the meeting mentioned above, the following officers were elected to serve for the ensuing year;—

Elliott B. Page, *President,*
Frank Kraft, *Secretary and Treasurer.*

The full report of our proceedings which should have been sent to Head-quarters before this time, has been delayed by the unavoidable absence of our Secretary, who is now absent under orders from the P. O. Department with which he is connected.

This notification is only to apprise you that we have made a commencement here: details will be forwarded as soon as Mr. Kraft returns.

St. Louis, Mo. U. S. A.
August 17*th* 1883.

Elliott B. Page.

Personal Items.

It affords us much pleasure to notice that by the exertions of the "Saru Hitkari" Theosophical Society, six night schools have been opened at Gorakhpur for imparting an elementary instruction in Hindi reading, writing and oral arithmetic to persons actually earning their livelihood by manual labour. There are above 250 persons who are taking advantage of the schools. One Sunday School has also been started with a strength of about 50; and in this lectures on moral subjects are delivered for the benefit of the young men of the town. In this connection, our brother, Pandit Saligram, deserves prominent mention.

Babu Parmeshri Sahaie, F. T. S., of Moradabad, read a very interesting lecture on Theosophy, at a public meeting at Fyzabad, in which Mr. Kacoo Mal presided.

Babu Jwala Prasada Sankhadhar, Secretary of the "Satya Marga" Theosophical Society, Lucknow, gave a lecture at Rae Bareli on the "aims and and objects of the Theosophical Society." His Highness the Prince Shadeo Singh Bahadoor took the chair.

THE EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

The coming Anniversary of the Parent Theosophical Society will be celebrated at the Head quarters on the 27th December 1883 and the following days. Delegates will make their arrangements accordingly. Further particulars will follow.

Damodar K. Mavalankar, Joint Recording Secretary of the Theosophical Society, left Adyar on the evening of the 11th October and joined at Poona the President-Founder whom he will accompany in his Northern Tour.

OBITUARY.

With deep regret we have to announce the death of Mr. C T. Winfred, B. A., a Fellow of the Trichinopoly Theosophical Society, which occurred a few weeks ago.

Our friend and Brother, Mr. G. C A. Jayasekara, President Galle Buddhist Theosophical Society, thus reports;—

"With feelings of deep regret, I have to announce the death of Mr. Emanis de Silva Gunasékara, a very useful and earnest member of our Society and one of the Trustees of the Southern Province Fund. He was ailing for some time, and was removed to the residence of his son Mr. U. D. S. Gunasékara, F. T. S., Colombo, for obtaining medical aid, where he died on the 7 t September. His remains were removed to his native village here and buried in great pomp and style. Our Society was we ll represented at the funeral."

THE THEOSOPHIST

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

VOL. 5. No. 3. MADRAS, DECEMBER, 1883. No. 51.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

HAVE WE TO LOWER THE FLAG OF TRUCE?

THE spiritualistic journals, with the honourable and solitary exception of the *Banner of Light*, lose no opportunity for effecting Quixotic thrusts in the direction of Theosophy. That they are made generally at random, and thus fall as harmless as the blows of the Knight of the Rueful countenance—is not from any want of benevolent intention in our generous friends. For several years we have borne their ill-natured remarks with theosophic forbearance and have never attacked either Spiritualism as a belief, or its adherents, with those few exceptional cases when we had to defend ourselves. Nor have we, though ourselves disbelievers in their orthodox tenets, been ever tempted to carry the war into the enemy's country. In silence we pursued our work, expecting every earnest seeker of Truth to do the same. Tolerant of their belief we hoped for the same tolerance on their part. But we were doomed to disappointment. The achievements of the doughty champions of returning "Spirits" in their latest skirmishes against the "Brothers" and their humble agents—Colonel Olcott and H. P. Blavatsky, though amusingly absurd to our Fellows, are yet so calculated to hurt the feelings of the Hindu Members of our Society that we can no longer ignore the charges preferred. After receiving a number of letters from certain regular *Chelas* whom we have personally persuaded to co-operate with us, we are obliged, in due discharge of our duty, to enter the arena of controversy, under the penalty of having our silence construed into tacit consent. In the present instance we are moved to this course by sundry remarks in *Light* in connection with Mr. Kiddle's fancied *exposè* of Mr. Sinnett's "Guru"—who stands accused of having "appropriated" some stray sentences from a lecture by that new convert to Spiritualism!! It is not to defend the Mahatma however, or to explain the "mystery" of the parallel passages that we now enter the lists. To undertake the former would be irreverent presumption on our part, while the latter would require a full and entire explanation of "a deeply interesting psychological problem" as "A Student" fitly puts it in *Light*,—a task with which we are not so far entrusted. [We are glad, however, that others, in the present number, lift the veil considerably and disclose the mystery, as far as permitted—General Morgan for one.] As to our own intention it is simply to show the utter absurdity of the whole accusation, in whatever way and from whatsoever stand-point one may look at it. The whole question resolves itself into this:—

The letters to Mr. Sinnett were written either by a real living Mahatma, a personality quite distinct from Colonel Olcott and Madame Blavatsky; or, they are the production of the "two Occidental humourists" (a very mild way of putting it, by the bye) as suggested by the *St. James' Gazette*. On either supposition the charge of plagiarism is the very height of the ridiculous, is "perfect nonsense," as Mr. Sinnett justly remarks. To suspect the writer of such letters, the Teacher of such a grand system of philosophy (even in its simple outlines, so far) of *plagiarizing* a few stray sentences from a very indifferent lecture, remarkable for nothing but its correct English, is an insanely absurd improbability. Upon the other hypothesis, even if ground be granted to it sufficiently firm to enable it to raise its head, the charge becomes, if possible, more untenable still. If the "two Occidental humourists" were capable of evoluting from their inner consciousness the grand doctrines, now outlined in *Esoteric Buddhism*—a system of philosophy which is receiving (thanks to the intense activity created among all religious thinkers in the East by the revelations of our Mahatmas through Mr. Sinnett) daily corroboration from the esoteric doctrines of Hinduism, Zoroastrianism and even of Judaism—as some Hebrew Kabalists are preparing to prove—surely such clever philosophers and scholars ought to be credited with some grains at least of common sense. But where, we ask, was that common sense at the time of forging (for such is the proper term) those "bogus letters," if any of the said "two humourists" turned for a few stray sentences to the *Banner of Light*,—the most widely known spiritualistic organ in America, read, perhaps, by 100 thousands of believers! One need have been no great genius or prophet to have felt sure that detection would follow immediately upon any such plagiarism; that the chances were a hundred to one that the "parallel passages" would at once be detected, the more especially as some of Mr. Sinnett's friends who had access to the letters were spiritualists and probable readers of the *Banner of Light*. It is preposterous, therefore, to connect such insane actions with any one outside a lunatic asylum. Thus it becomes evident that our generous opponents are not very particular as to the nature of the weapons wherewith an unsympathetic rival is attacked, and still more clear that none of their offered theories can ever be made to fit the present case.

Whatever the final result of the ado created, meanwhile we are forced to perform a very disagreeable task. It is not the personalities in which our opponents have so freely indulged of late that induces us to lower the flag of truce which we have hitherto presented to the spiritualists, but simply the impossibility to refuse to insert a number of letters on this subject which are pouring in upon us from all sides. Space does not permit our publishing them all, but the most important ones are given elsewhere. We have sought to help the world to comprehend some important psychological problems, but instead of doing good, we have, it appears, committed a sin. We find we have gone too far, and are now reaping the just reward of giving to the world what it is not prepared to receive. Warning to this effect was offered though never accepted, as the author of *Esoteric Buddhism* is well

aware of; and the result is, that we now find ourselves in the midst of two fires. It will be seen from the letters we have mentioned how we are traduced and reproached by both friends and enemies. Well, we must try and survive the storm. Yet, while the most low and vulgar personal jokes, the most scurrilous and unmerited abuse and slander for several years running in the "high toned" Anglo-Indian and English journals have left us alive; and the pious fibs and incessantly repeated calumnies,—the outcome of *odium theologicum*—in the missionary organs have failed to annihilate us; and even the constant innuendoes and venomous remarks scattered against the theosophists in the *friendly* spiritualistic journals, have done no more than destroy for a few brief minutes our natural placidity, the reproaches we are now receiving are of a far more serious nature. So long as the thousand and one false charges, one more absurd than the other, were brought against us, we could afford to despise and even laugh at them. But since we feel that the reproofs poured on us by brother-chelas are neither unjust nor unmerited, we have but to bow down our head and receive the castigation with unfeigned humility. *Mea culpa!* is what we shall have to repeat, we fear, to the end of our life-journey. We have sinned heavily, and we now reap the fruits of our well-meant and kindly-intentioned but still a grievous indiscretion. Some of our theosophists, the most prominent, will have to share with us the just reproaches. May they feel as much and as sincerely as we do that they deserve them, and that they were the first to have a hand in, and to profit by, the desecration we now stand accused of!

*DISCRIMINATION OF SPIRIT AND NOT-SPIRIT.**

(Translated from the original Sanskrit of Sankara Acharya.)

By Mohini Mohan Chatterji, M.A., B.L., F. T. S.

Q. What is Spirit?

A. It is that principle which enters into the composition of man besides the *three bodies*, and which is distinct from the five sheaths (*Koshas*), being *sat* (existence),† *chit* (consciousness),‡ and *ananda* (bliss),¶ and witness of the *three states*.

Q. What are the three bodies?

A. The gross *(sthula)*, the subtile *(sukshma)* and the causal (*kárana*).

Q. What is the *gross body?*

A. That which is the effect of the *Mahabhutas* (primordial subtile elements) differentiated into the five gross ones (*Panchikrita*),‖ is born of *Karma* and subject to the six changes beginning with birth.§ It is said:—

What is produced by the (subtile) elements differentiated into the five gross ones, is acquired by *Karma*, and is the measure of pleasure and pain, is called the body (*sarira*) *par excellence*.

Q. What is the *subtile body?*

A. It is the effect of the elements not differentiated into five and having 17 characterstic marks (*lingas*).

Q. What are the seventeen?

A. The five channels of knowledge *(Jnanendriyas)*, the five *organs of action*, the five *vital airs*, beginning with *prána*, and *manas* and *buddhi*.

Q. What are the *Jnanendriyas*?

A. [Spiritual] Ear, skin, eye, tongue and nose.

Q. What is the *ear*?

A. That channel of knowledge which transcends the [physical] ear, is limited by the auricular orifice, on which the *ákas* depends, and which is capable of taking cognisance of sound.

Q. The *skin*?

A. That which transcends the skin, on which the skin depends, and which extends from head to foot and has the power of perceiving heat and cold.

Q. The *eye*?

A. That which transcends the ocular orb, on which the orb depends, which is centred in the black iris and has the power of cognising forms.

Q. The *tongue*?

A. That which transcends the tongue and can perceive taste.

Q. The *nose*?

A. That which transcends the nose, and has the power of smelling.

Q. What are the *organs of action*?

A. The organ of speech (vách), hands, feet, etc.

Q. What is *vach*?

A. That which transcends speech, in which speech resides, and which is located in *eight different centres** and has the power of speech.

Q. What are the *eight centres*?

A. Breast, throat, head, upper and nether lips, palate ligature (frenum), binding the tongue to the lower jaw and tongue.

Q. What is the *organ of the hands*?

A. That which transcends the hands, on which the palms depend and which has the power of giving and taking. * * * (The other organs are similarly described).

Q. What is the *antahkarana?*†

A. *Manas, buddhi, chitta* and *ahankara* form it. The seat of the *manas* is the root of the throat, of *buddhi* the face, of *chitta* the umbilicus, and of *ahankara* the breast. The functions of these four components of *antahkarana* are respectively doubt, certainty, retention and egotism.

Q. How are the five vital airs,‡ beginning with *prana*, named?

A. *Prána, apána, vyána, udána* and *samána*. Their locations are said to be:—of *prana* the breast, of *apana* the fundamentum, of *samana* the umbilicus, of *udana* the throat, and *vyana* is spread all over the body. Functions of these are:—*prana* goes out, *apana* descends, *udana* ascends, *samana* reduces the food eaten into an undistinguishable state, and *vyana* circulates all over the body. Of these five vital airs there are five sub-airs, namely, *naga, kurma, krikara, devadatta* and *dhananjaya*. Functions of these are:—erructations produced by *naga, kurma* opens the eye, *dhananjaya* assimilates food, *devadatta* causes yawning, and *krikara* produces appetite—this is said by those versed in *Yoga*.

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* Continued from the November *Theosophist*, 1882.

† This stands for *Purusha*.—*Tr.*

‡ This stands for *Prakriti*, cosmic matter, irrespective of the state we perceive it to be in.—*Tr.*

¶ Bliss is *Máyá* or *Sakti*, it is the creative energy producing changes of state in *Prakriti*. Says the Sruti (Taittiriya Upanishat):—"Verily from Bliss are all these *bhutas* born, and being born by it they live, and they return and enter into Bliss."—*Tr.*

‖ The five subtile elements thus produce the gross ones:—each of the five is divided into eight parts, four of those parts and one part of each of the others enter into combination, and the result is the gross element corresponding with the subtile element, whose parts predominate in the composition.—*Tr.*

§ These six changes are:—birth, death, being in time, growth, decay, and undergoing change of substance (*parinám*) as milk is changed into whey.—*Tr.*

* The secret *commentaries* say seven; for it does not separate the lips into the "upper" and "nether" lips. And, it adds to the seven centres the *seven* passages in the head connected with, and affected by, *vach*; namely—the mouth, the two eyes, the two nostrils and the two ears. "The left ear, eye and nostril being the messengers *of the right side of the head*; the right ear, eye and nostril—those of the left side." Now this is purely scientific. The latest discoveries and conclusions of modern physiology have shown that the power or the faculty of human speech is located in the third frontal cavity of the left hemisphere of the brain. On the other hand, it is a well known fact that the nerve tissues inter-cross each other (decussate) in the brain in such a way that the motions of our left extremeties are governed by the right hemisphere, while the motions of our right hand limbs are subject to the left hemisphere of the brain.—*Ed.*

† A flood of light will be thrown on the text by an editorial note in *Theosophist*, vol. IV, 11, 269:—"*Antahkarana* is the path of communication between soul and body, entirely disconnected with the former, existing with, belonging to, and dying with the body." This path is well traced in the text.—*Tr.*

‡ These vitals airs and sub-airs are magnetic currents.—*Tr.*

The presiding powers of the five channels of knowledge and the others are *dik* (akas) and the rest. *Dik, vata* (air), *arka* (sun), *prachetá* (water), Aswini, *bahni* (fire), Indra, Upendra, Mrityu (death), *Chandra* (moon), *Brahmá, Rudra*, and *Kshetrajnesvara*,* which is the great Creator and cause of everything. These are the presiding powers of ear, and the others in the order in which they occur.

All these taken together form the *linga sarira*.† It is also said in the *Shastras* :—

The five vital airs, *manas, buddhi*, and the ten organs form the subtile body, which arises from the subtile elements, undifferentiated into the five gross ones, and which is the means of the perception of pleasure and pain.

Q. What is the *Kárana sarira* ?‡

A. It is ignorance (*avidyá*), which is the cause of the other two bodies, and which is without beginning,¶ ineffable, reflection [of Brahma] and productive of the concept of non-identity between self and Brahma. It is also said :—

" Without a beginning, ineffable *avidyá* is called the *upádhi* (vehicle)—*kárana* (cause). Know the Spirit to be truly different from the three *upadhis, i. e.*, bodies.

Q. What is *Not-Spirit* ?

A. It is the three bodies [described above], which are impermanent, inanimate (*jada*), essentially painful and subject to congregation and segregation.

Q. What is *impermanent* ?

A. That which does not exist in one and the same state in the three divisions of time [namely, present, past and future.]

Q. What is *inanimate* (jada) ?

A. That which cannot distinguish between the objects of its own cognition and the objects of the cognition of others. * * *

Q. What are the three states [mentioned above as those of which the Spirit is witness] ?

A. Wakefulness (*jágrata*), dreaming (*svapna*), and the state of dreamless slumber, (*sushupti*).

Q. What is the state of *wakefulness* ?

A. That in which objects are known through the avenue of [physical] senses.

Q. Of *dreaming* ?

A. That in which objects are perceived by reason of desires resulting from impressions produced during wakefulness.

Q. What is the state of *dreamless slumber* ?

A. That in which there is an utter absence of the perception of objects.

The in-dwelling of the notion of " I" in the gross body during wakefulness is *visva* (world of objects)‖, in subtle body during dreaming is *taijas* (magnetic fire), and in the causal body during dreamless slumber is *prajná* (One Life.)

Q. What are the five sheaths ?

A. *Annamaya, Pránamaya, Manomaya, Vijnanmaya*, and *Anandamaya*§.

Annamaya is the transformation of *anna** (food), *Pranamaya* of *prana* (life), *Manomaya* of *manas, Vijnanamaya* of *vijnan* (finite perception), *Anandamaya* of *ananda* (illusive bliss).

Q. What is the *Annamaya* sheath ?

A. The gross body.

Q. Why ?

A. The food eaten by father and mother is transformed into semen and blood, the combination of which is transformed into the shape of a body. It wraps up like a sheath and hence so called. It is the transformation of food and wraps up the spirit like a sheath—it shows the spirit which is infinite as finite, which is without the six changes beginning with birth as subject to those changes which is without the three kinds of pain† as liable to them. It conceals the spirit as the sheath conceals the sword, the husk the grain, or the womb the fœtus.

Q. What is the next sheath ?

A. The combination of the five organs of action, and the five vital airs form the *Pranamaya* sheath.

By the manifestation of *prana*, the spirit which is speechless appears as if the speaker, which never gives as the giver, which never moves as if in motion, which is devoid of hunger and thirst as if hungry and thirsty.

Q. What is the third sheath ?

A. It is the five (subtile) organs of sense (*jnánendriya*) and *manas*.

By the manifestation of this sheath (*vikára*) the spirit which is devoid of doubt appears as doubting, devoid of grief and delusion as if grieved and deluded, devoid of sight as if seeing.

Q. What is the *Vijnánmaya* sheath ?

A. [The essence of] the five organs of sense form this sheath in combination with *buddhi*.

Q. Why is this sheath called the *jiva* (personal ego), which by reason of its thinking itself the actor, enjoyer, &c., goes to the other *loka* and comes back to this ?‡

A. It wraps up and shows the spirit which never acts as the actor, which never cognises as conscious which has no concept of certainty as being certain, which is as never evil or inanimate as being both.

Q. What is the *Anandamaya* sheath ?

A. It is the *antahkarana*, wherein ignorance predominates, and which produces gratification, enjoyment etc.

It wraps up and shows the spirit, which is void of desire, enjoyment and fruition as having them, which has no conditioned happiness as being possessed thereof.

Q. Why is the spirit said to be different from the three bodies ?

A. That which is truth cannot be untruth, consciousness inanimate, bliss misery, or *vice versâ*.

Q. Why is it called the witness of the three states ?

A. Being the master of the three states, it is the knowledge of the three states, as existing in the present, past and future.¶

Q. How is the spirit different from the five sheaths ?

A. This is being illustrated by an example :—

" This is my cow," " this is my calf," " this is my son or daughter," " this is my wife," " this is my *anandamaya* sheath," and so on‖—the spirit can never be connected with these concepts ; it is different from and witness of them all. For it is said in the Upanishat :—

[The spirit is] " naught of sound, of touch, of form, or colour, of taste, or of smell ; it is everlasting, having no beginning or end, superior [in order of involution] to

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* For an explanation of this term See Sankara's commentaries on the *Brahma Sutras*.—*Tr.*

† *Linga* means that which conveys meaning, characteristic mark.

‡ Mr. Subba Row understands it in exactly the same way. See *Theosophist*, Vol. IV, 10, 249. See also in this connection an editorial note in the same number of that journal, p. 255, running thus :—

" This *Karana sarira* is often mistaken by the uninitiated for *Linga sarira* (*e. g.* Sridhara Swami in his commentaries on the *Bhagavat gita*—Tr.), and since it is described as the inner rudimentary or latent embryo of the body—confounded with it."

I am under the impression that I follow the best authorities in regarding *Kárana sarira* as surviving in *devachan*, and when the proper time comes, furnishing the monad with the other two bodies, of which it embodies the causal germs.—*Tr.*

¶ It must not be supposed that *avidyá* is here confounded with *prakriti*. What is meant by *avidya* being without beginning, is that it forms no link in the *Karmic* chain leading to succession of births and deaths, it is evolved by a law embodied in *prakriti* itself.—*Tr.*

‖ That is to say, by mistaking the gross body for self, the consciousness of external objects is produced.—*Tr.*

§ This subject is also treated of by the author in the *Atmabodha* and has been admirably expounded in this journal for July last, p. 255, q. v.—*Tr.*

* This word also means the earth in Sanskrit.—*Tr.*

† The three kinds of pain are :—

Adhibhautika, i. e., from external objects, *e. g.*, from thieves, wild animals, &c.

Adhidaivika, i. e., from elements, *e. g.*, thunder, &c.

Adhyatmika, i. e., from within one's self, *e. g.*, head-ache, &c. See *Sankhya Karika*, Gaudapada's commentary to the opening Sloka.—*Tr.*

‡ That is to say, flits from birth to birth.—*Tr.*

¶ It is the stable basis upon which the three states arise and disappear.—*Tr.*

‖ The "heresy of individuality" or *attavâda* of the Buddhists.—*Tr.*

Prakriti,* whoever correctly understands it as such attains *mukti* (liberation.)"

The spirit has also been called [above] *sat, chit* and *ánanda.*

Q. What is meant by its being *sat* (existence)?

A. Existing unchanged in the three divisions of time and uninfluenced by anything else.

Q. What by being *chit* (consciousness)?

A. Manifesting itself without depending upon anything else and containing the germ of everything in itself.

Q. What by being *ánanda* (bliss)?

A. The *ne plus ultra* of bliss.

Whoever knows without doubt and apprehension of its being otherwise, his self as one with Brahma, which is eternal, non-dual and unconditioned, attains *moksha.*

APPENDIX.

I.

In the opening Sloka all *drisya* is described as *anatma* (not spirit) and the spirit of one possessed of right discrimination is called *drik.* These two Sanskrit words are thus described in the author's *Brahma námávalimálá* or the String of names of Brahma, Sloka 18 :—" *Drisya* and *drik* exist, different from each other; the former is *máyá* and the latter Brahma—this is celebrated in all Vedantic works."

II.

Sarira (body) is derived from the root *sri*, to shrink, and is so called because it shrinks with age or when the knowledge of identity of self with Brahma is realised.

Deha (body) is from the root *dah*, to burn, so called on account of its being burnt up after death or at all events by the three-fold pain in life (*vide supra.*)

* Differentiated matter.

THE BHATTAH MIRRORS.

Transcribed from Colonel Stephen Fraser's "Twelve Years in India."

" We joyfully, gladly, went—five of us, Her Majesty's officers, on a tour of military inspection, the toils of which were likely to be rewarded by an opportunity of witnessing the Dance of Illumination, of the Muntra Wallahs, or Magic-working Brahmans, whose strange miracles, worked apparently by the triple agency of Battasahs (rice), Goolal (red powder), and strangest of all, by means of oval glasses or crystals, but black as night, in which it is reported some very strange things were to be seen. We were all prepared to witness skilful jugglery, for which the residents of Muttra (in Agra on the west bank of the Jumna, a place famous for the manufacture of magical apparatus, and one of the only two places on earth where the Paraphtaline gum is prepared, wherewith the adepts smear the backs of those extraordinary mirrors, so celebrated by the various authorities named in the text) are renowned, but fully resolved to ascertain, if possible, how it was all done, rejecting, of course, everything claimed to be either super-mortal or hyper-natural, so far as the underlying principles were concerned * * * It was sheer skill, but such as no European could pretend to equal, yet how the sleeping girl could tell our names, ages, places of birth, and fifty other true facts, she never having seen either of us before—because the dust of Jubalpore was still upon our clothes, we having been one day in Muttra—was a problem not easily solved. They call it the sleep of Sialam, and she passed into it by gazing into a dark glass. After reading Lane's story about the Magic Mirror, in his 'Modern Egyptians,' what DeSacy says in his famous, 'Exposition de la Religion des Druses,' Makrisis' account in his 'History of the Mamelukes,' J. Catafago and Defremeny in the 'Journal Asiatique,' what Potter affirms as truth in his 'Travels in Syria,' Victor L'Anglois in "Revue D'Orient", Carl Ritter, Dr. E. Smith, Von Hammer in his 'Hist. des Sasseins;' the 'Gesta Magica' of Lespandla: Lettres Edifiantes et Curieuses, Youatts' 'Researches into Magic Arts and innumerable other unquestionable authorities, it was far less difficult to believe in the existence of some occult visual power possessed by those mirror-gazers, of both sexes, all ages, and diversity of culture, than to attribute it all to chicanery and lucky guesswork * * * 'Sahib, it is true,' said our Wallah, next morning, when, speaking of the exhibition of the previous day; 'and now I s'pse you go to see Sebeiyeh dance (the Mirror-bridal-Fete of a renowned Brotherhood of Mystics, Philosophers and Magicians no doubt.) Well, we all determined to go, and a three hours' ride brought us to a plateau in a mountain gorge of the Chocki-Hills. We were not too late, and were kindly offered vantage ground of view, by the Sheikh—a man of at least 135 years of age, judging from the fact that his grandchildren were white with snowy locks, and beards waist long. * * * The two brides entered the circle followed by the two grooms, all four bearing large earthen pots full of a black, smeary, tarlike substance, which on enquiry of the Sheikh, we learned was the product of the volcanic springs of the Mahadeo Hills, in the far-off province of Gondwana, in the Deccan; that it only flows in the month of June, is collected by girls and boys who are virginal, that is, before puberty; and must be prepared for use within the ensuing forty-nine (7 × 7 ?) days, by similar persons on the eve of actual marriage, as it is supposed certain properties of a magical nature attached to it when handled by *such* persons under *such* circumstances. Of course I, with my Western habits of thought and European education, could but laugh at this, which seemed so very palpable and gross a superstition (!); and yet, strange to relate, when I expressed my sceptical views to the old Sheikh, he laughed, shook his head, handed me two parts of the shell of a large nut, and requested me to fill one with the crude material, and the other with the same after it had been prepared. I did the first, and reserved the empty shell for the other, taking care to hold both in my hand well wrapped up in a brown bandana * * * * The circle had a pile of stones in the centre, upon which coals were brightly burning, and even the fire—which by the way is the eternal, sacred fire of the Garoonahs, which is never allowed to go out from one year's end to the other—was suspended from a tripod of betel rods, a coarse earthen vessel, into which the four expectant marriages poured about one-fourth of the contents of the Simla gourds already mentioned; amid the din of an hundred tom-toms or native drums, the clashing of rude cymbals, and wild, clarion-like bursts of the strangest, and, shall I, a staid Briton, confess it? most soul-stirring and weird music that ever fell upon my ears, or moved the man within me! After this was done, the Sheikh's servitors erected a pole near the fire, around which pole was coiled the stuffed skins of the dreadful hooded snake of India,—the terrible Naga or Cobra; while on top was an inverted cocoa-shell and two others at its base—understood by the initiated as symbolising the Linga,—the male emblem, or creative principle of Deity; while the suspended vessel over the fire represented the yoni, or female principle; the tripod emblematising the triple powers or qualities of Brahm—Creation, Preservation, Perpetuation:—The fire below corresponding to Love, or the infinite fire which is the Life of all. * * * * And now began a strange, weird dance, to the wild mellow of five hundred singing devotees of that wonderful Phallic, or sexual religion; mingled with the mellow breath of cythic flutes, the beating of tambours, the thrumming of various stringed instruments, and an occasional Ziraleet, or rapture-shriek from the lips of women and young girls, whose enthusiasm was unrestrainable, and who gave vent to it in wild movements of their graceful and supple bodies, and in shrill cries that might be heard long miles away, like

voices from heaven awakening the echoes of space! * * * * * * Advancing with a slow, voluptuous, rhythmic movement, not of the feet alone, but of the whole form from crown to toe, the girls—aged above fifteen, brown as berries, agile as antelopes, graceful as gazelles; lovely with barbaric splendour, as an Arab's ideal horse; they swayed, but, advanced by twists and curves, by nameless writhings, by sweeping genuflexions, by movements the very poetry of passion, but passion of *Soul* far more than that of body, with suffused faces and moistly gleaming eyes, toward the fallen emblem, round which they slowly whirled and danced, ever and anon stirring with a silver spatula the dark substance contained in the vessel they bore. This by turns. While the two youths, bearing similar vessels, performed corresponding movements about the vessel, which symbolised Nature in her productive aspect—until we five Europeans were lost in a maze of astonishment at the capacity of the human frame to express mutely, but with more meaning and eloquence than a thousand tongues could convey, the amazing heights, depths, and shades of passion, but a passion totally free from vulgarity or indecency; and as pure as that of the ocean billows when they kiss each other over the grave of a dead cyclone * * * *

Observing my surprise, the old Sheikh touched my arm, and in purest Bengali, whispered—'Sahib, Ardom begat the universe! There is no power on earth either for good or ill, but passion underlies it. That alone is the spring of all human action, and the father and mother alike of all the good and evil on the Earth! It is the golden key of Mystery, the fountain of Weakness and of Strength, and through its halo alone can man sense the ineffable essence of the Godhead! The materials in the vessels are charged with life—with the very essence of the human soul, hence with celestial and divine magic power, for oh Sahib, it is only lust and hatred that keep closed the eyes of the soul, and in the crystals whose backs we cover with the contents of these five vessels, the earnest seeker may behold, not only what takes place on earth, but also what transpires on other globes, and in the SAKWALAS of the Sacred Gods!—and this is the only true Bab (door). 'But', I rejoined, 'we of the West magnetise people, who in that mysterious slumber, tell us amazing'—'*Lies*'! he said, interrupting the sentence,—'for no two of them tell the same tale, or behold the same things. Why? Because they explore the kingdom of *Fancy*, not of FACT, and give you tales of imagination and distorted invention, instead of recitals of what actually exists beyond! But wait'! I acquiesced, and turned once more to the dance of the Alewcheh, who by this time were moving in a more rapid manner to the quickened strains of the more than ever wild and fantastic music. * * * Three of them began stirring the contents of the cauldron, into which all the material from the gourds had now been poured, murmuring strange, wild bursts of Phallic song the while; and the fourth, the taller maiden of the two, stripped herself entirely nude above the waist and below the knee; her long raven hair streaming around her matchless form—a form of such superlative contour proportions, lively peach-blow tint, and rounded beauty, as made me blush for the imperfections of the race that mothered me! There were no violent exertions of legs and arms; not the slightest effort at effect; none of the gross motions in use in the West, on the stage or off it—whose palpable object is the firing of the sluggish blood of half-blasé spectators; but a graceful movement, a delicious trembling, half fear, half invitation:—a quivering, semi-longing, semi-reluctant undulation of arms; bosom, form, eyes even—rippling streams of most voluptuous motion; billowy heavings and sobbings of soul through body, so wonderful, so glowing, that one wished to die immediately that he might receive the reward of centuries of toil in the ravishing arms of the houris of the seventh age,—even the *first* Paradise of the Ghillim, and the resplendent Queens of the Brahminical Valhalla. And yet there was nothing absolutely suggestive of coarse, gross, animal passion in all this transcendental melody of hyper-sensuous motion; on the contrary, one felt like seizing her by the waist, drawing his sword and challenging all earth, and hell to boot, to take her away, or disturb her tranquillity of celestial—what *shall* I call it? I am lost for a name!

Presently both the girls joined the mystic sensuous-magic dance; and one of them seized me suddenly by the arm and dragged me to the central vessel, saying, 'Look, Sahib, Look!' I did so, but instead of a black mass of seething, boiling gum, I beheld a cauldron bubbling over with the most gorgeously pink-tinted froth that the imagination ever dreamed of; and while I stood there marvelling at the singular phenomenon,—for every bubble took the form of a flower—lotus, amaranth, violet, lily—*Rose*! the old Sheikh drew nigh and said, 'Sahib, now's the time,' pointing to the bundle containing the empty shell, and the one already half-filled. Acting on the suggestion, I held forth the empty shell; into which the girl ladled about a gill of the contents of the swinging vessel; and the Sheikh produced two perfectly clean ovoid-glass plates over which he poured respectively the contents of the two shells, and held both over the fire for a minute, till dry, and then handing them to me, said, 'Look, and wish, and *will*, to see whatever is nearest and dearest to your heart.' Internally I laughed, but he took the two shells, and while he held them I looked into the hollow face of the glass which was covered with the singular substance first handed to me, and gazing steadily about half-a-minute, the mystic dance going on meanwhile—I willed to see my home and people in far-off Albion, but nothing appeared. The old man smiled. 'Now, look at the other one which is a true Bhatteyeh—full of divine light and imperial power, and you will'—Before he finished, I glanced into the other and—scarce, hoping that the western reader will credit me with any thing loftier than a vivid imagination, fired almost beyond endurance by the lascivious surroundings in the midst of which I was, I nevertheless clearly and distinctly affirm, on the hitherto unsullied honor of an English gentleman, and a colonel in Her Majesty's service, that I saw a wave of pale, white light, flit like a cloud-shadow over the face of the mysterious disc, and in the centre of that light a landscape composed of trees, houses, lands, lowing cattle, and forms of human beings; each and every item of which I recognised as the old familiar things of my boyhood and youth, long ere the fires of ambition had turned my face toward distant India. I beheld the simulacrum of a dear sister, whom I had left in perfect health, I saw her to all appearance very, very sick,—the physicians, nurses, troops of friends, and faithful servitors, gathered round her; *she was dying; dead!* I saw the funeral *cortege* set out for the cemetery, and I marvelled greatly that they buried her by the iron ribs of a railway; because, when I left, no road of that kind ran through my native town. I saw the silver plate on the coffin, and most clearly and distinctly read the inscription thereon; *but the surname was one I had never heard of!* I looked up at the Sheikh, who was eyeing me with strange interest and intensity, as if to ask an explanation, but he only smiled and repeated the one word 'See.' Instantly I rivetted my eyes to the ovoid again, as likewise did three of my European friends, and to my, and their utter astonishment, beheld a shadow, an exact image of *myself*, standing near the well-curb of my native manse, weeping as if its heart would break, over the prostrate form of my elder brother, who lay there dying from a rifle-bullet through the groin—the result of an accident that had just befallen him while in the act of drinking from the swinging pail, or bucket! Now came the most astonishing phenomena of all,—for each of the three friends who were looking with me, started in surprise, and uttered exclamations of undisguised astonishment, for each had seen

things beyond the range or pale of trickery, or the play of excited fancy. One beheld the three forms of his dead father, sister and uncle,—the latter pointing to a sealed packet, on which was inscribed the words; 'Dead—Will—Heir—October 11th—Go home.' The other beheld the drawing-room and the occupants of the old house at home; and on the table lay a large pile of gold coin, across which lay a legend thus; "Jem and Davids; winnings; Lottery; Paris; June 18th, 10,000 Pounds!" The third man saw a battle or skirmish waging in the Punjaub, and his senior officer struck down by a shot in the side, thus opening the road to his own promotion. Much more we saw and noted in that wonderful scene of *diablerie*, portions of which I shall detail hereafter; but it became necessary to attend to other matters. I did so (as will be hereinafter cited), and then accompanied the Sheikh to his tent, where the marriage was celebrated; and he told me then certain wonderful secrets in reference to the further preparation of the strange material composing the reflective surfaces of the curious Bhats, which, while exceedingly mystic and effective, at the hands and *offices* of the newly-married people, is yet of so singular and delicate a nature as not to be admissible to these pages; *for while really of the most holy and sacred nature, yet the mis-education in certain vital respects and knowledges—of the civilised Teutonic (?) Anglo-Saxon, and Latin races, would render the matters to which I allude subjects of either well-based blushes, or infinite mirth.* * * * * *

Seven long months after these memorable experiences, I parted with three of my then comrades and accompanied by no others, embarked on one of the steamers of the *Messageries Impériales* from Bombay, homeward bound. Before I left, one of my friends had sold his commission in consequence of having fallen heir to an uncle's estate, who the letters of re-call stated had died in England, on October 10th, and *not* on the 11th as the ovoid had stated. It had actually taken the difference of Latitude, *and was correct to an hour!* The second man on arrival in England proved the truth of the mirror, for Jano, not 'Jem,' as the glass stated, and *Davidson*, not 'Davids—cousins of his—*had* fallen on a Lottery-fortune of over a lac of rupees in India money! The other officer was promoted in consequence of the death of his Lieutenant Colonel, in a skirmish in the Punjaub, which event was the result of a shot in the loins, not the side. Arrived at home I found my people in deep mourning for my younger sister, the widow—after a wife-hood of less than a year—of Captn. H—of Her Majesty's Navy, whom she had met for the first time only a few months before their marriage. I had left for India five years before, and though I had often heard of my brother-in-law's family, yet *we* had never met. He went down in one of the new crack iron clads on her trial-trip. The awful news occasioned premature motherhood; she died, and her remains were deposited in the hillside vault, skirting which was a railway just equipped and opened for traffic a month or two prior to the marine disaster! Lastly, within eight months after my return, I became sole male heir to our family-property, in consequence of the death of my brother by a charge of shot, not a bullet in the groin as the mirror shewed:—but full in the abdomen while climbing a fence for a drink at the brookside, and not at a well. Every fact shown so mysteriously was proved strangely true, though not literally so. I just previous to my departure from the strange bridal, asked the old Sheik some questions; and learned that the material on the crystal surface whereon we saw the strange miracles was but partially prepared:—as my readers will also recollect; but some which he placed on a glass just before I left had been *fully* prepared, the finishing process being a secret one and conducted by the newly wedded couples by a peculiar process—and nameless—never made a mistake while in my possession, for I confess I lost it from a silly servant having shown it boastingly to a gipsy, who stole it that same night through the most adroit bit of scientific burglary I ever heard or read of. The loss however was not irreparable, for I have since found that the strange Muntra-Wallahs as they are contemptuously called by their Islamic foes in the Carnatic (but true Magi in the opinion of better informed people) have brethren and correspondents in nearly every country of the globe, Brazil, China, Japan, Vienna, and even in our London; while they have a regular Lodge in Paris, of some of whom the initiated, and favored ignorants even, can and do obtain occasionally, not only well-charged and polished Bhatteyeh, but actually, now and then, a gourd full of Moulveh—Bhattah—the strangely mysterious substance which constitutes the seeing surface, as mercury does in the ordinary looking-glass, and the two are alike in all save that the latter reflects matter and the living, while the former sometimes—but not at all times, or to all people or to the successful seers on all occasions—reveals only spirit and the dead—aye, and things that *never die*! Heaven help all whom a Muntra-Wallah hates; or loves either, for that matter, unless that love be returned for the magician in one case will bring up the hated one's shadow, and the strange horrors will seize him or her; and in the latter case—well, *stranger things happen*, that is all!"

EDITOR'S NOTE.—This curious passage found in the *Memoirs* of Col. S. Fraser, and transcribed for our journal by our brother, Mr. P. Davidson (Banchory, Scotland) is republished for good reasons. First, to show that but about two dozens of years ago, (namely, before the Mutiny) no English gentleman was afraid of being laughed at for telling the truth—however wonderful and, as in this case, incredible and *unscientific* in the eyes of the profane. Secondly, with an eye to the considerable number of overwise (in their conceit, of course) European critics (many of them Spiritualists with a firm belief in their materializing grand dames and relatives) of *Isis* and the *Theosophist*, we shall not miss this good opportunity of turning the tables upon them. To do it we have but to oppose to some narratives of eye-witnesses given in *Isis*, and so vehemently cried down on the ground "of their inaccuracy" those of Col. Fraser, an author who "clearly and distinctly *affirms*, on the hitherto unsullied honor of an English gentleman, and a Colonel in Her Majesty's service" that he was an *eye-witness* to all the wonders he relates above.

Indeed, the strange confusion in the above accounts between a "Sheik" (who can be but a Mahomedan) and a Brahman, is by itself highly instructive. It shows that even a comparatively long residence (*twelve* years) in India, and a Colonel's commission in H. M.'s Army does not procure immunity from blunders in connection with the mystic side of India. Nevertheless, Col. Fraser, whose veracity as to magicians and their psychological phenomena seen by himself is as unimpeachable as his blundering with regard to mystic names and things is self evident—was never, to our knowledge either doubted or publicly traduced as a *liar*? Even the undeniable inaccuracies of a Colonel in "Her Majesty's Army" become "probable facts," while plain and accurate statements of realities and truth when given out by a foreigner—have to be not only doubted but publicly set down without investigation as deliberate *falsehoods*. What can the author mean, when speaking of the "Sebeiyeh" dance, the Brahman "Sheik" the fire of the *Garoonahs* (?!) or the "*Ardom* who begat the Universe?" All of these words are unknown and *un* Brahmanical. Yet from the substance of the narrative however muddled up, we know who are the members of that "renowned Brotherhood of Mystics, Philosophers and Magicians." They are a Fraternity of true magicians, now disbanded and so widely scattered about the country as to be virtually extinct. They are "left-hand" adepts, Mahomedans belonging nominally to the sect of the Wahabees, who learned throughout centuries their magical art, (or rather added to the knowledge brought by their ancestors from Arabia and Central Asia) from the Tantrikas of Eastern Bengal and Assam. That part of the country has been famous for its magic and sorcery from a very remote period of antiquity. In the Mahabharata, we read of a fight between Sri Krishna and the king of the Magicians, Anusalva to the utter discomfiture of the latter. The proximity of the Dugpas of Bhootan and the neighbouring hill-tribes, famous for their sorcery and magical practices, has had a good share in the growth of the black arts in those parts of the country. To this day their fame survives in Bengal; Kamarupa in Assam is still an enchanted city to the many. But the manufacturers of the "Bhatta Mirrors" are not regular practitioners of Black magic. The knowledge they have acquired by the "left hand" path is used for good or bad purposes according to the inclination of the practitioner. It is a curious feature in the mystic sects of Indian Mussulmans that they always make a jumble of Mahomedanism and Hinduism in their rites and ceremonies. Their magical *formulæ* we know are partly in Arabic or rather its dialects in India and in Sanskrit, or one of its living representatives; the Hindu Gods and Goddesses are also freely invoked therein. The whole account of Col. Fraser, with the exception of inaccuracies above adverted to, is substantially correct. But at the same time it is but proper that attention should be called to his blunders, for otherwise the statements of any well-informed writer—especially a foreigner, if clashing with those of any of the numerous authors of the stamp of Col. Fraser, will render the former liable to be set down as "an impostor or charlatan"—the latter epithets having now become the most aromatic flowers of rhetoric of the leading representatives of the English Press.

THE GOD-IDEA.

By Babu Raj Narain Bose.

I deem it necessary to reply to some of your remarks on my letter published in the *Theosophist* for the current month.

You say, "Since few of us have identical beliefs and every religionist of whatever faith is firmly impressed with the truth and superiority of his own creed....., the result is sectarianism is ever kept alive." To this my reply is: Let every religionist preach his own religion, and that which is the truest religion is sure to prevail. If religion be preached according to my plan, there would be different sects but no sectarian *animosity*. As different men have got different countenances, so there must always be different religious sects in this world. That cannot be helped.

You say: "Would our Atheists be welcome in the Brahma Mandirs?" I say no, because Atheism is no religion. It is the negation of belief. Any religionist who would discourse upon general religion would certainly be welcome.

You say that you do not propagate your religious opinions, and that you give out your views on the subject of religion only when challenged to do so. Granted. But do you not endeavour to prevail upon people to believe in *Occultism and the existence of Spirit?* If you do not do so, what is the use of these Theosophical Societies? Is not this a kind of religious propagation?* Does it not lead sometimes to angry discussion like other kinds of religious propagation?

I have not the returns of the last census of Bombay at hand, nor is it easy to lay hold of them in this out-of-the-way place. Will you therefore kindly inform me of the number only of Theists in that city whom, poor men! you have put in the same category with Christians, and the percentage of crime committed by them as compared with orthodox Hindus.

You believe in a "living God in man himself," a "divine indweller," a "divine Presence" and not a God outside of man himself. This, as far as I understand, means that you believe in the Eternal and All-pervading Principle manifesting itself in a personal and therefore a worshipable form in the human soul. You charge us, Theists, with believing in Existence and not Presence, and represent that you, believers in the human soul as God, are real believers in the Presence. To this I answer that we go further than you in believing in Presence. We believe in a soul of the soul, in a being in whom the soul or spirit lives, moves and has its being,† in a *Sarvabhutántarátma*, or Inner Soul of all things as preached by our venerable Upanishads.‡ This we call God. He is as much the life of the soul or spirit as of the physical world. He is the life of life and the soul of the soul and is immanent to all things. He is the Spirit of Spirit, the Perfect Spirit on whom this imperfect spirit of ours always depends for its existence. That the imperfect depends always on the perfect is an axiomatic truth.

You say that Theosophy is the in-forcing life of every religion. How can it be so when its principal article of belief is that God is impersonal and has no *gunas* or attributes?* The belief in one Personal God or Theism is the inforcing soul of every religion. Every religion recognizes a Personal Divinity—I observe that men, who do not believe in God, are led as it were by a curse of Nature to substitute infinitely less worthy objects of reverence or adoration in His place such as Humanity—as is the case with Positivists, departed Spirits—as is the case with some Spiritualists, or Human Reason or Logos†—as is the case with you, Theosophists.

You say that the Adi Brahmo Samaj movement has not succeeded, because the principal members of the Samaj have not the *Yoga* power. I need tell you that these members believe that the highest *Yoga* is the concentration of mind upon God even amidst the transaction of worldly affairs. This *Yoga* has been illustrated by a sloka given in my "Superiority of Hinduism," containing the beautiful comparison of the real *yogi* to a female dancer with a pitcher full of water upon her head, singing and dancing according to the strictest rules of music, but still preventing the pitcher from falling down. This best of all *yogas*, the real Raj yoga, is to be attained by long practice requiring constant and tremendous exercise of will-power as was done by Rajah Janaka. But do not think, therefore, that I do not believe in theosophic *yoga* apart from its, what I think, unnatural alliance with Agnosticism or Buddhism. Theosophic *yoga* has its use.‡ It enables us to show that the people of Asia are possessed of scientific knowledge to which European science is as nothing. I cannot disbelieve in the marvellous effects of such *yoga*. I cannot discredit the testimony on this point of such honest and intelligent individuals as yourself, Messrs. Hume, Sinnett and Olcott, Captain Osborne and Col. Wade who lived in the Court of Runjeet Sing and my personal friend, Babu Akshaya Kumar Datta, former Editor of the *Tatvabodhini Patrika*, who collected with so much care the evidence about the Sunderbun *yogi*. I admit the importance of theosophic *yoga*, but it would prove a calamity to India if it lead to a general exodus of most of our best men to the jungles. It would be adding another serious evil to those under which India is already groaning. I think the highest *yoga* is best practised at home.

With reference to your allusion to the supposed future of the Adi Brahmo Samaj¶ movement, allow me to inform you that the Adi Brahmo Samaj is no *organized* church like the Brahmo Samaj of India or the Sadharan Brahmo Samaj and has no muster roll of members. All educated men, who belive in a formless God, but yet do not think it proper to wound the feelings of parents and other dear relatives by diverging widely from prevailing customs and usages, are members of the Adi Brahmo Samaj.‖ They form a very considerable section of the community. The orthodox Hari Sabhas of Bengal have been evidently affected by the influence of the Adi Brahmo Samaj. Their proceedings are now-a-

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* We join issue with our respected friend here; followers of all religions can be and have always counted among their numbers students of the subject in question, namely:—Occultism.—*Ed.*

† We are forced to reply to our venerable friend that if the Theists claim to go "further," the Theosophists (of that school, at any rate, to which the writer belongs) claim to go *deeper*. Rejecting all *Externals* as true guides, they accept but the *Internal*, the invisible, the never to be described by any adjective or human qualification. And going deeper they reject the idea of "the soul of the soul"—*anima*; from which the word *animal* is derived. For us there is no *over-soul* or under-soul; but only One—*substance*: the last word being used in the sense Spinoza attaches to it; calling it the One *Existence*, we cannot limit its significance and dwarf it to the qualification "over;" but we apply it to the universal, ubiquitous Presence, rejecting the word 'Being,' and replacing it with "*All*-Being." Our Deity as the "God" of Spinoza and of the true Adwaitee—neither *thinks*, nor *creates*, for it is *All-thought* and *All-creation*. We say with Spinoza—who repeated in another key but what the Esoteric doctrine of the Upanishads teaches: 'Extension is visible Thought; Thought is invisible Extension' For Theosophists of our school the Deity is a Unity in which all other units in their infinite variety merge and from which they are indistinguishable—except in the prism of theistic *Maya*. The individual drops of the curling waves of the universal Ocean have no independent existence. In short, while the Theist proclaims his God a gigantic universal Being, the Theosophist declares with Heraclitus, as quoted by a modern author that the One Absolute is not Being—but *becoming*: the ever-developing, cyclic evolution, the Perpetual Motion of Nature visible and invisible—moving, and breathing even during its long Pralayic Sleep.—*Ed.*

‡ It is easy to prove that the *Upanishads* do not teach belief in a *personal* God—with humanly conceived attributes, etc. *Iswar* is not mentioned in the Upanishads as a personal noun. On the other hand we see *Guhya Adesa*, the strictest preservation of the secresy of the doctrines, constantly urged, the *Upanishads*, showing in their very name that the doctrines taught were never revealed but to the Initiates. At the very outset the seeker after knowledge of Brahma is enjoined to repair to a guru (*tad vijijnasártham sa guru mevávigachchet*), which is simply unmeaning if a literal interpretation of the text was capable of conveying the intended sense. This quotation from the Upanishad, we may add, is adopted by the Brahmos of the Adi Samaj and finds a place in their *Brahma Dharma Grantha*, compiled by the Pradhanacharya.—*Ed.*

* We may be allowed to point out that we do not maintain that Parabrahm is absolutely without *any guna*, for *Presence* itself is a *guna* but that it is beyond the three *gunas*—*Satva*, *Rajas* and *Tamas*.—*Ed.*

† When the term Logos, Verbum, Vach, the mystic *divine voice* of every nation and philosophy comes to be better understood, then only will come the first glimmering of the Dawn of one Universal Religion. *Logos* was never *human* reason with us. —*Ed.*

‡ We are afraid some misapprehension exists in our correspondent's mind as to what "Theosophic Yoga" is. Rajah Janaka was a Theosophic Yogi. See in this connection Sankara's Commentaries on *Bhagavat Gita*.—*Ed.*

¶ Our esteemed correspondent misunderstands us. We never spoke of the "Adi Brahmo Samaj," of which we know next to nothing, but of the spurious Brahmo Samaj calling itself *New Dispensation* where all is to be taken on faith and the Universal Infallibility is claimed to have taken its Head-quarters in the person of Babu Keshub Chender Sen who has now come to comparing himself publicly—nay with identifying himself—with Jesus Christ. Again—the Sadharan Brahmo Samaj, a body whose members—all those we have met, at any rate—scoff at the idea of *yoga* powers and laugh at the word phenomenon.—*Ed.*

‖ Are we to understand that when the "parents and other dear relations" of the present generation will drop off the scene the Adi Brahmo Samaj will itself drop off the sphere of activity as an effete anachronism?—*Ed.*

days held according to its model, and the discourses delivered in them are gradually becoming more and more theistic than before.

My health does not unfortunately permit me to continue this very interesting discussion further. I therefore conclude it on my part with this letter.

DEOGHAR,
August 10th, 1883.

POST MORTEM RISE OF TEMPERATURE.

BY DR. LEOPOLD SALZER, M. D., F. T. S.

THERE is a peculiarity connected with the variation of temperature in cholera—the rapid rise of body-heat soon after death, and often even a short time before death takes place. The *post mortem* rise of temperature in cholera is not only external and relative; there is a real increase of heat production shortly before, or soon after death—an increase which might amount to about 3 or 4 degrees, and sometimes even to more than that. The question arises then, whence comes this increase of caloric production in a dead or a dying body. —This is a question which interests the Pathologist, the Physiologist and the medical Jurist in a like manner, and I shall try to lay before you their respective opinions on the subject.

"It is not a little remarkable," says Dr. Carpenter,* "that the temperature of the body should frequently *rise* considerably *after death;* and this not merely in such cases as cholera, in which it has undergone an extreme depression during the latter part of life; but even in the case of febrile disorders, in which the temperature during life has been above the usual standard. This has been ascertained by Dr. Bennet Dowler of New Orleans, on the bodies of those yellow fever subjects which may be especially referred to as exhibiting a remarkable degree of *molecular* life after somatic death. In one case for example the highest temperature during life was in the axilla 104°; ten minutes after death it had arisen to 109° in the axilla; 15 minutes afterwards, it was 113° in an incision in the thigh; in twenty minutes the liver gave 112°: in an hour and forty minutes the heart gave 109° and the thigh in the former incision 109°; and in three hours after the removal of all the viscera, a new incision in thigh gave 110°. It is curious that the maximum heat after death should have been in the thigh, and the minimum in the brain. The post-mortem rise in temperature appears to be essentially due to the passage of the muscles of the body into the state of *rigor mortis*, a change that is associated with chemical action analogous to that occurring during contraction, and accompanied by a corresponding elevation of temperature. Ackermann has pointed out that the post-mortem rise may, in part, be due to the persistence of the heat-producing chemical changes in the deeper parts of the body, whilst the radiation and loss of heat from the surface by evaporation is reduced by the contraction of the cutaneous vessels and the cessation of the circulation; and Wunderlich suggests that it may be also in some measure owing to the paralysis of that part of the nervous system which inhibits or regulates the generation of heat, supposing such centre to exist."

The above quotation contains a fair *resumé* of what physiologists have to say in explanation of the post-mortem rise in temperature. You will have observed how vague and unsatisfactory each and all of those explanations are. If the rise in temperature be due to "the passage of the muscles of the body into a state of *rigor mortis*"—then how are we to account for the post-mortem rise in temperature of cholera and tetanus-subjects? —In both of these subjects there have been excessive muscular spasms during life; in tetanus they are accompanied by a rise in temperature of 3° to 4°, while in cholera the temperature is ordinarily so much lower, and often lower still. How is it then that the spasmodic muscular contractions during life could not raise the temperature, while the mere passage of the muscles of the body into a state of *rigor mortis* is sufficient, shortly before death, or, soon after death, and before *rigor mortis* could actually have set in, to raise the temperature to a considerable height? In cholera, we are given to understand, the temperature "has undergone an extreme depression during the latter part of life;" and this is true enough, there having been, owing to causes mentioned before, a reduction in the process of tissue oxidation, and, consequently, a steady decrease in the production of heat. But this is no reason why such a depression of heat during life must result in an elevation of temperature after death.

Professor Wunderlich's suggestion, I am afraid, does not make matters clearer. There is good reason to believe that a caloric centre does exist in all warm-blooded animals which regulates either the production of heat, or its expenditure by means of radiation, conduction and evaporation, or, what is more likely, the balance of caloric production and expenditure. Independently of certain physiological experiments which point to the existence of such a heat-centre, we have the fact before us, that warm-blooded animals maintain the same body-temperature under extreme varieties of their atmospheric surroundings —a phenomenon which can only be explained by some such regulating agency as suggested.

Now Professor Wunderlich gives us the choice between two hypotheses, according, I suppose, as the circumstances of the case may be. In febrile diseases it is likely that the augmented temperature is due to excessive production of heat; (although this is still an open question, for the augmented temperature may be due to diminished elimination of heat). Assuming, however, this to be the case, it would appear, that during life the caloric centres exert an inhibitory action upon the morbid over-production of the fever heat; and as with the approach of death, or soon after, the inhibitory action of those centres ceases, over-production of heat takes its unrestrained course, with the consequent post-mortem rise in temperature. This, I must confess, appears to me to be a sort of explanation which assumes to take for granted the very subject of explanation. What we want to know is this: where does the increase of heat come from after death, since both circulation and respiration have ceased, consequently the very hearth of combustion has been extinguished for want of oxygen? In answer to this we are told, that with the cessation of life there is no more any inhibition in the production of heat—an answer which, in order to be satisfactory, must necessarily suppose that neither the impulse towards heat production, nor the materials of combustion have experienced the slightest diminution for some time after the cessation of life. I need not tell you that this is just what we wish to have explained.

As to non-febrile diseases, where the inhibitory theory is out of place altogether, for the simple reason, that there is nothing to inhibit, we could only fall back upon the supposition that with the approach of death the *regulating* influence of the caloric centre ceases. A moment's reflection on the subject will however show you, that in such cases, Wunderlich's explanation fares even worse than in the previous, febrile case.

As far as I know, I hardly think that pathologists have thrown any more light upon the subject. Dr. Radcliff says: "the body has been found to become very hot before death and to remain very hot after death in cholera, in yellow fever and in several other cases in which instances are given by Dr. Erb and by several other writers in Germany, and by Drs. Ringer, Weber, Murchison, Sanderson and many others. The cause of death in the majority of these cases being some sudden affection of the brain, coma in others. The temperature rises as the time of death approaches, when the state of the circulation must every moment be becoming more and more the reverse of increased activity; the temperature conti-

* Human Physiology, p. 505.

'nues to rise even after actual death, when the blood has come to a stand still . . . . It is not easy to connect the increased heat of tetanus with the spasms. A part of the increased heat may be accounted for in this manner, but only a small part. Indeed the simple fact that in one of the cases which has been instanced a marked abatement in the severity of the spasms was accompanied by an actual rise in the column of mercury, and that the column continued to rise after death, when all spasm is at an end, is in itself a sufficient proof that it is not in muscular action that the explanation of the increased temperature of tetanus is to be found. Moreover the fact that the temperature rises in the same way before and after death in cases where neither convulsion nor spasm was amongst the symptoms during life, must lead to the same conclusion . . . . It seems as if one condition of this change in temperature was the paralyzing of a regulating cerebral influence ; and beyond this it is difficult to see further, except it be that this paralysis reaching to the vaso-motor nerves, allows the minute vessels to dilate and receive more blood, and that the increased quantity of blood, even though this blood may be stagnant, may lead to increased molecular changes, of which increased heat is an effect."

No wonder after this, that Professor Tailor* sums up his considerations on the subject with the following words of half despair : "The facts connected with the production of heat in the dead body have not received much attention from physiologists."

In fact a little more attention to the subject could have spared the authors quoted a great deal of perplexity in explaining, or rather in attempting to explain the phenomenon so often mentioned, regarding the body-temperature before, and soon after death. They have, it appears to me, entirely left out of consideration the fact that there must be stored up in the living tissues of an animal a considerable amount of potential energy in the shape of irritability.

(To be continued.)

YOGA AND KALPA.

[We fully appreciate the kindly feeling in which we are referred to in the following article. But there should be a limit even to sincerely-felt expressions. We have no desire of following in the steps of Babu Keshub C. Sen and never have or will lay claims to being classed with Sadhus or Gurus, "who have attained the whole truth," least of all with "gods." We warn our kind Brother : too much of euthusiasm degenerates generally into fanaticism.—*Ed.*]

AUPANISHADAYA NAMA.

Tatvagnánavidám sákshát
Brahmibhútátmanám satám
Blávatsky álkán mukhánámcha
Sakásáy éyam iritá
Nabóddháham navaktáham
Yathá dévé yathá gurun
Tathá bhrátrushu yushmásu
Vignaptim kalayé tathá.

"To Madame Blavatsky, Colonel Olcott and other Sadhus who have attained the truth and are Jivan Muktas this letter is addressed. I come neither to teach nor to expound, but appeal to you, my good brothers, as one would to one's guru or the gods."

In my fourteenth year I met a Lambika Yogi, who, though not an adept of the first order at that time, was sufficiently advanced to instil into me faith in the existence of the Mahatmas, and to teach me the elementary principles of the secret path. Following certain directions he gave me, I began my researches and have since continued them with varied success till the present time. During this period of about 30 years I have studied several books and come in contact with many great men, some of whom have had the rare good fortune of being personal acquaintances of the Mahatmas. It is now my settled conviction that the *Yoga Marga* is the only way to absorption in Brahma and the perfect culmination of bliss. The study and practice of the earlier stages of Yoga have occupied the major part of my time, and I have also been taught to believe in the efficacy of *Kalpas*. With the latter I have successfully made certain experiments, but for want of sympathy and co-operation, have been obliged to suspend them. By the good graces of my Guru, I was able to discover "the base and summit of the middle," and some other secrets of *Yoga Vidya*. Some time before the separation of his soul from his body, which took place about three years ago, he kindly permitted me to seek instruction and aid from other quarters. Ever since I have been seeking for guidance, practising meanwhile the little already learnt by me before.

Práyaso rúdha múlanam
Chintvám ubhayi gatih
Siddhirarthasya mitréshu
Sankramah kévalóthavá.

"All long-cherished and deep-rooted desires must find vent in one of two ways, *viz.*, the accomplishment of their object, or their complete disclosure to friends," and unless the GORDIAN knot of the heart known as the "Avidya granthi" is untied, there is little hope for a man of ever becoming a *Brahma Jnani*.

Yadá sarvé prabhidayanti
Hridayasycha grandhayah
Atha martya' mritó bhavati
Etavadanusasanam—Katha
Atra Brahma samasnuti—Katha.

In the Chhandogya Upanishad Uddalaka says to Svétaketu. "Acháryaván purushó véda"—none can *know* but through an *Acharya* (teacher). I therefore feel myself called upon to communicate to you the state of my mind in the expectation of being favored with spiritual advice.

It will be admitted on all hands that this our body is the principal medium in the accomplishment of our ends, namely—the attainment of the Siddhis ; and that the prevention of death is an essential condition of success therein. Various are the ways pointed out for securing this immunity from death—an immunity which is universally considered by the uninitiated to be impossible to obtain. Some hold that by a careful and systematic regulation of the organs of respiration and the adoption of particular kinds of diet death may be avoided for a long time. Others believe that the administration of certain Kalpas or of particular preparation or compounds of them will give one the power to sustain his body, through all eternity, without destruction or decay.* These methods have several minor sub-divisions, every one of them differing in detail from the rest. Respiration and diet, however well regulated, cannot, though capable of prolonging life to wonderfully long periods, give body that eternal immortality which, I believe, is an essential requisite of Yogic success, and which, *Agastya Bhagavan* says, can be secured only by Kalpa administration accompanied by *Raja Yoga*. In his usual mystical language he says:—

நினைவாகப் புருடனுக்குப் பெண்மேல் மோகம்
நெரிகரிபூங் குழன்மகட்கா டவன்மேன்மோகம்
கனமருவு மிருவருமே கலந்தபோது
கமலமலர் வதனமோ டெதிக்கும்பிள்ளை
இனிதான பிள்ளையினாலெல்லா முண்டாம்
இந்தவிதமாயிருக்கும் நுகூடமார்க்கம்
வனவாசமாய்த்திரியும் வேடத்தோரோ
மன்னவர்க்கு மங்கையர்க்கும் வயதுகேளே.

"The man's love is directed toward the woman : the woman's love is towards the man : When these two join together, the issue is a lotus-faced child. This sweet child will give everything. The way to adeptship will

* *Principles and Practice of Medical Jurisprudence.* 1883.

* This, the Mahatmas deny most emphatically. To make one and the same body last eternally, *i. e.*, to prevent the tissues from wearing out is as impossible as the communication of perpetual motion to any finite object in nature. Though *per se* perpetual motion is a fact, the eternal duration of the materials to which it may be imparted is unthinkable.—*Ed.*

lie in this wise. O, pretenders who roam about the jungles, hear the ages of the man and the woman."*

There can be no difficulty in understanding what the child here stands for, when it is borne in mind that the man and the woman are intended to signify respectively Yoga and Kalpa. By the reciprocity of affection, Agastya seems to me to declare the indispensableness and union of both for the production of the desired result—namely, the Siddhis. The same view is expressed in another stanza of this sage:—

பாரப்பா விரண்டிற்கு மொருபேரிட்டு
பாடினுருவமானப் பாடையாலே
வாரப்பா நாதவிந்து வழலைக்கும்பேர்
மவுனமென்ற சிவயோக வாழ்க்கைக்கும்பேர்
ஆரப்பா விதையெடுத் ததிலே சொல்லார்
அதையெடித் திதிற்புகட்டி யதுவாமென்பார்
கூரப்பா நாதவிந்து முடித்தபேர்க்கு
கூச்சமற்ற ஞானமென்னும் பொருடான்வாய்க்கும்.

"You will see that he gives the same name to both and sings in allegory. *Nada Bindu* stands for *Valalai* as well as *Siva Yoga*. Who is there to append the latter to the former, or explain the connection between them and say that the two are identical. Depend upon it, the perfection of knowledge will be the reward of those who accomplish *Nada Bindu*." According to this Rishi, it is the combination of Yoga and Kalpa that constitutes the surest method of obtainining Brahmajnana. The designation adopted by him to denote this combination is "Brahma Garbha," a term which seems to convey the double meaning intended and to fit in equally well with the objects of both departments. It is described under 400 and odd distinct denominations, every one of them applying to a distinct stage in its formation or chemical combination. Among these denominations are *Nada Bindu, Valalai, Isan Uppu, Vamam, Kal Chunnambu, Sarai Pambu, Pasumpon* and *Akasa*, occurring in the stanzas quoted in this letter. The advantages of resorting to Brahma Garbha are thus described by this Mahatma :—

இருக்கலாம் வெஞ்சமனு மேவல்செய்ய
இவ்வுலகு மவ்வுலகு மென்றும்போற்றப்
பெருக்கலாம் கைலைவாழீசன்பாதம்
பெற்றிடலாம் சித்தருடன் பேசலாகும்
நெறுக்கமுறு மாயிரத் தெட்டண்டந்தம்மை
நிமிடத்திற் சுற்றிவந்து நிலைக்கலாகும்
முருக்கெலா மீசனுப்பு முருக்கேயல்லால்
முந்துமேற்றவுப்பின் முடியாவாறே.

"One may live on, exacting servitude from *Yama* himself: may grow big so as to be an object of wonder to this world and the next: may obtain the feet of the God who lives in Kailasa: may hold communion with the Siddhas: may go round the whole cosmos of 1008 worlds in an instant. But all these powers result only from *Isan Uppu* and no other."

போச்சப்பா பிறப்பிறப்பு மண்டுபோகும்
புகழுடைய வாதனம்பான் மேனியாகும்
வாய்ச்சுதுபார் வாசியது நிலைத்துப்போகும்
மகத்தான காயமது பெலத்துப்போகும்
கூச்சமுறே றுர்க்குணமற் குணங்களாகும்
கோடான கோடியுகம் வாழலாகும்
ஆச்சிதுபார் வாமத்தால் யோகமாகும்
அவையன்றி யொன்றுமிலை சாயம்பாழே.

"There will be an end of births and deaths: the body will look like the most precious of metals: respiration will stand still: the body will acquire very great strength: all bad nature will be turned into good: and one may thus live crores of Yugas.† Mind that *Yoga* comes of *Vama*, and without these there can be nothing and the body itself is useless."

* What Agastya Bhagavan meant was not the eternal duration of any physical body, but of the *inner*, divine man in his *individuality*; and thus by avoiding reincarnations in other personalities, the *unbroken* preservation of one's own higher personality. This may be reached only by such great adepts as he was himself.—*Ed.*

† Not quite so. "Crores of Yugas" in one's self-conscious "inner self", not in one and the same physical body.—*Ed.*

சொல்லாத பொருளையா பிரமகற்பம்
சோல்லாமன் மறைத்தார்சள் சித்தர்தாமும்
கொல்லாமற் கொல்லுமையா வெளிவிடாதே
சோதையர்சளாசையிலே சிக்கிடாதே
பொல்லாத பொருளதுகைக் கொண்டாயானல்
புசலறிய பிரமலிபி தவறிப்போகும்.
வெல்லாமல் வெல்லுமந்த தீக்ஷைகண்டால்
வெகுகோடி வித்தையெலா மாடலாமே.

"Brahma Garbha is a thing which cannot be published. The Siddhas have kept them concealed. Seeming not to kill, it will kill, disclose it not. Get not entangled in the love of females. It is a dangerous substance and if secured will avert *Brahma Lipi* itself. This course, which while seeming not to succeed, will succeed, will, if found out, enable one to practise crores of arts."

பசும்பொன்னே மாற்றதிக மாணியில்லை
பருகினு லூருகண்ட பரமனுவீர்.

"It is gold of such high quality that it is beyond the capacity of a touchstone to test it. By imbibing it you may become *Pralaya*-witnessing *Parama*."

It will be seen from these stanzas that Agastya, while extolling "Brahma Garbha" as the most efficacious means of securing the Siddhis, seems also to point out in unmistakable language, that Yoga and Kalpa go hand in hand, and, without either, true Yogic success is impossible. What Brahma Garbha is, is described by him in a series of stanzas of which the following are among the foremost. The language used is, as a rule, allegorical, and the ideas abstruse, and certainly above the comprehension of the uninitiated. He says:

மண்ணிலெழு பிறப்பாகும் பிரமகற்பம்
வானைவிட்டுக் கீழிறங்கும் கற்சுண்ணும்பும்
விண்ணவர்க்கு மருந்தான சாரைப்பாம்பும்
வெளியில் வெளியானவர்க்கே விண்ணுந்தாளே.

"The *seven times* born Brahma Garbha, the stone-chunam that descends from the sky, and the Sarai serpent which is the elixir of the gods, can be discovered only by those who have seen the light of lights." The "seven births" or transformations referred to are then explained but in words as obscure as an enigma.*

விள்ளுமே யாதியிலே யொளியுமாச்சே
வெந்தழலா மறுபிறப்பு நீலமாச்சு
கன்னமதா யிறப்பிறப்பு சிவப்புமாச்சு
காங்கைகொண்டு மறுபிறப்பு வெள்ளையாச்சு
துள்ளியது பின்பிறப்பு மஞ்சளாச்சு
தோகைமயி னிறமாச்சு மறுபிறப்பில்
உள்ளபடி கடைசி யெழுபிறப்பிற் றுனும்
உயர்கோழி முட்டைநிறம் படிகமாச்சே.

"In the beginning it was light. In its fiery next birth it became blue. In its mysterious third, it became red. In the fourth it got heated and became white. Springing then, it became yellow. In its next birth its color was that of the feathery peacock. In its seventh and last, it became, indeed, an egg-colored crystal."†

* When Mr. Sinnett's *Esoteric Buddhism*, and *Fragments of Occult Truth* are read and comprehended, it will be easy to understand that the "seven births" or transformations refer to the seven births in the *seven root races*. Every such birth being the key-note struck for other and subsequent births in sub-races, each key-note resounding in a higher key than the preceding one on the scale of tones; or, in other words, every new *root*-birth carrying the individuality higher and higher until it reaches the *seventh root-race*, which will bring man finally to the highest, eternal Buddhaship or "Brahma Garbha" in a degree corresponding to that he will have acquired by his enlightenment during his lives on earth.—*Ed.*

† The meaning of this is simple enough to him who has studied the the theory of rebirths in the Esoteric doctrine. This gradation and change of colour refers to our physical and moral constitution on (*a*) the various seven planets and (*b*) in the seven root races. Planet A, corresponds to pure *light*—the essence of man's primeval body when he is all spiritual; on planet B man becomes more objective—assumes definite color; on C, he becomes still more physical—hence red, the red-earth or Adam kadmon, being the material acquired by the monad in the preceding world prior to being developed as man—on this Earth; on planet D, white, the colour containing an equal proportion of spirit and matter; on E, he is yellow—(relating to the Yogi's robe) more spiritual; on F, he is fast approaching "the peacock" colour, that bird being the emblem and *vahana* of Saraswati, the goddess of universal occult wisdom; while in the seventh and last birth man's aura is compared to that of an egg-coloured crystal—pure crystalline, purity being the attribute of *God-Man*.—*Ed.*

படிகமென்ற வண்டமெலாம் பிரமகற்பம்
பார்க்கவென்ரு லாகா சப்பிரமவிந்து.

"It is this crystal globe that is known as Brahma Garbham, the seed of the Akasa Brahma." Not Agastya alone, but all the Siddhas speak of the extraordinary powers of this Bindu. The same idea is expressed in the Chhandogya Upanishat by Jaivali, when in answer to Salavatya he said that "Akasa"* is the ultimate course of this world.

"Asya lòkasya ka gatiriti?
Akasa iti hè va cha."

I am therefore in earnest search of instruction regarding Agastya's mysterious teachings about the *Brahma Garbha*, and as it has pleased *Paramatma* to place the key to the SECRET WAY in the hands of worthy people like you, *Mumukshus*, who have renounced everything worldly for the sake of Truth, I have deemed it my duty to appeal to you for that instruction which, I hope, you will, after consultation with the Mahatmas, if necessary, be gracious enough to give me, together with any further advice you may consider necessary for my guidance. I am sanguine that you will not disregard my humble solicitations, but will count me as one of 'your own,' and that, with your aid, I shall one day be brought face to face with the Mahatmas themselves.

ஸாமர பிங்கவ சாஸ்திரி.
(SAMAR PUNGAVA SASTRI)

[EDITOR'S NOTE.—This does not depend on us, but on the writer himself. We can help him in the esoteric interpretation of that which he seems to understand quite *exoterically* as far as we ourselves know. But we can give no promise on behalf of our Mahatmas.—*Ed.*]

BUDDAH

THE following poem, signed "A. C. Benson," appeared in the London *Spectator*:—

Whoe'er hath wept one tear, or borne one pain
(The Master said, and entered into rest),
Not fearing wrath, nor meaning to be blest,
Simply for love, howbeit wrought in vain,
Of one poor soul, his brother, being old,
Or sick, or lost through satisfied desire,
Stands in God's vestibule, and hears his Choir
Make merry music on their harps of gold.
What is it but the deed of Very Love,
To teach sad eyes to smile, mute lips to move?
And he that for a score of centuries
Hath lived, and calls a continent his own,
Giving world-weary souls Heaven's best surprise,
Halts only at the threshold of the Throne.

Referring to the above, *Truth* says:—The *Spectator*, last week, published a short and rather neat poem on "Buddha," signed "A. C. Benson, Addington Park, Croydon." Of course, a father is not to be held responsible for his son's opinions; but it will certainly be taken as a sign of the times that a son of the Archbishop of Canterbury should publish some verses in vindication of a "heathen" religion and declare that Buddha himself—

"Halts only at the threshold of the throne."—*Times of India.*

ADEPTS AND POLITICS.

BY CHHABIGRAM DOLATRAM *(Dikshita.)*

THE perusal of an article headed "The Adepts in America in 1776," published in the October number of the *Theosophist*, has suggested the following doubts, which, on account of the extraordinary felicities of personal communication, which you seem to claim with the Adepts, you are specially fitted to solve. The article is no doubt written on his own responsibility by the writer, who is particularly careful to inform his readers that his statements have been made "without the knowledge and consent—as far as he knows—of the Adepts." The views advanced, however, falls in, entirely with those held in general by the Theosophical Society, and the Editor of the *Theosophist* is the sole authority on a subject of this sort.

The gist of the article referred to above is contained in the concluding paragraph. It seems to create the impression that the Adepts, as a natural consequence of their universal sympathy for the well-being of the human race, participated in the great American Revolution and brought about its happy results through, as it were, the medium of Washington and others. In short, it is intended to say that Thomas Paine, Brother (?) Benjamin (bye the by, history has kept us entirely in the dark about his connection with Theosophy) and a host of other leaders of this Revolution worked in the particular manner, they are said to have done, simply because they were moving under the guiding inspiration of the Adepts. In fact the article means that the necessity of a Revolution in America, and, for the matter of that, a rough plan of all the subsquent operations, were preconceived in the minds of these Mahatmas long before the so-called Freemason brothers had an earthly existence. The principle involved, evidently, seems to be that the first conception of all such Revolutions, as are, in the opinion of the writer, in their ultimate results, beneficial to humanity, and the subsequent selection of human agency for working them out, have invariably had their first origin in the laudable solicitude of the Adepts for the progress of humanity.

Will the writer, therefore, or the Editor, undergo a little trouble to satisfy our curiosity, which a perusal of the article very naturally raised as to the part which the Adepts took in the English Revolution of 1649? Was President Bradshaw, who, in a self-constituted Court of Justice, tried and condemmed to death, his lawful sovereign Charles I., under the celestial influence of the Mahatmas, as Citizen Paine subsequently was?

Was Cromwell then no more than a mere puppet dancing to the pulls of the string, which the Adepts, of course, kept in their own hands? Why were they, poor souls, who did everything but in strict obedience to the inward dictates of superior spirits, allowed, then, by the all-powerful Adepts to suffer the indignity of having their dead remains (may they rest in peace!) disinterred and hanged by the public executioner?

The French Revolution of 1789, too, which has been fruitful of such vast consequences, could, by no means, be conceived to have taken place without the Adepts having lent a powerful helping hand to it. Citizen Paine had no doubt long since been prepared for the work; but it was to Danton, Robespiere and Marat, who have acquired so world-wide a notoriety by their deeds, and to whose influence the French Revolution is chiefly indebted for the turn it subsequently took, that the Mahatmas must have turned with a peculiar feeling of gratification as a set of instruments incomparably superior to Paine, Washington and all the other American Revolutionists. Will you, then, enlighten us how much of this rare inspiration, under which they acted, they owed to the Mahatmas?

Were Victor Emmanuel and Garibaldi, while working out the revolution in Italy, doing no more than carrying out the wishes of the Tibetan Brothers? It cannot, I think, adopting the line of arguments the writer has adopted, be denied that all these revolutions have been brought about by, and the agents employed in them have been mere instruments in the hands of, these Mahatmas. It is said, of course as a proof of the actual share the Mahatmas had in the work, that Thomas Paine saw or at least thought he saw "a vast scene opening before him," and in another place that "some thoughts bolt into the mind of their own accord." If these simple things are sufficient to entitle Paine to a claim to supernatural visitations, is it unreasonable to argue that Lord Byron was also actuated by the same benign influence when he, with a self-abandonment of worldly comforts and conveniences, and a voluntary submission to physical hardships and privations which merit the highest praise, repaired to Greece to take an active part in the work of its liberation and at last died amidst the swamps

* "What is the ultimate end of this *Loka* (cosmos)?—It is Akas."—*Ed.*

of Missolonghi ? How far this is correct you alone are in a position to say, as you alone enjoy a familiar intimacy with the Mahatmas.

To prevent misapprehension, I should conclude with the remark that as an orthodox Hindu I do believe in the existence of Mahatmas, though I must candidly confess that such arguments as have from time to time, appeared in your very interesting journal in proof of the existence of *the Mahatmas*, have failed to bring convictions home to me.

BROACH,
27th October 1883.

EDITOR'S NOTE.—Our Journal is open to the *personal* views of every Theosophist "in good standing", provided he is a tolerably good writer, and forcing his opinions upon no one, holds himself alone responsible for his utterances. This is clearly shown in the policy, hitherto pursued by the Magazine. But why should our correspondent make so sure that "the views advanced falls in entirely with those held in general by the Theosophical Society ?" The Editor of this periodical for one disagrees *entirely* with the said views, as understood by our critic. Neither the Tibetan nor the modern Hindu Mahatmas for the matter of that, ever meddle with politics, though they may bring their influence to bear upon more than one momentous question in the history of a nation—their mother country especially. If any Adepts have influenced Washington or brought about the great American Revolution, it was not the "Tibetan Mahatmas" at any rate ; for these have never shown much sympathy with the Pelings of whatever Western race, except as forming a part of Humanity in general. Yet it is as certain though this conviction is merely a *personal* one, that several Brothers of the Rosie Cross —or "Rosicrucians," so called—did take a prominent part in the American struggle for independence, as much as in the French Revolution during the whole of the past century. We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates. And the "Ex-asiatic" who premises by saying that his statements are made entirely upon his own personal responsibility—settles this question from the first. He refers to Adepts *in general* and not to Tibetan or Hindu Mahatmas necessarily, as our correspondent seems to think.

No Occult theosophist has ever thought of connecting Benjamin Franklin, or "Brother Benjamin" as he is called in America, with theosophy; with this exception, however, that the great philosopher and electrician seems to be one more proof of the mysterious influence of numbers and figures connected with the dates of the birth, death and other events in the life of certain remarkable individuals. Franklin was born on the 17th of the month (January, 1706) died on the 17th (April, 1790) and was the youngest of the 17 children of his parents. Beyond this, there is certainly nothing to connect him with modern theosophy or even with the theosophists of the 18th century—as the great body of alchemists and Rosicrucians called themselves.

Again neither the editor nor any member of the Society acquainted even superficially with the rules of the Adepts—[the former individual named, disclaiming emphatically the rather sarcastic charge of the writer to her being "*alone* to enjoy or claim the extraordinary felecity of personal communication with the Adepts"]—would believe for one moment that any of the cruel, blood-thirsty heroes—the regicides and others of English and French history—could have ever been inspired by any Adept—let alone a Hindu or Buddhist Mahatma. The inferences drawn from the article "The Adepts in America in 1776," are a little too far-fetched by our imaginative correspondent. President Bradshaw—if such a cold, hard and impassive man can be suspected of having ever been influenced by any power outside of, and foreign to, his own soulless entity—must have been inspired by the "lower Jehovah" of the old Testament—the Mahatma and Paramatma, or the "personal" god of Calvin and those Puritans who burnt to the greater glory of their deity—"ever ready for a bribe of blood to aid the foulest cause"*—alleged witches and heretics by hundred of thousands. Surely it is not the living Mahatmas but "the Biblical one living God," he who, thousand of years ago, had inspired Jepthah to murder his daughter, and the weak David to hang the seven sons and grandsons of Saul "in the hill before the Lord;" and who again in our own age had moved Guiteau to shoot President Garfield—that must have also inspired Danton and Robespire, Marat and the Russian Nihilists to open eras of Terror and turn Churches into slaughter-houses.

Nevertheless, it is our firm conviction based on historical evidence and direct inferences from many of the *Memoirs* of those days that the French Revolution is due to *one* Adept. It is that mysterious personage, now conveniently classed with other "historical *charlatans*" (*i.e.* great men whose occult knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French kings—the "elect, and the Lord's anointed." And we know also that among the *Carbonari*—the precursors and pioneers of Garibaldi there was more than one *Freemason* deeply versed in occult sciences and Rosicrucianism. To infer from the article that a claim is laid down for Paine "*to supernatural* visitors" is to misconstrue the entire meaning of its author; and it shows very little knowledge of theosophy itself. There may be Theosophists who are also Spiritualists, in England and America who firmly believe in *disembodied* visitors; but neither they nor we, Eastern Theosophists, have ever believed in the existence of *supernatural* visitors. We leave this to the *orthodox* followers of their respective religions. It is quite possible that certain arguments adduced in this journal in proof of the existence of our Mahatmas, "have failed to bring conviction home" to our correspondent; nor does it much matter if they have not. But whether we refer to the Mahatmas he *believes* in, or to those whom we personally *know*—once that a man has raised himself to the eminence of one, unless he be a sorcerer, or a Dugpa, he can never be an inspirer of sinful acts. To the Hebrew saying, "I, the Lord create evil," the Mahatma" answers—"I, the Initiate try to counteract and destroy it."

* See *The keys of the Creeds*, by a Roman Catholic Priest.

HIMALAYAN AND OTHER MAHATMAS.

(An Open letter to Madame Blavatsky.)

BY RAMA SOURINDRO GARGYA DEVA.

BEFORE I come to the subject-matter of the present communication, namely, the existence of the Himalyan Mahatmas as living persons, I beg to be indulged with a few remarks suggested by their present position with regard to the world at large—a position into which they have been brought chiefly through the instrumentality of you, Mad : Blavatsky, Colonel Olcott, Mr. Sinnett and a few others, and one which, with the latest devolopments in London, is being bitterly resented by all Hindu students of Occultism.

As time rolls on, I hope the above named Theosophical leaders will see how unjust and unjustifiable were their reproaches on the Hindus, for looking from the beginning on the Founders and their mission with a certain amount of distrust and want of cordiality. Those who did not believe in the science of Occultism and its great Masters naturally opposed them ; those who believed in both or were students of occultism themselves opposed them still more strongly. They shrunk from them as desecrators of the Holy Name of Rishis and our modern Mahatmas. They have talked of the Masters before an irreverent and unsympathising world, and thereby rendered our Lares and Penates the plaything of the sceptical mob of nominal Christians, Spiritualists and Materialists. In their defence the Founders might urge that their endeavours have not been unproductive of good to our country, and have brought over a few Europeans to the right path. But surely they do not believe that the gain of a few Europeans is at all counterbalanced by such acts, as for example, the profaning the name of my most beloved and venerated Chohan. ! To find how sadly every idea of real respect is misunderstood by the Occidental, one has but to turn to Mr. Sinnett's *Occult World* and glance at the dedication disfigured by grotesque additions to my Master's *one* name—however flattering they might seem to the profane eye.

Addressing my grievance to the two chief Theosophists personally, I may be permitted to state the following :—

If you had any good hopes as to the issue at the beginning, I suppose you have learned better from what we painfully look upon as the gross blasphemy of the Spiritualists in England and America. They know not what they do, but you knew only too well how much it would grieve us all the same. I suppose you will readily admit that the blame is more on you than on the ignorant Spiritualists. For they can plead their ignorance which you cannot, and you know that it is no defence that your acts are sanctioned by the Mahatmas. The Great Ones who have conquered the hideous monster of Ahankàra will look with an equal eye on abuse or adulation. But we Hindus, who reckon it a sin to help a Brahman in his

acts of self-abasement and sacrifice, however meritorious their object, can hardly be made to forget your indiscretions.

So long as the existence of the Mahatmas formed one branch of a dilemma, with your alleged "trickery" for the other branch, we were quite content to let you fight your own battle in the best way you could. But when the genuineness of the phenomena is admitted, and our venerated Masters, the Mahatmas, who produce them, are sought to be dragged down to the level of the *bhutas* and *pisachas* of the Spiritualists, it becomes our unpleasant yet sacred duty to do what we can to lay facts before the public, such as might inspire fair and unprejudiced persons at any rate, with an assurance in the existence of the *BLESSED ONES*—however ludicrous in our sight such an attempt might appear.

That there are men in this country who constantly exercise powers resembling those of our *Guru devas*, under circumstances to render the suspicion of mediumship perfectly impossible, has been well established by the testimony of witnesses, whose judgment and veracity are beyond question, being natives and Europeans of education and high position. The limited time at my disposal renders it impossible to bring to a focus all the available evidence; it will be quite enough for my present purpose to cite Hurry Dass Sadhu, who visited the Court of Runjit Singh of the Punjab (see *Camp and Court of Runjit Singh*), and the Bhu Kailas Yogi who was seen by all Calcutta of the last generation, and among others, by the eminent scholar Dr. Rajendra Lala Mitra, L. L. D., C. I. E. Let your spiritualistic friends, before they sit in the critic's chair again, acquaint themselves with these facts and examine their theories and hypotheses in the light we furnish them with.

Unless they first qualify themselves for their self-constituted censorship, their opinions will not be entitled to much consideration; so long as they do not first investigate the capacities of the *living* man, their explanations of, and belief in, the powers of the *dead* in the production of their phenomena cannot by any means get beyond half truths. We have no objection if they fondly hug the half as exceeding the whole. But when, intoxicated with their young discovery, they seek to conform everything to their procrustean bed, the whole affair puts on an amusing but mischievous aspect. It has been admitted by some of the advanced thinkers of the spiritualist party that there is no *á priori* impossibility for *living men* to exercise the powers they claim for departed "spirits;" then does it not strike them that it is the reverse of wisdom to ignore this branch of the enquiry altogether, and bend everything to their hasty hypotheses, which have remained stagnant all these years? Surely Circe has cast her spells over the spiritualistic wise men! I shall take an instance. Mr. Harrison, on the strength of an alleged "plagiarism," in the *Medium and Day-break* comes to the conclusion that Madame Blavatsky *must* be a strong physical medium; that, therefore, she *must* be living a luxurious life, and therefore, again, she is guilty of affectation in directing aspirants for occult knowledge to lead an ascetic life...The whole thing has been thus crammed into the nutshell of an hypothesis.

This line of argument reminds one of the solemn wiseacres who launched into the ocean of speculation without waiting to see if the fish was really heavier when dead than when alive. The elaborate structure evolved from Mr. Harrison's brain will melt into thin air if submitted to a single ray of fact. Those who know Madame Blavatsky, *know* what a strictly simple life she has always lived while here, in India, and is now living the same life to the knowledge of all. I for one will unhesitatingly put my stone in the cairn of proof that may easily be raised in regard to that fact in answer to Mr. Harrison's funny syllogism. I will destroy it with another one, built on impregnable premises. Madame Blavatsky, I emphatically assert is not living a luxurious life. She lives the most isolated and hardworking, as well as the simplest of lives; therefore she cannot be a physical medium; hence all the arguments of Mr. Harrison are completely demolished. The keystone of the arch being gone, the whole fabric necessarily crumbles down in hideous ruin. Having thus repulsed the charge of *Spiritual* Mr. Harrison I come to the consideration of positive proofs required by the Spiritualists from us to demonstrate to them the actual existence of our Masters. We can offer them no better one than the fact of some of us (the writer included) *having lived long years with them.*

The disinclination of the Mahatmas to convince the world of their existence, and the reasons for such disinclination have been sufficiently explained by Mr. Sinnett in his *Occult World* and *Esoteric Buddhism*. Hence, all that *Chelas*, who know their Masters, and others, who know—but are forbidden to take the public into their confidence—can be expected to do is to declare what they know. In cases on the right decision of which human lives are at stake, no better evidence is ever obtained or required. But facts, though stubborn things, are also double-edged, and I shall not be surprised if some wise man of the West, eager to emulate the memorable feat of that French Abbé who conclusively disproved the historical existence of Napoleon I. and showed his history to be only a solar myth, should come forward and, shaking their logical kaleidoscope, rearrange the entire thing. But it is not to such superb geniuses that I address myself. The testimony I now put forward is intended for those whose spiritual faculties are sufficiently developed to allow their taking advantage of the well-proven existence of the Mahatmas. Yes; I most emphatically declare that the holy Sages of the snowy range—the Blessed Himalayan Mahatmas—do exist and *Guru deva* K. H., has this one point in common with his presumptuous critics of the West, that he is as much a living man as they. I have lived with Him and some of us, *Chelas*, whose names from time to time have appeared in your journal, still live under their protection and in their abodes. I, the writer, am one of the privileged. But when the time comes for me to have the right of imparting for the benefit of the world, a portion of what I shall have learned, I shall not forget the treatment of my beloved Master at the hands of of your Occidental would-be Brahmans, the wise-acres who think they know so much when they know so little. Nor are the present events calculated to make *any* Hindu *Chela* anxious to share his knowledge with Europeans.

One word more. We, Hindus, who know why the injunction has been laid down in the *Bagavat gita* against unsettling the faith of the multitude, have nevertheless been dragged into a declaration, before an unbelieving and unsympathetic world, of that which has hitherto been known only to a few unpretending Brahmans: and I, for one, felt compelled to publish this protest. But I cannot let this letter go without expressing my sincere pain in having to address it to *you*, for whom personally my feelings are too well-known.

DARJILING, *November* 1883.

PSYCHO-PHYSIOLOGICAL NOTES.

BY ALEXANDER WILDER, F. T. S.*

ONE of our best writers on Psychology, if we can but read him intelligently, is Shakespeare. He seems to have been an adept in psychologic science; an expert, really, who surpasses every one that we observe to be called out in great trials and celebrated cases. He had no microscope to look up molecules with and guess whether they betrayed intellectual health or moral weakness; so he could hardly pass in the mechanic shop of a modern scientist. The great world, however, has passed its Judgment more intelligently.

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I have often wondered who Shakespeare was—whether Plato, Zoroaster, or Kapila; I never considered him the disciple of Francis Bacon. He passed not into the intellect from the world of sense, but wrought in the region of mind what he has personated and represented so gloriously. One could imagine that he had read the inscriptions on Apollo's Temple at Delphi, "EI," THOU ART, and "KNOW THYSELF." He gave God his faith; and thus outfitted, he began the study of man. A more accurate and profound knowledge then he exhibits, a better conception of human nature, a more thorough apprehension of what constitutes disorder—all that concerns the physician, the student in mental science, the real psychologist, we find set forth. He that hath ears to hear, can hear it; he that hath eyes to see, can see it in his pages. Every phase of the subject is represented as nowhere else.

Another most valuable auxiliary to such study is Doctor Wilkinson's treatise on "The Human Body and its Connection with man." Few writers handle these matters so ably and elaborately as this most deserving man and author. But for the fact that in certain of his views, he does not accord with the prescribed dogmas, he would rank now among the first. I admire the very title of his book; it recognizes psychologic science as the true human science, the genuine Anthropology.

Herbert Spencer says: "Though we commonly regard mental and bodily life as distinct, it needs only to ascend somewhat above the ordinary point of view to see that they are subdivisions of life in general, and that no line of demarcation can be drawn between them otherwise than arbitrarily." If we accord with this proposition, we must of necessity look upon the higher manifestation as having more intimate relations with the psychic entity. The bodily life, then, is for the sake of the other, to afford it a medium for becoming objective and invested with physical conditions. The mind is the energy or force that pervades the body, keeping it together and in activity. When it dissolves the connection, the body falls under the action of other laws, and dissolves into its molecular constituents.

When the physician is called upon to advise with the patient, he considers whether the disease, or rather the manifestation which the morbid condition makes, is organic or functional. In the former case, there will be actual lesion, what is technically denominated a loss of continuity in a part of the body. In the other instance, there is only the disturbed action of organic structure. This disturbance is only the effect of a cause which is interior and hidden from sight. The every-day practitioner will be content with affording relief to the symptoms which have been ascertained. We would suggest a further inquiry. It is our place and duty to search for the causes, examining the matter as psychologists, and, therefore, as philosophers—perhaps as seers and prophets.

Doctor Jahr in his treatise on Homœopathy, has uttered the same thing. He says: "We are to regard every given case of disease less as a local affection of this or that organ, causing a general derangement in the organism, than as a consequence of or disturbance in the principle which governs and preserves in harmony all the vital functions of the body. From this it results that, in practice, it is less important to remove the affection of an organ than to regulate the normal state of the principle of health in the organism; convinced that the normal state of this principle being re-established, all the consequences arising from its disturbances would also naturally cease, and in a much more certain and permanent manner than if they had only been transferred from one part to another by derivatives, or momentarily suppressed by palliatives."

Physiological science, as it now consists, has not settled the fact in regard to what the essential principle of health really is. We may be pretty certain that chemical preparations and pharmaceutical compounds will not reach to it. The body is only an incident of our individuality, and whatever disturbance may be going on in and about it, is superinduced from that which permeates it, and at the same time extends infinitely beyond. It is the life itself, the very life, with which we have to do. This life is a one—an ocean so to speak, extending everywhere, as the ocean of water extends over a large part of the earth, and the nobler ocean of air all over it, to many miles above our heads. That ocean of life subsists every living creatures; it maintains our bodily organism and all its tissues. It adds no weight to our bodies, no bulk, or anything of dimension; but it keeps them alive. Itis not just, therefore, to consider that the student of the healing art is going at all out of place, in the endeavour to learn what he can of this all-pervading principle.

About the time of the Christian era, this doctrine was revived in the world of scientific learning. Athenaios, a physician born in Pamphylia, seems to have been instrumental in this matter. He taught Materia Medica as distinct from Therapeutics, and also wrote upon Food and Diet. He went afterward to Rome, where he acquired distinction. He maintained that there was an immaterial, active principle in the body, which he denominated *pneuma*, or spirit; and he considered the state which it was in as the source of health or disease.

Hippocrates, four hundred years before, had taught something of a very similar character. He named the principle which regulated the bodily functions *phusis*, or nature. From this word, those who practice the healing art are now called *physicians*, or servants of nature. What Hippocrates meant was an all-pervading principle in the body. It is now called the *vis medicatrix naturæ*, the healing force of nature. It is an energy essentially superior to material substance. Athenaios very properly designated it as spiritual. It is an historical fact that a school of medicine sprang up by the title of *Pneumatists*, or Spiritists, and prevailed more or less in Asia Minor and Syria, through the Apostolic age and long afterward. It was predominant in Pergamos, the city where Galen was born and educated.

Another theory grew out of this; that there is an animal spirit generated in the blood. Many belive it now; and it seems to be the doctrine of the Books of Moses. "The life of the flesh is in the blood," we are told in the English version of Leviticus.*

Untzer and Prochaska give this animal spirit the name of *vis nervosa*, or nervous force; and propounded the hypothesis that it has its origin in the brain. We are further told that this organism is the most important of all in the body; that it is the seat of the rational soul, or interior mind; and further, that it is the link by which the soul and body are united, and the instrument by which the soul, so long as it is united to the body, performs its uses. By it, in short, the mind acts on the body, and the body, in turn, acts upon and influences the mind.

I cannot accept this dogma without certain qualifications. It is true in a great degree, but the current ideas upon the subject are more or less at fault. There is somewhat of exaggeration in the statement, so frequently made, that the soul, through the instrumentality of the cerebro-spinal axis, has the power of exciting in the body various movements that are involuntary, but which are essential to it: as digestion, assimilation, secretion, and the other physiological processes. These functions are as correctly performed by individuals with a deficient quality of brain, as by those who are more nobly endowed. The horse and the ox digost and are nourished, and go through with all the physiological processes as well as the clearest-headed man. The fishes, reptiles, insects and other creatures tell a like story. In a very

* This theory and belief as in echo from the Sanctuaries of the initiated hierophants. It is not "an animal spirit *generated* in the blood" but blood itself is one of the innumerable states of that Spirit or the *One Life* of Esotericism: Ether, vapour, ozone, animal electricity etc., and finally animal blood.—*Ed.*

strict analogy, the grass, trees, and all the vegetable kingdom feed, digest, assimilate, secrete, excrete and perform other functions. I see no way to escape from the conclusion that the brain and its dependencies, important as they are, do not eliminate the vital or nervous force which controls in these matters. If they could be removed without shock, clear down to the medulla oblongata and its associate ganglia, there might be no hindrance whatever to all these physiological acts.

Professor George Ernest Stahl, of the University of Halle, appears to have approximated more closely to the philosophical foundations. He propounded the hypothesis that health depended upon the integrity of the fluids of the body. He has good reason for his dogma, for all that is most essential to our existence is fluid. Five-sevenths of the body are constituted from water. The parts which we denominate solids are chiefly from that origin. The nervous system is fluid, or nearly so; the fats in the body are fluid, and so to a great extent are the muscles. The circulation of the blood sustains every part of the structure. When any part fails to get its due allotment, its strength ebbs away, and it becomes inert. The brain stops work when the blood becomes deficient in nutritive material and vital force.

Professor Stahl had been court physician at Weimar, the metropolis of the intellectual world of Germany. He did not rely upon books for his instruction so much as upon his observation and contemplation. This is by no means an unreasonable method. There is a prescience in the human intellect which usually anticipates the discovery of truth, a criticism which concerns itself with the profound significance of things, even beyond theory or calculus; and all phenomena eventually resolve themselves in accordance with it. Reason itself is but radiation, a saying of the Absolute Verity. Stahl relied upon his intuitive perception as the means of knowing the truth. He attempted a revolt against the physico-chemical dogmas which had swept over the medical world like a sirocco, debilitating every heart and intellect where it blew. The body is passive, he taught, receiving influences from the soul; and it is necessary to the soul, in order to establish conscious relations with the external world. No muscle of the body is a force, but only the instrument of a force. All motion implies and requires the operation of a spiritual moving agency.

He affirmed that every pathological affection was the result of the reaction of the soul against the mortific agent, and that the totality of the symptoms of any given case of disease only represents and indicates the succession of vital movements. Samuel Thomson and the more philosophical Eclectics taught the same doctrine. I have repeatedly heard it uttered by broad-browed, sun-burnt men. The logical outcome of this doctrine is, that the physician's duty is either to remain as the inactive witness of the struggle, or to aid the soul intelligently in her endeavors to restore the body to a state in which it will be her unobstructed and passive instrument. As phenomena, the things which appear about us, are not the genuine realities, so symptoms are not disease. It requires intelligence, spiritual insight, to deal with symptoms. We are liable otherwise, with our bungling and crude remedies, to derange the wise combinations of the soul, the supreme regulator of the economy; to impede and hinder its efforts to set itself right with the physical organism.

The learnd and wise German, however, seems not to have been clear in regard to the mode of communication between the two. Barthez mentions the *vital principle*, but curiously declares that it is neither a subtile entity intermediate between soul and body, nor a mode of organized matter. It is more common at the present time to name it the *vis vitæ* or *vires vitales*; but even with this it seems to be regarded as some blind principle about us which physicians talk about—a kind of salt to keep the body from decay. "I marvel," says the Druidic poet Taliesia, "that in their books they do not know with certainty what are the properties of the soul, of what form are its members, what region is its abode, what spirit, what inflowing sustains it." This is perhaps as just a criticism now as twelve centuries and more ago.

Van Helmont, the father of modern medicine, was clearer in his conceptions. He declared that the soul was not fettered to any one organ of the body, but diffused itself through all. He ventured to experiment on himself with aconite, and found his very sense and consciousness transposed. He no longer thought and felt with the head, but with the organism in the region of the stomach. His power of perception was clearer than ever. He neither slept nor dreamed, but thought with the consciousness at the epigastric centre. He denominates the nervous structure at that point the sun-tissue, from the ancient designation. "The sun-tissue is the chief seat and essential organ of the soul," he declares; "the genuine seat and sensation is there, as that of memory is in the head. Reflection, the companion of the past and future, inquiry into circumstances, are the functions of the head; but the rays are sent by the soul from the centre, from the region of the stomach. The isolated cognitions of the future, and that which is independent of time and place, belong solely and alone to the central hearth of this epigastric region. Notwithstanding this, however, the feeling soul is not enclosed in the stomach as in a bag; she only has her chief seat there. From that point proceed the light and warmth which diffuse themselves through the whole body; from thence is the power of life which prevails in all the organs."

The medium for the diffusion of life over the body, it will be seen, is the ganglionic nervous system, which radiates from the solar ganglion as sunbeams from the great orb of day. In it, substantially, "we live and move and have our being." It is the older part of the nervous organism, the first formation in the embryo. Its functions are perfect before birth; it is the foundation of the whole physical being. It connects each organ of the body with every other, and the whole physical structure with the informing soul. All asthenia has its origin from this fountain, and the energy which restores to health must emanate from this source. It is the seat, also, of the moral faculties, to which we instinctively refer our affections and emotions.

> "There is an inmost centre in us all,
> Where truth abides in fulness; and around,
> Wall upon wall, the gross flesh hems it in,—
> This perfect, clear conception, which is Truth.
> A baffling and perverting carnal mesh
> Blinds it and makes all error: and *to know*
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape,
> Than in effecting entry for a light
> Suppose to be without."

Brain and mental culture deserve higher honor than is paid them, yet it is the higher moral nature at the foundation of life which is nearest to accord with the truth of things. "This," says Dr. Burke, "is why we rank a man of genius (that is, whose greatness essentially consists in moral elevation) above a man of talent (that is, a man who is great by his intellect alone, or by his intellect chiefly)."—*Medical Tribune.* New York.

*THE HIMALAYAN BROTHERS—DO THEY EXIST?**

By Mohini Mohan Chatterji, M.A., B.L., F. T. S.

"Ask and it will be given you; knock and it will open"—this is an accurate representation of the position of the earnest enquirer as to the existence of the Mahatmas. I know of none who took up this enquiry in right earnest and was not rewarded for his labours with knowledge—certainty. In spite of all this there are plenty of people who cavil and cavil but would not take the trouble of proving the thing for themselves. Both by Europeans and a section of our own countrymen—the too European-

* See in this connection editorial note to a letter published elsewhere.—*Ed.*

ized graduates of Universities—the existence of the Mahatmas is looked upon with incredulity and distrust, to give the thing no harder name. The position of the former is easily intelligible, for these things are so far removed from their intellectual horizon, and their self-sufficiency is so great, that they are almost impervious to these new ideas. But it is much more difficult to conceive why people of this country, who are born and brought up in an atmosphere redolent with the traditions of these things, should affect such scepticism. It would have been more natural for them on the other hand, to hail such proofs, as those I am now laying before the public with the same satisfaction as an astronomer feels when a new star, whose elements he has calculated, swims within his ken. I myself was a thorough-going disbeliever only two years back. In the first place I had never witnessed any occult phenomena myself, nor did I find any one who had done so in that small ring of our countrymen, for whom only I was taught to have any respect—the "educated classes." It was only in the month of October 1882 that I really devoted any time and attention to this matter, and the result is that I have as little doubt with respect to the existence of the Mahatmas as of mine own. I now *know* that they exist. But for a long time the proofs that I had received were not all of an objective character. Many things which are very satisfactory proofs to me would not be so to the reader. On the other hand I have no right to speak of the unimpeachable evidence I *now* have. Therefore I must do the best I can with the little I am permitted to give. In the present paper I have brought forward such evidence as would be perfectly satisfactory to all, at all capable of measuring its probative force.

The evidence now laid before the public was collected by me during the months of October and November 1882, and was at the time placed before some of the leading members of the Theosophical Society, Mr. Sinnett, among others. The account of Bro. Ramaswamier's interview with his "guru" in Sikkim being then ready for publication, there was no necessity, in their opinion, for the present paper being brought to light. But since an attempt has been made in some quarters to minimize the effect of Mr. Ramaswamier's evidence by calling it most absurdly "the hallucinations of a half frozen strolling Registrar," I think something might be gained by the publication of perfectly independent testimonies of, perhaps, equal, if not greater, value, though of a quite different character. With these words of explanation as to the delay in its publication, I resign this paper to the criticism of our sceptical friends. Let them calmly consider and pronounce upon the evidence of the Tibetan pedlar at Darjiling, supported and strengthened by the independent testimony of the young Brahmachari at Dehradun. The persons who were present when the statements of these persons were taken, all occupy very respectable positions in life—some in fact belonging to the front ranks of Hindu Society, and several in no way connected with the Theosophical Movement, but on the contrary quite unfriendly to it. In those days I again say I was rather sceptical myself. It is only since I collected the following evidence and received more than one proof of the actual existence of my venerated master—Mahatma Koothoomi, whose presence—quite independently of Madame Blavatsky, Colonel Olcott or any "alleged" Chela—was made evident to me in a variety of ways, that I have given up the folly of doubting any longer. Now I believe no more—I KNOW; and knowing I would help others obtain the same knowledge.

M. M. C.

During my visit to Darjiling I lived in the same house with several Theosophists, all as ardent candidates as myself for chelaship, and most of them as doubtful with regard to the Himalayan Mahatmas as I was myself at that time. I met at Darjiling persons who claimed to be chelas of the Himalayan Brothers and to have seen and lived with them for years. They laughed at our perplexity. One of them showed us an admirably executed portrait of a man who appeared to be an eminently holy person, and who, I was told, was the Mahatma Koothoomi, (now my revered master) to whom Mr. Sinnett's "Occult World" is dedicated. A few days after my arrival, a Tibetan pedlar of the name of Sundook accidentally came to our house to sell his things. Sundook was for years well-known in Darjiling and the neighbourhood as an itinerant trader in Tibetan knick-knacks, who visited the country every year in the exercise of his profession. He came to the house several times during our stay there, and seemed to us, from his simplicity, dignity of bearing and pleasant manners, to be one of Nature's own gentlemen. No man could discover in him any trait of character, even remotely allied to the uncivilized savages, as the Tibetans are held in the estimation of Europeans. He might very well have passed for a trained courtier, only that he was too good to be one. He came to the house while I was there. On the first occasion he was accompanied by a Goorkha youth, named Sundar Lall, an *employé* in the *Darjiling News* office, who acted as interpreter. But we soon found out that the peculiar dialect of Hindi, which he spoke, was intelligible to some of us without any interpreter, and so there was none needed on subsequent occasions. On the first day we put him some general questions about Tibet and the Gelugpa sect, to which he said he belonged, and his answers corroborated the statements of Bogle, Turnour, and other travellers. On the second day we asked him if he had heard of any persons in Tibet who possessed extraordinary powers besides the great lamas. He said there were such men. That they were not regular lamas but far higher than they, and generally lived in the mountains beyond Tchigatze and also near the city of Lhassa. These men, he said, produce many and very wonderful phenomena or "miracles" and some of their *chelas* or "lotoos," as they are called in Tibet, cure the sick by giving them to eat the rice which they crush out of the paddy with their hands &c., Then, one of us had a glorious idea. Without saying one word, the abovementioned portrait of the Mahatma K. H. was shown to him. He looked at it for a few seconds, and then, as though suddenly recognizing it, he made a profound reverence to the portrait, and said it was the likeness of a Chohan (Mahatma) whom he had seen. Then he began rapidly to describe the Mahatma's dress, and naked arms; then suiting the action to the word, he took off his outercloak, and baring his arms to the shoulder, made the nearest approach to the figure in the portrait, in the adjustment of his dress.

He said he had seen the Mahatma in question accompanied by a numerous body of gylungs, about that time of the previous year (beginning of October 1881) at a place called Giansi, two days' journey southward of Tchigatze, and whither the narrator had gone to make purchases for his trade. On being asked the name of the Mahatma, he said to our unbounded surprise—"*They* are called Koothum-pa." Being cross-examined and asked what he meant by "they," and whether he was naming one man or many, he replied that the Koothum-pas were many, but there was only one man or chief over them of that name; the disciples being always called after the names of their guru. Hence the name of the latter being Koot-hum, that of his disciples was "Koot-hum-pá" Light was shed upon this explanation by a Tibetan dictionary, where we found that the word "pá" means "man;" 'Bod-pá' is a 'man of Bod or Thibet,' &c. Similarly Koothum-pa means man or disciple of Koothoom or Koothoomi. At Giansi, the pedlar said, the richest merchant of the place went to the Mahatma, who had stopped to rest in the midst of an extensive field, and asked him to bless him by coming to his house. The Mahatma replied he was better where he was, as he had to bless the whole world and not any particular man. The people, and among them our friend Sundook, took their offerings to the Mahatma, but he ordered them to be distributed among the poor. Sundook

was exhorted by the Mahatma to pursue his trade in such a way as to injure no one, and warned that such was the only right way to prosperity. On being told that people in India refused to believe that there were such men as the "Brothers" in Tibet, Sundook offered to take any voluntary witness to that country and convince us through him as to the genuineness of their existence, and remarked that if there were no such men in Tibet, he would like to know where they were to be found. It being suggested to him that some people refused to believe that such men existed at all, he got very angry. Tucking up the sleeve of his coat and shirt, and disclosing a strong muscular arm, he declared that he would fight any man who would suggest that he had said anything but the truth.

On being shown a peculiar rosary of beads belonging to Madame Blavatsky, the pedlar said that such things could only be got by those to whom the Tesshu lama presented them, as they could be got for no amount of money elsewhere. When the chela who was with us put on his sleeveless coat and asked him whether he recognized the latter's profession by his dress, the pedlar answered that he was a "Gylung" and then bowing down to him took the whole thing as a matter of course. The witnesses in this case were Babu Nobin Krishna Bannerji, Deputy Magistrate, Berhampore, M. R. Ry. Ramaswamiyer Avergal, District Registrar, Madura (Madras), the Goorkha gentleman spoken of before, all the family of the first named gentleman, and the writer.

Now for the other piece of corroborative evidence. This time it came most accidentally into my possession. A young Bengali Brahmachari, who had only a short time previous to our meeting returned from Tibet and who was residing then at the house of my grandfather-in-law, the venerable Babu Devendra Nath Tagore of the Brahmo Samaj, gave most unexpectedly in the presence of a number of respectable witnesses, the following account:—

On the 15th of the Bengali month of Asar last (1882), being the 12th day of the waxing moon, he met some Tibetans called the *Koothoompas* and their *guru* in a field near Taklakhar, a place about a day's journey from the Lake of Manasarawara. The guru and most of his disciples who were called gylungs, wore sleeveless coats over under-garments of red. The complexion of the guru was very fair, and his hair, which was not parted but combed back, streamed down his shoulders. When the Brahmachari first saw the Mahatma he was reading in a book, which the Brahmachari was informed by one of the gylungs, was the Rig Veda.

The *guru* saluted him and asked him where he was coming from. On finding the latter had not had anything to eat, the guru commanded that he should be given some ground gram (*Suttoo*) and tea. As the Brahmachari could not get any fire to cook his food with, the guru asked for, and kindled a cake of dry cow-dung, the fuel used in that country as well as in this, by simply blowing upon it and gave it to our Brahmachari. The latter assured us that he had often witnessed the same phenomenon, produced by another *guru* or chohan, as they are called in Tibet, at Gauri, a place about a day's journey from the cave of Tarchin, on the northern side of Mount Kailas. The keeper of a flock, who was suffering from rheumatic fever came to the *guru*, who gave him a few grains of rice, crushed out of paddy, which the guru had in his hand and the sick man was cured then and there.

Before he parted company with the *Koothoompas* and their guru, the Brahmachari found that they were going to attend a festival held on the banks of the Lake of Manasarawara, and that thence they intended to proceed to the Kailas mountains.

The above statement was on several occasions repeated by the Brahmachari in the presence (among others) of Babu Dwijender Nath Tagore of Jorasanko, Calcutta; Babu Cally Mohan Ghose of the Trigonometrical Survey of India, Dehradhun; Babu Cally Cumar Chatterji of the same place; Babu Gopi Mohan Ghosh of Dacca; Babu Priya Nath Sastri, Clerk to Babu Devendernath Tagore, and the writer. Comments would here seem almost superfluous, and the facts might very well have been left to speak for themselves to a fair and intelligent jury. But the averseness of people to enlarge their field of experience and the wilful misrepresentation of designing persons know no bounds. The nature of the evidence here adduced is of an unexceptional character. Both witnesses were met quite accidentally. Even if it be granted, which we certainly do not for a moment grant, that the Tibetan pedlar, Sundook, had been interviewed by some interested person, and induced to tell an untruth, what can be conceived to have the motive of the Brahmachari, one belonging to a religious body noted for their truthfulness, and having no idea as to the interest the writer took in such things, in inventing a romance, and then how could he make it fit exactly with the statements of the Tibetan pedlar at the other end of the country? Uneducated persons are no doubt liable to deceive themselves in many matters, but these statements dealt only with such disunited facts as fell within the range of the narrator's eyes and ears and had nothing to do with their judgment or opinion. Thus, when the pedlar's statement is coupled with that of the Dehradun Brahmachari, there is, indeed, no room left for any doubt as to the truthfulness of either. It may here be mentioned that the statement of the Brahmachari was not the result of a series of leading questions, but formed part of the account he voluntarily gave of his travels during the year and that he is almost entirely ignorant of the English language and had, to the best of my knowledge, information and belief never, even so much as, heard of the name of Theosophy. Now, if any one refuses to accept the mutually corroborative but independent testimonies of the Tibetan pedlar of Darjiling and the Brahmachari of Dehradun on the ground that they support the genuineness of facts not ordinarily falling within the domain of one's experience, all I can say is that it is the very miracle of folly. It is, on the other hand, most unshakably established upon the evidence of several of his chelas, that the Mahatma Koothoomi is a living person like any of us, and that moreover he was seen by two persons on two different occasions. This will, it is to be hoped, settle for ever the doubts of those who believe in the genuineness of occult phenomena, but put them down to the agency of "spirits." Mark one circumstance. It may be argued that during the pedlar's stay at Darjiling, Mme. Blavatsky was also there, and who knows, she might have bribed him (!!) into saying what he said. But no such thing can be urged in the case of the Dehradun Brahmachari. He knew neither the pedlar nor Madame Blavatsky, had never heard of Colonel Olcott, having just returned from his prolonged journey, and had no idea that I was a fellow of the Society. His testimony was entirely voluntary. Some others who admit that Mahatmas exist, but that there is no proof of their connection with the Theosophical Society, will be pleased to see now, that there is no *a priori* impossibility in those great souls taking an interest in such a benevolent Society as ours.

I purposely leave aside all proofs which are already before the public. Each set of proofs is conclusive in itself, and the cumulative effect of all is simply irresistible.

EDITOR'S NOTE.—Secondary evidence is no longer necessary. On November the 20th at 10 A. M. two telegrams were received by us, dated Lahore, one from Colonel Olcott, who notified us that he had been visited *in person* by Mahatma "K. H." on the preceding night; and the other—from Mr. W. T. Brown, F. T. S. of the "London Lodge." Theosophical Society in these words: "Visited early this morning by Mahatma K. H. who left me a silk handkerchief as a memorial, &c!" and today 22nd having telegraphed to both those gentlemen for permission to announce the long expected event in the *Theosophist*, we received an answer that not only could "Master's visit be mentioned," but that our President, Mr. Brown, and Mr. Damodar "had another call last night near their tent, the Master being accompanied in flesh and body by brother Djual Khool." Unless Mr. W. T. Brown, to complete the trio, be classed by our Spiritualistic friends also among the "Occidental Humourists," the question as to the real existence of the Mahatma, is

pretty well settled now. One witness may be mistaken as to facts, and even a doubt may be cast upon the evidence of two witnesses. But when it comes to the testimony of three or more witnesses speaking to a fact that occurred in their presence doubt would become absurd even in a Court of Justice. We have not yet received the particulars, but since we have been notified that Mahatma K. H. on his way to Siam would most likely pass *viâ* Madras in a week or so, we have every reason to suppose that our President and Mr. Brown saw the real, living body not merely as before—the astral form of the MASTER.—*Ed.*

OCCULT WORLD—

HAPPY MR. HENRY KIDDLE'S DISCOVERY.

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

I HAVE been watching with considerable interest the effect produced on the western Public by Mr. Sinnett's book on "Esoteric Buddhism;" and I have not been disappointed in my expectations. There is nothing surprising in the attitude of the Spiritualists towards Theosophy and its Teachers. Startled by the strange phenomena—erroneously called *spirit* manifestations, which have been witnessed during the last few years, the majority of the so called Spiritualists have firmly persuaded themselves into the belief that those manifestations indicate a turning point in the history of mankind, that they are destined to introduce into the world a sublime system of religious philosophy which will supplant every other existing system whether in the East or in the West, and that for the first time in the annals of this globe man is being permitted through the instrumentality of the manifestations to have a glimpse into the mysterious inner world. They are not probably aware of the fact, or they are extremely unwilling to believe, that these phenomena were known in the East for long ages and that their mysterious causes were carefully studied by esoteric mystics. They are evidently offended at being told that these phenomena are rather stale to the Eastern nations; that there is nothing very profound either in their manifestations or in their immediate causes, that they can never unravel the real mystery of the manifested Cosmos or of the human Spirit (7th principle); and that all that *they* can teach was long ago known to the Eastern Occultists. And probably there is another reason why the Spiritualists and the Theosophists of the West do not treat the teachings embodied in Mr. Sinnett's "Occult World" and "Esoteric Buddhism" with the serious attention that they deserve. Western nations are accustomed to look upon the Easterns as their inferiors in *every respect*. In their opinion, as it seems, muscular strength is always co-existent with intellectual powers and spiritual insight; and European political ascendency means and includes intellectual and spiritual superiority. Hence they are too proud to admit that there are mystics in the East who know a good deal more about nature and her laws than all their scientists, philosophers, Spiritualists and religious teachers put together. The discovery of Mahatmas in the East is almost a nightmare to them; and they would feel very happy to get rid of it as soon as possible. Therefore instead of carefully examining the theories propounded in Mr. Sinnett's book, they are trying their best to ferret out a few facts and incidents which will enable them to disprove the existence of our Mahatmas, or render it extremely doubtful; or if both these courses be found impracticable, to show the Sadhus extremely inferior to themselves. Several prominent Spiritualists have already been giving absurd, superficial and one-sided accounts of the doctrines contained in Mr. Sinnett's book apparently with a view to allay the fears of orthodox Spiritualists, to soothe their own feelings and to vindicate the importance and incomparable grandeur of the "New Dispensation" ushered into the civilized and enlightened West by spirit-rapping and table-turning; while some other Spiritualists are probably consoling themselves with the idea that even if the Mahatmas should be proved to have an actual existence (outside of Mad : Blavatsky) they cannot be anything more than spirits (Pisachas!), or, at best—strong physical mediums. Under such circumstances any thing like argument with the Spiritualists is worse than useless. Mere phenomena however wonderful can never prove to their satisfaction either the actual existence of Adepts or the nature of true Adeptship. Any phenomena that you may show them will at once be attributed to the agency of spirits (as they are called by them) or elementals as we call them, and classed with their own *séance* room manifestations. Even if we were to effect an impossibility and induce one of our Eastern Adepts to appear in London and prove his existence and knowledge before their eyes, these phenomena-hunters would proclaim him by way of compliment an excellent medium and nothing more. Hence, it is not difficult to foresee that so long as the general body of Spiritualists or their leaders are satisfied with their own illogical and fanciful hypotheses and make no attempt to investigate scientifically their phenomena and their causes in connection with the ancient systems of religious philosophy and occultism, it is impossible to expect them to give a patient hearing to the teachings of our Mahatmas. To a real scientific investigator who is attempting to ascertain the general law governing a particular class of phenomena, even the suggestion of a plausible hypothesis is of considerable value. The Mahatmas have never declared that they would give a systematic and exhaustive exposition of the Occult Science, but only that they intended to place before the general public a few general doctrines which might suggest some reasonable hypotheses by which the experience of ancient mystics and the so-called Spiritualistic phenomena of modern times may be knit together, and brought under one general law, and which may also show to some extent the scientific basis of all ancient religions whose teachings are generally supposed to be diametrically opposed to those of modern Science. To every genuine Occultist and every student of science these doctrines are of immense importance; especially at the present time, when old religious systems are dying out from want of real vital strength, when science has as yet found no means of penetrating into the inner world of noumena, and when the strange manifestations taking place in *séance*-rooms are rejected by the majority of the men of science as absurd superstitions, while they are regarded by the Spiritualists as indicative of the existence of disembodied Spirits!

Our Eastern doctrines having been proclaimed by the general body of Spiritualists as impertinent intruders, leaders of that body seem to have discovered at last a very simple means for getting rid of them. Mr. Henry Kiddle has found out that the Mahatma whose instructions are embodied in Mr. Sinnett's publications has commited an act of plagiarism in borrowing certain sentences from one of his lectures without admitting his obligation. He tells us, he wrote to Mr. Sinnett about his discovery more than a year ago; and though Mr. Sinnett distinctly states that he never heard from him, this American discoverer has been very persistently complaining to the public of the great injury done to him. This is considered as a very "grave charge" by the Spiritualists, who suppose that it "strikes at the very root, of the pretentions of the Adepts." But if these spiritualists —"Perplexed Readers" and "Students" who are making such a terrible fuss about the matter were to examine the passage in question carefully, they will, perchance, be able to perceive that there is evidently some confusion and mistake in the whole matter, and that the probabilities of the case are against the truth of Mr. Kiddle's complaint. Upon a closer examination of it I find that—

I. So far as the leading idea in the passage is concerned, if any body has committed literary theft it is the complainant himself and not the accused. I find no reference to Plato in the passages quoted from Mr. Kiddle's lecture in his letter published in "Light,"* and the complainant has very prudently omitted the reference

* Nor is there in his now famous lecture at Lake Pleasant, for we have procured and carefully read it.—*Ed.*

to the Greek philospher that precedes the passages which he reproduces from the Mahatmá's letter.

II. There seems to be nothing very sublime in the language used by Mr. Kiddle in the passage under consideration; and it may be easily seen from the other letters written to Mr. Sinnett by the Mahatma concerned, that the said Mahatma's English vocabulary is not more limited than his own and that he is not wanting in power of expression. It is, therefore, very difficult to see why the Master should have borrowed Mr. Kiddle's language, unless some good reason can be shown for it.

III. There are certain expressions and certain alterations of Mr. Kiddle's language in the passage in question which show that the Mahatma never intended to borrow Mr. Kiddle's ideas and phrases but that he rather intended to say something against them. Where the Spiritualistic lecturer says that "the world advances," the Mahatma says that "the world *will* advance" for the purpose of showing that this change in ideas must inevitably take place by reason of the great cyclic Law to which the Universe is subject. Where the lecturer says that "the agency called Spiritualism is bringing a new set of ideas into the world," the Mahatma emphatically affirms that "it is not physical phenomena" that he and his brother Occultists study, but "these universal ideas" which are as it were the noumena underlying all physical manifestations. The contrast between the Mahatma's view of the relationship between these ideas and physical phenomena and Mr. Kiddle's view is striking. The latter thinks that new ideas are being introduced into the world by physical phenomena, while the former thinks that new physical phenomena have begun to manifest themselves by reason of a change in these general ideas (noumena) which govern all physical phenomena in the objective world. It seems to me that even the word 'idea' has been used in two different senses by the Mahatma and Mr. Kiddle respectively. The former means by the word 'idea' the original form or type according to which the objective manifestation takes place. And this is Plato's meaning which the Spiritualistic lecturer has not properly understood. Mr. Kiddle, on the other hand, uses the same word in the sense it is ordinarily used by English writers. And again, where the lecturer speaks of "the universal reign of law as the expression of the divine will," the Mahatma postulates the existence of "an immutable Law" not depending on any divine will.

But "A Perplexed Reader" writing to *Light* says that the Mahatma "has omitted inconvenient words and has so distorted the ideas he has borrowed as to divert them from their original intention to suit his own very different purpose." If there is a difference of words and ideas where is the offence? Or is it a law of plagiarism that the person who borrows from another's writings should do so without making the slighest alteration in the passage extracted? If this "Perplexed Reader" were not also a perplexed thinker, he would have seen that these very alterations in the passage in question go very far to show that there was no intention on the Mahatma's part to borrow Mr. Kiddle's inaccurate language and erroneous ideas and that there is some misconception—some mistake in all this.

IV. It is quite evident from the wording of the passage under examination that there *is* "something wrong somewhere." Plato is introduced into it rather abruptly and the grammatical construction of the last sentence is by no means clear. Apparently there is no predicate which refers to "ideas larger, &c."

A part of the sentence is thus evidently lost .... From the foregoing considerations it will be clearly seen that it could not have been the Mahatma's intention to *borrow* anything from Mr. Kiddle's lecture. On the other hand, the Mahatma's emphatic declaration immediately preceding the passage in question that Adepts of the "Good Law" do not believe in any other but planetary spirits, his remarks regarding the insufficiency and worthlessness of mere physical phenomena in unraveling the mysteries of the noumenal world, and his enunciation of the existence of an immutable law in no way subject to the divine will, the existence of which is assumed by the lecturer, all tend to show that the Mahatma's real intention was rather to criticise than adopt the views of the Spiritualists as embodied in Mr. Kiddle's remarks. Therefore, from a careful perusal of the passage and its contents, any unbiassed reader will come to the conclusion that some body must have greatly blundered over the said passage and will not be surprired to hear that it was unconsciously altered through the carelesness and ignorance of the Chela by whose instrumentality it was "precipitated." Such alterations, omissions and mistakes sometimes occur in the process of precipitation; and I now assert, I know it for certain *from an inspection of the original precipitation proof*, that such was the case with regard to the passage under discussion. I can assure the "Student" who throws out a suggestion in his letter to *Light* that there might be some deep psychological problem involved in the matter in dispute, that there *is* one, and that one is no other psychological mystery than the is above indicated. The Mahatma against whom the accusation has been brought, will, of course, think it beneath his dignity to offer any explanation in his own defence to Mr. Kiddle or his followers and supporters. But I hope Mr. Sinnett will be good enough to place before the public as soon as possible such explanation or information as he may be permitted by the Mahatma concerned, with regard to the "Mystery" of the passage in question and the manner in which the letter which contains the said passage was received by him.

In conclusion I cannot but regret that some writers in the Spiritualistic organs and other English journals have thought it fit to drag our Mahatma's name into public print without any necessity for doing so, using, moreover, such remarks and insinuations as are fully calculated to be highly offensive to those who have the good fortune to be personally known to, and acquainted with, the Mahatma in question. The reproach contained in the *Protest* of 500 Hindu theosophists—just published in *Light*—may be fairly applied to many a Spiritualist besides "G. W. M. D."

(Continued from the November Number of the Theosophist.)

MEDICAL MAGNETISM AND THE HEALER MAGNETIC.

By Seeta Nath Ghose.

Now, as the preservation of the natural magnetic polarity of the body induced by the earth, serves to adjust all its natural functions properly and thereby maintain health, and, on the other hand, as the reversion of the magnetic polarity, natural to the body, serves to obstruct, or derange the natural functions and thereby cause ill health, the treatment of diseases by this instrument is effected simply by connecting the *anode* pole of the battery with the screw (A) and the *cathode* pole with the screw (C) and making the diseased person lie down within the instrument in such a manner, that his head may be projected out from the screw-end, and his feet projected out from the other end of the same. The intensity of the current of electricity applied to the instrument by the poles of a galvanic battery, and the length of time for which a patient is kept within the instrument, are regulated according to his temperament which is determined by feeling his pulse in a peculiar way. Instead of using this instrument according to the pathology or the symptomatology of diseases, it is simply used according to the temperament of the patients. When the quantity of the electric current applied and the length of time for which a patient is kept within the instrument, are properly regulated according to his pulse, every function of his body, deranged, obstructed or rendered inactive by any cause, is

corrected and set to proper order. In consequence of the correction of functions thus effected every description of indisposition, known or unknown, felt or slighted by the patient, is partially or entirely removed as it is slight or serious.

To create disease by this instrument is likewise a very simple thing. If a man be made to lie down within the instrument with his head projected out from its screw-end, and his feet projected out from the other end, and if the *anode pole* of a powerful Galvanic battery be connected with the screw (C), and the *cathode* pole of the same with the screw (A), he is sure to fall a victim to such disease or diseases which may have a latent tendency to break out in him. On connecting the Galvanic battery with this instrument in the manner aforesaid, the current of electricity runs from the screw (C) towards the screw (A), keeping the head of the man lying within, on the left side of the current. In consequence the man lying within the instrument becomes magnetised in such a manner that his head is rendered the south pole and his feet the north pole. The magnetic polarity, induced by the instrument, being opposed to the natural magnetic polarity of his body, the potency of the latter must be reduced to some extent. The reduction of the potency of the natural magnetic polarity of his body being thus effected, very soon developes the disease or diseases latent in his body.

According to their respective physiological actions, the drugs embodied in our Materia Medica have been judiciously classed into astringent, tonic, stimulant, sedative, alterative, emetic, expectorant, purgative, deobstruent, demulcent, antiseptic, and antizymotic orders. In treating diseases we administer different drugs of the different orders with the intention of producing different healthy actions in the system, but in treating diseases with our Magnetic-Healer, we have nothing more to do than to put the patients within it for a certain length of time. By simply doing this we are in a position to produce any action in the system which may be deemed necessary for the removal of a disease. From what has been just now said it should not be inferred at once that we are quite averse to use any material drug for the removal of a disease. We are rather in favour of judicious administration of the most innocent drugs of our Materia Medica in times of urgent need. Those drugs which when misapplied through mistake or ignorance, may produce serious evil effects, are now being carefully avoided by us.

We have already mentioned that the length of time for which a patient is kept within the instrument and the degree of battery power ordered for a patient, are regulated according to his temperament, which is ascertained by simply feeling his pulse. There are seven varieties of temperaments usually met with in patients on examining their pulse; viz., *nervous, bilious, phlegmatic, nervo-bilious, nervo-phlegmatic, bilio-phlegmatic,* and *nervo-bilio-phlegmatic*; of these seven varieties, the first three are pure, and the last four are mixed. Of the three pure temperaments the phlegmatic requires more time and battery-power than the bilious, and the bilious requires more time and battery-power than the nervous in being treated by the Magnetic Healer. In other words the phlegmatic and the nervous temperament stand on maximum and minimum points of time and battery-power respectively, and the bilious is nearly intermediate between them regarding the same. From the datum thus obtained it becomes very easy to decide how much time and battery-power are required by the four mixed varieties of temperaments mentioned above in being treated by the Magnetic Healer. How the pulse is examined with a view to determine the temperament, is a subject of vital importance in my estimation. The mode which I have adopted in examining the pulse, differs, in many respects, from what is in vogue amongst the *Allopathic* and *Homœopathic* practitioners. As that mode of examining the pulse is also of very great service in diagnosing diseases pathologically and selecting appropriate remedies for their treatment, it would be better to dwell upon it at large on a future occasion than to describe it shortly in this. It is so exquisitely nice that a short description is more likely to murder than to elucidate it.

(To be continued.)

A PSYCHOLOGICAL PHENOMENON.

We have much pleasure to be able to lay before the public a remarkable psychological phenomenon, as interesting as it is well authenticated. On November 10th, a European gentleman attached to the Theosophical Head Quarters was engaged in some work in a room adjoining that of Madame Blavatsky, when he heard a voice, which he believed was that of Mr. D—K—M, an officer of the Parent Society, speaking to Madame Blavatsky in her room. As this young man had, to that gentleman's knowledge, left the Head Quarters some weeks previously to join Col. Olcott at Poona, he naturally thought at the time that he had come back and so entered Madame Blavatsky's room to greet the officer in question on his return. But fancy his surprise when on entering the room he found that D—K—M was nowhere to be seen; and his surprise positively grew up to amazement when on enquiring he found that, though this young Brahman was at the moment at Moradabad, N. W. P., yet Madame Blavatsky who was then standing looking very much perplexed, before the shrine setting it in order, had also not only heard that chela's voice, but assured the gentleman that she had a message from D—K—M. which was of great importance—the words of which *she* was asked to repeat by telegram. She immediately proceeded to have them wired to Moradabad and the message was sent. In the evening, General and Mrs. Morgan from Ooty, Miss Flynn from Bombay, Mr. Mohini Mohan Chatterji from Calcutta, and others then on a visit at Adyar, talked the matter over a good deal, all expressing surprise and intense curiosity as to how far the phenomenon would be verified.

With these prefatory remarks we may safely leave the following documents to speak for themselves and invite our Spiritualistic friends to explain away the occurrence on their orthodox theories. These documents were received from Moradabad five days later :—

"On the evening of November 10, Mr. D—K—M—having at the request of Mr. Shankar Singh of Moradabad promised to ask the Mahatmas whether Col. Olcott would be permitted to treat mesmerically two children, in whom Shankar Sing was interested, and having at his request gone to the Adyar Head-quarters in the *Shukshma sarira* (astral body) told us that he had received a message at the Adyar "Shrine;" at the same time he also said that he had asked Madame Blavatsky to give Col. Olcott a confirmation of his visit as well as of the order received through the shrine from Col. Olcott's *guru* by sending a telegram to him, D—K—M. or Shankar Sing; after which he reported (4-50 P.M.,) its substance in these words :—"*Henry can try the parties once, leaving strongly mesmerised* Cajaputti *oil to rub three times daily to relieve sufferers.* Karma *cannot be interfered.*

(Signed) Shankar Sing.	(Signed) Narottam Dass.
(„) Pundit B. Sankar.	(„) L. Venkata Varadarajulu Naidu.
(„) W. T. Brown.	(„) Toke Narainasamy Naidu.
(„) Purmeshri Dass.	(„) Chiranjee Lall.
(„) Farshotham Dass.	(„) H. S. Olcott.
(„) Ishri Prasad.	(„) Pran Nath Pandit.

The telegram mentioned by D—K—M. has just been received (8-45 A. M., November 11th) as a deferred or night message of 34 words, in which the above exact words are repeated. Madame Blavatsky says a "voice from the Shrine" spoke the words, and adds that D—K—M. heard the voice, and the telegram is sent at his request.

Copy of the telegram received from Madame H. P. Blavatsky by Mr. D—K—M.

(Class D †)

To Moradabad		From Adyar (Madras)	
Words.	Days.	Hours.	Minutes.
49	10	17	15

"To D—K—M.
care of Col. Olcott, President
Theosophical Society,

From
H. P. Blavatsky.

"*Voice from Shrine says Henry can try parties once, leaving strongly mesmerized* Cajaputti *oil, rub three times daily to relieve suffering.* Karma *cannot be interfered with. D—heard voice; telegram sent at his request.*" Noted that the telegram is dated Adyar, 5-15 P. M., or but 25 minutes later than the time when D—K—M.'s psychic message was reported at Moradabad. The two places are 2,281 miles apart.

(Signed) Ishri Prasad (Signed.) Purashotham Dass.
" W. T. Brown. " Chendra Sekhara.
" H. S. Olcott. " Toko Narainasawmy Naidu.
" Pundit Sankar. " L. Venkata Varadarajulu Naidu."

Editor's Note.—Mr. D—K—M. is a chela of hardly 4 years' standing, his remarkable psychic powers having received their development but lately. He is of a very delicate health and lives the life of a regular ascetic. Whenever the phenomenon of the separation of the astral from the physical body takes place, we are told, he falls invariably asleep or into a trance a few minutes before.

NOTICE.

Complaints have reached us from our subscribers in Europe and America regarding the state in which the Theosophist for September last has reached them. A friend writes to us from Hartford on the subject:—"My Theosophist for September has just come in such a mutilated condition that I must ask if you will not send me another, as I can neither have it bound with the others, nor read it with any comfort. Some one has taken some sharp instrument and stabbed it through and through—from cover to cover, 16 times; each stab an inch long; four in a row, and four rows of them, making sixteen, and pretty well covering the page. Every page, or leaf in the book is thus mutilated; and the margins hang in tatters. What possible object could any one have in doing this? It was done after the wrapper was on, for the stabs go through the wrapper." Our subscribers are not perhaps aware that during the prevalence of cholera in Egypt all letters and papers from India were held in quarantine at Brindisi by the Italian Government and had to undergo the customary stabbing and smoking before being forwarded. We hereby inform all subscribers whose copies have suffered from the quarantine to apply for fresh copies, which we have already forwarded to those whose complaints have reached us up to date.—Manager.

Answers to Correspondents.

P. C. Mukerji.—(Oudh). The subject is a debatable one, and you give but your own views, without reference to those of eminent authorities.

An Indian Graduate F. T. S.—The least said about the intolerent bigotry of *ignorant* sectarians the best. A Brahmo missionary who speaks of others as "swines" *(sic)* is certainly a foeman unworthy of your steel.

Kunja Vihari Bhattacharya.—The conclusions of Drs. Salzer and Dods do not touch each other. Dr. Salzer speaks of the protoplasm of different species of animal organism having different odorant properties. What Dr. Dods says about certain causes preventing children from resembling their parents, refers to the exceptional suspension, within the limits of the species, of the general law expounded by Dr. Salzer. In the absence of the writer of the article on "Lamp of Life," we are sorry we cannot furnish you with any fresh particulars relating to Chidananda Swamy's life. A pure physical body is absolutely necessary for success in occultism, and students of that sacred science have not seldom to disincarnate themselves to find bodies better suited for the purpose.

N. S. G.—On reflection, you will find that your "City and Country Life of Parsees" is unsuited to our columns.

P. D. K.—Your "Problem of the Existence of the Body" is out of our province.

A. B.—We never notice anonymous correspondents.

Mystic Lore.

SHAMANISM AND WITCHCRAFT AMONGST THE KOLARIAN TRIBES.

By Miad Koyora Koria Hon. F. T. S.

Having resided for some years amongst the Múndás and Hós of Singbhoom and Chutia Nagpur, my attention was drawn at times to customs differing a good deal in some ways, but having an evident affinity to those related of the Nilghiri "Kurumbers" in Mrs. Morgan's article in the September number of the *Theosophist*. I don't mean to say that the practices I am about to mention are confined simply to the Kolarian tribes, as I am aware both Oraons (Dravidian tribes) and the different Hindu castes living side by side with the Kòls count many noted wizards among their number; but what little I have come to know of these curious customs, I have learnt among the Múndás and Hòs, whose language I speak, *some of the most celebrated practitioners among them being Christian converts.* The people themselves say that these practices are peculiar to their race and not learnt from the Hindu invaders of their plateau, but from what I have read at times in the *Theosophist* of the Tantric ceremonies, I am inclined to think that some at least of the operations have a strong savour of the Tantric Black Magic about them, though practised by people who are often entirely ignorant of any Hindu language.

These remarks must be further premised by a short sketch of the Kòl ideas of worship. They have nothing that I have either seen or heard of in the shape of an image, but their periodical offerings are made to a number of elemental spirits, and they assign a genie to every tree or rock in the country whom they do not consider altogether malignant, but who, if not duly "fed" or propitiated, may become so.

The Singbonga (*lit.* Sun or light spirit) is the chief; Bùrù Bonga (Spirit of the hills) and the Ikhir Bonga (Spirit of the deep) come next. After these come the Darha, of which each family has its own, and they may be considered in the same light as Lares and Penates. But every threshing, flour and oil mill has its spirit, who must be duly fed, else evil result may be expected.

Their great festival (the Karam) is in honor of Singbonga and his assistants; the opening words of the priest's speech on that occasion sufficiently indicates that they consider Singbonga, the creator of men and things. *Múnú re Singbonga manokoa luckidkoa* (In the beginning Singbonga made men).

Each village has its Sarna or sacred grove where the heriditary priest from time to time performs sacrifices to keep things prosperous; but this only relates to spirits actually connected with the village, the three greater spirits mentioned being considered general, are only fed at intervals of three or more years, and always on a public road or other public place, and once every 10 (ten) years a human being *was* (and as some will tell you *is*) sacrificed to keep the whole community of spirits in good train. The *Páhán*s or village priests are regular servants of the spirits and the *nájo*, *deona** and *Bhagats*† are people who in some way are supposed to obtain an influence or command over them. The first and lowest grade of these adepts called *nájos* (which may be translated as practitioners of witchcraft pure and simple) are frequently women. They are accused like the "Mula Kurumbers" of demanding quantities of grain or loans of money, &c., from people, and when these demands are refused, they go away with a remark to the effect "that you have lots of cattle and grain just now, but we'll see what they are like after a month or two." Then probably the cattle of the bewitched person will get some disease and several of them die, or some person

* Cf. Sanskrit *Dákini*, a witch.
† Cf. Sanskrit *Bhakta*, a devotee.

of his family will become ill or get hurt in some unaccountable way. Till at last, thoroughly frightened, the afflicted person takes a little oil and a little uncooked rice and goes to a *deona* or *máti* (as he is called in the different vernaculars of the province)—the grade immediately above a *nájo* in knowledge—and promising him a reward if he will assist him, requests his aid; if the *deona* accedes to the request, the proceedings are as follows. The *deona* taking the oil brought lights a small lamp and seats himself beside it with the rice in a *súrpa* (winnower) in his hands. After looking intently at the lamp flame for a few minutes, he begins to sing a sort of chaunt of invocation in which all the spirits are named, and at the name of each spirit a few grains of rice are thrown into the lamp. When the flame at any particular name gives a jump and flares up high, the spirit concerned in the mischief is indicated. Then the *deona* takes a small portion of the rice wrapped up in a Sál (*Shorea robusta*) leaf and proceeds to the nearest new white-ant nest from which he cuts the top off and lays, the little bundle, half in and half out of the cavity. Having retired, he returns in about an hour to see if the rice is consumed, and according to the rapidity with which it is eaten he predicts the sacrifice which will appease the spirit. This ranges from a fowl to a buffalo, but whatever it may include, the pouring out of blood is an essential. It must be noted, however, that the *mati* never tells who the *nájo* is, who has excited the malignity of the spirit.

But the most important and lucrative part of a *deona's* business is the casting out of evil spirits, which operation is known variously as *ásháb* and *langhan*. The sign of obsession is generally some mental alienation accompanied (in bad cases) by a combined trembling and restlessness of limbs, or an unaccountable swelling up of the body. Whatever the symptoms may be, the mode of cure appears to be much the same. On such symptoms declaring themselves, the *deona* is brought to the house and is in the presence of the sick man and his friends provided with some rice in a *surpa*, some oil, a little vermillion, and the *deona* produces from his own person a little powdered sulphur and an iron tube about four inches long and two *tiklis*.* Before the proceedings begin all the things mentioned are touched with vermillion, a small quantity of which is also mixed with the rice. Three or four grains of rice and one of the *tiklis* being put into the tube, a lamp is then lighted beside the sick man and the *deona* begins his chaunt, throwing grains of rice at each name, and when the flame flares up, a little of the powdered sulphur is thrown into the lamp and a little on the sick man, who thereupon becomes convulsed, is shaken all over and talks deliriously, the *deona's* chaunt growing louder all the while. Suddenly the convulsions and the chaunt cease, and the *deona* carefully takes up a little of the sulphur off the man's body and puts into the tube, which he then seals with the second *tikli*. The *deona* and one of the man's friends then leave the hut, taking the iron tube and rice with them, the spirit being now supposed out of the man and bottled up in the iron tube. They hurry across country until they leave the hut some miles behind. Then they go to the edge of some tank or river, to some place they know to be frequented by people for the purposes of bathing, &c., where, after some further ceremony, the iron is stuck into the ground and left there. This is done with the benevolent intention that the spirit may transfer its attentions to the unfortunate person who may happen to touch it while bathing. I am told the spirit in this case usually chooses a young and healthy person. Should the *deona* think the spirit has not been able to suit itself with a new receptacle, he repairs to where a bazaar is taking place and there (after some ceremony) he mixes with the crowd, and taking a grain of the reddened rice jerks it with his forefinger and thumb in such a way that without attracting attention it falls on the person or clothes of some. This is done several times to make certain. Then the *deona* declares he has done his work, and is usually treated to the best dinner the sick man's friends can afford. It is said that the person to whom the spirit by either of these methods is transferred may not be affected for weeks or even months. But some fine day while he is at his work, he will suddenly stop, wheel round two or three times on his heels and fall down more or less convulsed, from that time forward he will begin to be troubled in the same way as his dis-obsessed predecessor was.

* *Tikli*—is a circular piece of gilt paper which is stuck on between the eyebrows of the women of the Province as ornament.

Having thus given some account of the *deona*, we now come to the *Bhagat* called by the Hindus *Sokha* and *Sivnath*. This is the highest grade of all, and as I ought to have mentioned before the *'ilm* (knowledge) of both the *deona* and *Bhagat* grades is only to be learned by becoming a regular *chela* of a practitioner; but I am given to understand that the final initiation is much hastened by a seasonable liberality on the part of the *chela*. During the initiation of the *Sokha* certain ceremonies are performed at night by aid of a human corpse, this is one of the things which has led me to think that this part at least of these practices is connected with Tantric black-magic.

The *Bhagat* performs two distinct functions: (1st), a kind of divination called *Bhao** (the same in Hindi), and (2nd), a kind of Shamanism called *Darasta* in Hindi, and *Bharotan* in Horokaji, which, however, is resorted to only on very grave occasions—as, for instance, when several families think they are bewitched at one time and by the same *Nojo*.

The *Bhao* is performed as follows:—The person having some query to propound, makes a small dish out of a sál leaf and puts in it a little uncooked rice and a few pice; he then proceeds to the *Bhagat* and lays before him the leaf and its contents, propounding at the same time his query. The *Bhagat* then directs him to go out and gather two *golaichi* (varieties of *Posinia*) flowers (such practitioners usually having a *golaichi* tree close to their abodes); after the flowers are brought the *Bhagat* seats himself with the rice close to the inquirer, and after some consideration selects one of the flowers and holding it by the stalk at a distance of about a foot from his eyes in his left hand twirls it between his thumb and fingers, occasionally with his right hand dropping on it a grain or two of rice.† In a few minutes his eyes close and he begins to talk—usually about things having nothing to do with the question in hand—but after a few minutes of this he suddenly yells out an answer to the question, and without another word retires. The inquirer takes his meaning as he can from the answer, which, I believe, is always ambiguous.

The *Bharotan* as I have above remarked is only resorted to when a matter of grave import has to be inquired about; the *Bhagat* makes a high charge for a *séance* of this description. We will fancy that three or four families in a village consider themselves bewitched by a certain witch, and they resolve to have recourse to a *Bhagat* to find out who the witch is; with this view a day is fixed on, and two delegates are procured from each of five neighbouring villages, who accompany the afflicted people to the house of the *Bhagat*, taking with them a *dáli* or offering consisting of vegetables, which on arrival is formally presented to him. Two delegates are posted at each of the four points of the compass and the other two seat themselves with the afflicted parties to the right of the *Bhagat*, who occupies the centre of the apartment with four or five *chelas*, a clear space being reserved on the left. One *chela* then brings a small earthenware-pot full of lighted charcoal, which is set before the *Bhagat* with a pile of mange wood chips and a ball composed of *dhunia* (resin of *Shorea robusta*), *gur* (treacle) and *ghee* (clarified butter), and possibly other ingredients. The *Bhagat's* sole attire consists of a scanty *lenguti* (waist cloth), a necklace of the large wooden beads such as are usually worn by fakeers, and several garlands of *golaichi* flowers round his neck, his hair being unusually long and matted. Beside him stuck in the ground is his staff. One *chela* stands over the firepot with a bamboo-mat fan in his hand, another takes charge of the pile of chips, and a third of the ball of composition, and one or two others seat themselves behind the *Bhagat*, with drums and other musical instruments in their hands. All being in readiness, the afflicted ones are requested to state their grievance. This they do, and pray the *Bhagat* to call before him the *najo*, who has stirred up the spirits to afflict them, in order that he may be punished. The *Bhagat* then gives a sign to his *chelas*, those behind him raise a furious din with their instruments, the fire is fed with chips, and a bit of the composition is put on it from time to time, producing a volume of thick greyish blue smoke; this is carefully fanned over, and towards the *Bhagat*, who, when well wrapped in smoke, closes his eyes and quietly swaying his body begins a low chaunt. The chaunt gradually becomes louder and the sway of his body more pronounced, until he works himself into a state of complete frenzy. Then with his body actually quivering, and his head rapidly work-

* Cf. Sanskrit *Bhava*, technically applied to the ecstatic trance of some mystic sects of Vaishnavas in Bengal.

† This is the process by which the *Bhágat* mesmerizes himself.

ing about from side to side, he sings in a loud voice how a certain *najo* (whom he names) had asked money of those people and was refused, and how he stirred up certain spirits (whom he also names) to hurt them, how they killed so and so's bullocks some one else's sheep and caused another's child to fall ill. Then he begins to call on the *najo* to come and answer for his doings and in doing so rises to his feet—still commanding the *najo* to appear ; meanwhile he reels about ; then falls on the ground and is quite still except for an occasional whine and a muttered " I see him !" " He is coming !" This state may last for an hour or more till at last the *Bhagat* sits up and announces the *najo* has come ; as he says so a man apparently mad with drink rushes in and falls with his head towards the *Bhagat* moaning and making a sort of snorting as if half stifled.* In this person the bewitched parties often recognize a neighbour and sometimes even a relation, but whoever he may be they have bound themselves to punish him. The *Bhagat* then speaks to him and tells him to confess, at the same time threatening him, in case of refusal, with his staff. He then confesses in a half stupified manner and his confession tallies with what the *Bhagat* has told in his frenzy. The *najo* is then dismissed and runs out of the house in the same hurry as he came in.

The delegates then hold a council at which the *najo* usually is sentenced to a fine—often heavy enough to ruin him—and expelled from his village. Before the British *Raj* the convicted *najo* seldom escaped with his life and during the mutiny time, when no *sahibs* were about, the Singbhoom Hos paid off a large number of old scores of this sort. For record of which, see, Statistical Account of Bengal, vol. xvii, p. 52.

In conclusion I have merely to add that I have derived this information from people who have been actually concerned in these occurrences and among others a man belonging to a village of my own, who was convicted and expelled from the village with the loss of all his moveable property and one of his victims, a relation of his, had sat by me when the above was being written.

PHENOMENAL POWERS OF LIVING YOGIS AND FAKIRS.

By Uma Charan Mukerji.

I have been for some time past a constant reader of the *Theosophist* and have procured and read several works upon Mesmerism, Spiritualism, &c. These created in me a strong desire to verify personally the truth of what is narrated in our sacred books. Being a Government servant, I had very little time at my disposal, but devoted the whole vacation every year to travel far and wide in search of Fakirs and Yogees said to possess phenomenal powers. I am happy to be able to place before the readers of the *Theosophist* some of the startling facts that fell under my observation.

The banks of the Nerbada River are the habitual dwelling place of some of these people. I have met a large number of them and have seen them perform various phenomena. I shall, however, here mention only three or four striking cases, which no theory of deception or jugglery can explain away. I first went to Amarakantak, a place about ninety miles from here, where the sacred river of the Hindus takes its source. There I went to a reputed Hindu Yogi, a perfect stranger to me. No sooner did I put my foot into his cottage than he called me by my name, which was entirely unknown to any one in the town, that being my first visit there. He then told me whence I came, what my father's name was, and what was then passing in my mind. This thought-reading completely stunned me. After conversing with him for a short time and being satisfied of his power, I left him and proceeded on my travels. In a jungle about a mile from that place, I heard a voice which attracted my attention to a big banian tree on the Karokamandala Hills. On approaching the spot, I perceived an emaciated Hindu Yogi sitting on a small wooden plank hanging in the air *without any rope or support* I saluted and addressed him. But having no response and being afraid of the tigers and other wild beasts, so numerous in that jungle, and it being near evening, I went on with my journey. The next year I went to Mundla, about sixty miles to the east of Jubbulpore. The forest is dense and the habitation of tigers and other wild beasts. The town is situated on the rocky bank of the Nerbada River. I was at the time employed there as a Police Head Clerk. While there, I heard of a Mahomedan Fakir, known by the name of Datashah. Before going to him, I went to Babuji Ojha, the late Honorary Magistrate of that town, to enquire about the age of the Fakir, and how long he was there. The Babu, who was then ninety years old, told me that his grandfather had seen the Fakir in his early years appearing as I myself then saw him. It is for the readers to judge how old this wonderful man may be. My curiosity was so much excited that I immediately went up to see him. The most marvellous thing that I noticed was when he was bathing in the river. Many had been the lives lost in the jaws of the crocodiles which infest that stream; but no alligator approached the man. I, in company with various other people, have actually seen ferocious saurians pass quite close to his body without touching him. Near his cave is the hole of a tremendous snake, about thirty cubits long, but the man has never yet been hurt. On another occasion, the Fakir, who hardly ever talks to one, suddenly came up to me and when I had resigned my service and was thinking of taking up another employment. He told me not to be sorry but to go to Jubbulpore, where I would get a suitable permanent post. I did so, and his prophecy has been fulfilled. I have also seen him cure various diseases, by giving Vibhuti (holy ashes) and sometimes even when using abusive language. After coming here, I met a Babu, the brother of a Deputy Collector in Bengal. Twice or three times I have seen him seat himself in a large vessel of water after the European fashion of a hip-bath, and by some remarkable pumping or siphonic action of the intestines described in the works on Yoga, distend himself with water, which he would then suddenly expel in a torrent. Once I saw him carrying on for some two hours a certain process of contraction and expansion of the abdominal and thoracic muscles, and for about half an hour suspending the breath—which latter process is known as Kumbhaka. He then levitated* and sat in the air, about half a foot from the ground without the slighest mechanical support, for over fifteen minutes. He then recommenced the previous muscular process, and he gradually descended to the ground. These are some of the facts to which I bear witness. All these men are still living in the places mentioned by me. Let the men of science investigate the facts if they would have earnest Hindus believe in their desire to promote knowledge, and explain to us, if possible, more clearly than do our sacred books, the laws governing these occult manifestations of natural law.

Jubbulpore,
24th *October* 1883.

" HOW SHALL WE SLEEP ?"

(The Opinion of a European.)

By Gustave Zorn, F. T. S.

In the September Number of this Journal, the above question has been raised by a writer who finds the opinions of Mr. Seeta Nath Ghose and of Baron Von Reichenbach sorely clashing on this point ; the latter recommending the head of the sleeper to be northward, the former entirely disapproving it.

It is my humble opinion that both writers are right, each from his own standpoint, as I shall try to show. What is the reason that our position in sleep should be of any consequence ? Because our body must be in a position at harmony with the main magnetic currents of the earth ; but as these currents are not the same in all parts of the world, the positions of the sleeper must, therefore, vary.

There are three main magnetic currents on our earth, *viz.*, in the northern hemisphere from north pole to the equator ; in the southern hemisphere from south pole to the equator ; these two currents meeting in the torrid zone continue their combined course from east to west. So the position of the sleeper must vary according as he finds himself to the north or south of the torrid zone or within it.

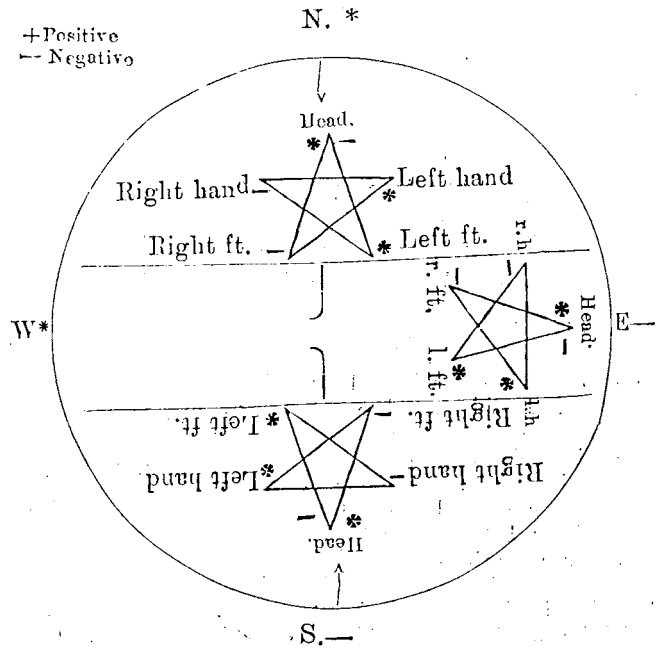
In the north frigid or temperate zone, he has to lie with his head northward,
In the southern " " " " southward,
" torrid zone " " " " eastward,

* Cf. The account of Shamanism in a paper of thrilling interest called " Cave of Echoes," published in this journal for April last.

* The phenomenon of levitation is due to the change of magnetic polarity of the man with regard to the spot supporting him. It has been fully explained in *Isis Unveiled*, vol. i.—*Manager.*

in order that the magnetic current may pass through him from head to foot without disturbance, as this is the natural position for magnetisation.

The following diagram may give a still more clear view of the case, and thus help us to answer the second part of the question, whether and when we ought to lie on the right or the left side, on the stomach or on the back.



The able writer of "How shall we sleep?" shows, in his cross diagram, that he thinks the head to be entirely positive and both feet negative. I think that this is not the case, but that the right side of the head and the left foot are positive, and the left side of the head and the right foot negative, and similarly the right hand is negative and the left hand is positive.

As the north pole is positive and the left side of the head negative, the natural position in sleep for those living within the northern zones would be on the right side, head northward and, it is obvious, that in the southern zones the position must be exactly the reverse; as to those who live under the tropics, lying on the stomach seems to me to be the most natural position, since the left, or negative side of the head, is turned to the north or *positive* current, and *vice versa*.

For many years, I and my family, have been sleeping with our heads either to the north, or the west (the right position in our hemisphere in my opinion), and we had no occasion to regret it, for from that time forward the physician has become a rare guest in our house.

Mr. Seeta Nath Ghose says in his interesting article on "Medical Magnetism" that *Mandulies* (metallic cells) are worn to great advantage in India on diseased parts of the body. The curative properties of these cells I have seen verified in authentic instances. When, years ago (I believe about 1852), cholera was devastating some parts of Europe, it was remarked at Munich (Bavaria) that among the thousands of its victims, there was not a single coppersmith. Hence, it was recommended by the medical authorities of that town to wear disks of thin copperplate (of about 2½ inch diameter) on a string, on the hollow of the stomach, and they proved to be a powerful preventive of cholera. Again, in 1867, cholera visited Odessa. I and my whole family wore these copper disks; and while all around, there were numerous cases of cholera and dysentery, neither of us was attacked by either. I propose that serious experiments should be made in this direction, and specially in those countries which are periodically devastated by that disease; as India, for instance. It is my conviction that one disk of copper on the stomach, and another one of zinc on the spine, opposite the former, will be of still better service; the more so, if both disks are joined by a thin copper chain.

ODESSA, *September* 22 (O. S.) *October 4th* (N. S.) 1883.

HOW SHALL WE SLEEP?

(The opinion of an Oriental.)

BY NOBIN K. BANERJEE,

Prest. of A. B. B. Theo. Socy of Berhampore.

I BEG now to say a few words about the position in sleep which was originally mooted by the electropath Babu Sita Nath Ghose, and then noticed in the September number of the *Theosophist* by correspondent * * * 10 * * *.

In the first place it is necessary, I think, to say that the rules of Garga, Markandeya, &c. &c., refer to the inhabitants of the plains only and not to persons on the mountains; (2) on retiring the rule is that a man should first lie on his right for the period of 10 breathings, then turn on his left for double that time, and after that he can sleep in any position; (3) that a man must not sleep on the ground, on silken or woollen cloth, under a solitary tree, on cross roads, on mountains, or on the sky (whatever that may mean). Nor is he to sleep with damp clothes, wet feet, or in a naked state. Unless he be an initiate one should not sleep on Kustra grass or its varieties. There are many more such rules. I may here notice that in Sanskrit the right hand or side and south are denoted by same term. So also the front or east is one and the same thing. The sun is the great and chief source of life and magnetism in the solar system. Hence to the world the east is positive as the source of Light and Magnetism. For the same reason, to the Northern Hemisphere the south (the equator and not the north) is positive. Under the laws of dynamics the resultant of these two forces will be a current in the direction of from S. E. to N. W. This, I think, is one of the real causes of the prevailing south-east wind. At any rate, I do not think the north pole to be positive, as there would be no snow in such case. The aurora cannot take place at the source of the currents, but where the currents come to a close. Hence the source must be towards the equator or south. The course of life, civilization, light and almost everything seems to be from E. to W. or S. E. to S. W. The penalty for sleeping with head to the west is said to be anxiety of mind, while that of the north is said to be death. I will here beg to invite the attention of the Hindus to a similar penalty of death in the case of any but an initiate (Brahman) pronouncing the sacred Pranava. This does not prove that Pranava is really a mischievous bad word, but, that with incompetent men, it is fraught with immense dangers. So also in the case of the ordinary men of the plains there may be unknown dangers which it would not be prudent for them to raise so long as they do not know how to meet them, or so long as they are not under the guidance of men who can protect them from their influence. In short, ordinary men should move on in their lukewarm course without deviating from the current of the tide, and these rules are for such men only.

As an instance of the infringement of the rule the following anecdote is given:—

After Ganesha (Siva's son) was born, the various Devas came to congratulate the family and bless the child. Sani, or Saturn was the last to come, and even then he came after he had been several times enquired after. When he went to see the infant, it appeared headless! This at once created a sensation, and all the Devas were at their wits' end. At last Saturn himself approached Mahadeva with folded hands and reminded him that it was due to his presence, and the child having been kept on bed with head to the north! For such was the law. Then the Devas consulted together and sent out messengers to find out who else was sleeping with head to the north. At last they discovered an elephant in that position. Its head was immediately cut off and affixed on the trunk of Ganesha. It needs not to be told that Ganesha was afterwards so learned and wise that if he had not an elephant's head, a human head would never have been sufficient to hold all he knew. This advantage he owed to the circumstance of his sleeping with head to the north, and the blessing of the Devas. To the beast the elephant the same position, but *minus* the blessing of the Devas, proved absolute death. I need not say more.

AN "EXPOSER" OF SPIRITUALISM EXPOSED.

BY L. SALZER, M. D., F. T. S.

I BEG to enclose herein a correspondence which has passed between Professor Baldwin and myself in the columns of the *Statesman*. Professor Baldwin, it may be stated, is one of those *conjurers* who, like John Nevil Maskelyne, of the Egyptian Hall,

London, professes to be an "exposer" of spiritualistic or mediumistic phenomena, and advertises accordingly. This introductory remark of mine will suffice to make the reader understand the correspondence which follows. The same opened with the letter, which I designate as I. In reply to this there appeared Professor Baldwin's letter II. This was responded to by a correspondent signing himself "Faith," (III) and by a letter of mine IV) signed L. S. Professor Baldwin's reply is numbered V, to which I replied by letter marked VI, and soon afterward by a further letter (VII).

I have only to remark that what the Professor calls "Edgerton's *séances*," is something which he chooses to call so. The whole affair consisted in this, that while Mrs. Baldwin was tied in the cabinet, three different faces appeared at the little window of the cabinet, and then the doors of the cabinet were thrown open and she herself appeared, while the lights were lowered, on the stage, dressed in white. After she returned to the cabinet, she was found tied there, as before, the rope around her neck and fixed at the outside of the walls of the cabinet. The whole phenomenon resolves itself into the performance of the rope-tying trick of the Davenport Brothers. Any one who can perform that trick, (and Professor Baldwin himself had shown before that he can untie himself, however tightly tied), will have no difficulty in making some faces (Mrs. Baldwin's own face in different masquerades) appear at the little window, nor will it be difficult for him, to make her go in, and out of, the cabinet.

Professor Baldwin's thought-reading and Mrs. Baldwin's clairvoyant feats are, as far as I can see, genuine, beyond any farther doubt. There are men who kick the ladder by which they have risen; Professor Baldwin, it appears, kicks the ladder upon which he stands, and by which he tries to rise in public favor.

PROFESSOR BALDWIN AND SPIRITUALISM.

I.

SIR,—I cannot refrain from trespassing on your valuable space regarding a matter which concerns a number of people who will shortly be asked to witness, as the advertiser says, results attained through the medium of Spiritualism, without resorting to this grand, but unfortunately undeveloped, philosophy.

I refer to Prof. Baldwin and his wife who announce their appearance at the Theatre Royal on Saturday next, and have endeavoured to secure a large attendance by a display of beautifully printed designs, supposed to represent the *fac-simile* of their so-called exposures of Spiritualism, and circulated with a view of leading the public to believe that they are really capable of producing materializations (as mediums do) of those who have long since departed this life, and entered into a higher sphere of existence; communicating with deceased friends, and obtaining correct answers to questions from those who were once dear to us.

Too much space would be occupied to fully describe the utter impossibility of his being able to fulfil one single thing which he claims to do, in the direction referred to, and I should very much like to have an opportunity of proving to him, the absolute difference between the results he obtains, and those that are obtained by spiritualists through mediums. He is very wrong in thus endeavouring to trifle with one of the most sacred beliefs of this enlightened era, in trying to convince people that Spiritualism is trickery, with the greatest impudence flatly contradicting some of the most eminent men of the day. He also asserts that Spiritualism is a myth. What I want to know is this—Has Prof. Baldwin attended any *séances* given by really first class and well-known mediums; if so, does he maintain that the marvellous and absolutely inexplicable results, can be obtained without the aid of 'spiritual agency,' and if he can prove to me that the supernatural achievements of the mediums are the results of mere trickery or of human agency, I should almost feel disposed to resign my belief, were it not that I am pretty well acquainted with conjurors' tactics, and candidly confess that I do not believe he can do any one thing he advertises in connection with Spiritualism.

The mere fact of Prof. Baldwin's having appeared before the Prince of Wales, and possessing references from eminent clergymen, does not prove him any less the humbug. I do not wish the Baldwins any ill luck, but consider that it would be wise on their part to withdraw the exposure of Spiritualism from their programme.

A BELIEVER IN SPIRITUALISM.

October 25th, 1883.

II.

SIR,—I do not often notice anonymous writers of letters that may doubt my skill and proficiency in my peculiar business. All over the world my advent has been heralded by foolish people writing indignant letters to the local press, calling into question my ability to produce the manifestations (?) I advertise.

The Calcutta public, who may know nothing of me or my previous career, may be misled by the letter in your paper, signed A BELIEVER IN SPIRITUALISM, and I desire briefly to say that I *have visited the séance of every prominent Spiritual medium in the world*, and I have yet to see any so-called spiritual manifestation that I cannot duplicate, and explain and show to be produced by trickery or by human agency, and in nine-tenths of all cases purely by trickery.

The only exceptions are in some cases of clairvoiance and thought-reading, and nearly all so called thought-reading is but the cultivation of a little known physical force—especially much of the work done by W. Irving Bishop recently in London. In my performances, I duplicate the performances of the Davenport Brothers, of Anna Eva Fay, Dr. Slade, Foster, and the celebrated Eddy Brothers so highly praised by Col. Olcott. Besides duplicating their performances, I really and fully explain how they are done. The explanations are *bonâ fide*, and really show how the most puzzling manifestations are produced.

I have letters of reference from more than one thousand clergymen in England, America, and Australia, among them the most eminent doctors of divinity, all testifying to the good I have done by my full and thorough exposures. Men of this class do not readily endorse a mere charlatan, and a mountebank.

In conclusion, allow me to say I really do all I advertise, and I challenge any spiritual medium for £500, to produce any manifestation I cannot duplicate, or explain, after seeing it three times.

I believe Spiritualism (as it is generally understood) to be a humbug, and I have never seen or heard of any physical manifestation which was not a swindle and a fraud. Some eminent men are eminent fools, and especially those who take much stock and faith in modern physical Spiritualism.

S. S. BALDWIN,

Spiritual Exposer.

III.

SIR,—Professor Baldwin's letter in your issue of Saturday last has really astounded me. Professors Kellar and Cooke entertained the world with the representations of Spiritualistic manifestations. But they could not shake our faith in spiritualism. In the spirit-manifestations the media can perform their feats in any place and under any manner of circumstances. Professor Baldwin and others of his crew may probably imitate them under the favorable environments of stage and apparatus. If Professor Baldwin can imitate the manifestations, outside the stage and under any circumstances, I shall be highly obliged to him, for he will then shake my firm belief in the power and existence of spirits.

The cabinet manifestations of the Davenport Brothers have been successfully performed by many a magician both here and in the West. I firmly believe that if we are allowed to tie the hands of Professor Baldwin or any other magician with *our own* ropes, he cannot (at least in the short time he is wont to do) untie them. I can fairly and with all propriety challenge the Professor on this count. I therefore hope that Professor Baldwin will kindly select a day for our experiment.

FAITH.

IV.

SIR,—In his letter appearing in your issue of October 27th, Professor Baldwin states that "besides duplicating their performances (of the Davenport Brothers, of Anna Eva Fay, of Dr. Slade, Foster, and the celebrated Eddy Brothers, so highly praised by Colonel Olcott), I really and fully explain how they are done. The explanations are *bonâ fide*, and really show how the most puzzling manifestations are produced." Further on he says, "In conclusion, allow me to say, I really do all I advertise."—This was written and published a day before his first performance in Calcutta. A report of his performance has appeared in the three dailies of this city, but I see it nowhere mentioned that Professor Baldwin has explained anything of his doings. He has even failed to explain why he omitted to explain. It is then too much to call upon Professor Baldwin to be kind and sincere enough to withdraw his statement to the effect that he really does all he professes to do in his advertisement? He asserts he has letters of reference from more than one thousand clergymen in England, America, and Australia, among them the most eminent doctors of divinity, all testifying to the good he has done by his full and thorough exposures. Exposures of what? Exposures of so-called spiritual mediums, as he tells us a few lines afterwards. And how has he exposed them? How has he shown that the manifestations brought about by spiritual mediums are nothing but swindle and fraud? He challenges any spiritual medium for £500 "to produce any manifestation I cannot duplicate, or explain, after seeing it three times." He would then *either* duplicate it, *or* explain it. If he duplicates it, he has by no means yet *exposed* spiritual mediums, for he might, for all we know, be himself a spiritual medium, who, for the sake of money-making, finds it to his advantage not to acknowledge himself as such. His whole assertions rest, then, upon his willingness to explain them, to show them off as mere trickeries. Has he given any proofs of this?—All he claims is, that such manifestations can be effected by means other than mediumistic. Are we then not to believe that electricity can drive a car, because the Professor has shown that it can just as well be driven by steam or horse-power? Let our Professor formulate his challenge in the following

straightforward way :—I challenge any spiritual medium for £500 to produce any manifestation. I cannot duplicate *and* explain as of non-mediumistic origin, after seeing it three times; —and I doubt not he will find his match in Calcutta.

As Professor Baldwin is guarded with regard to explanations, however free he is with regard to "exposures," I believe it is not out of place to close this letter with a little "explanation." So called spiritualists have spoiled their cause by a gratuitous hypothetical assumption. They had no business to attribute certain phenomena to *Spiritual* manifestations. Crookes called such phenomena 'psychic phenomena' in order to express that they are not physical in their nature. The late Professor Zollner (Professor of Physical Astronomy at the University of Leipsic) classed them as belonging to 'transcendental physics.' The genuineness of these manifestations under certain conditions is scientifically established.

"Some eminent men," says Professor Baldwin, "are eminent fools."—Well, I have yet to learn that I am an eminent man.

L. S.

CALCUTTA, *October* 30, 1883.

V.

SIR,—A correspondent in your paper, signing himself "L. S." makes a number of absolutely false statements, as can be proved by any one who cares to investigate. He says "a report of his performance has appeared in the three dailies of the city, but I see it *nowhere mentioned* that Professor Baldwin has explained *anything* of his doings." (The italics are mine.) This statement is simply untrue, and "L. S." must apologize or stand convicted, as I will show below. Fortunately, like many sneaking individuals, he can attack me personally by name, and coward-like hide his own identity under the *nom-de-plume* of "L. S." (probably meaning Low Sneak). Now to prove him a falsifier.

The *Englishman* of Monday, October 29th, in its first notice of my opening entertainment said as below—I shall italicise a few lines to call especial attention to them :—

"The first portion of the programme consisted of sundry tricks *in which the delusions were explained to have been produced by chemical agency*. After these, the well known cabinet performance was gone through, in which Mr. Baldwin and Mr. Lingard, after being securely fastened within the cabinet by a committee selected from amongst the audience, went through all the usual manifestations in the way of ringing bells, striking tambourines, waving spirit hands, and the rest of the phenomena well-known in connection with the late Davenport Brothers' performances. *These were eventually shown to be due purely to the agency of the performers themselves ; and the dexterity exhibited by them in releasing themselves from and returning into their fastenings was quite wonderful.*"

If the above quotation does not prove "L. S." to be guilty of deliberate falsehood, then "I miss my reckoning." The *Daily News* said: "He caused paper to burn apparently spontaneously, *and then showed how it was done.*"

On my first evening I stated to my audience that I should each night change my performance somewhat, making different exposures and explanations each evening. On my first evening I did carefully explain more than one-half of the tricks I gave. I explained the burning paper as produced before me by William Eddy. I explained fully the Davenport cabinet business. I explained Jennie Holmes' transmutation test. I explained Cutler's handcuff test. Last night (Tuesday) besides the above tests, I also explained the ring test of Monk, and which is also given by dozens of mediums. And during my stay here I do really and fully expose all the most prominent tests of the best-known professional mediums. Like all other professional performers, I advertise my full *repertoire*, but no one except some antiquated ass, would expect it all in one night. The Opera Company advertise a long list of operas to be produced by them, but no one expects all these operas to be given in one performance.

Now as to the absurd idea that I am a medium in disguise, and that my challenge is peculiarly worded, I mean what I say. Spiritualism in the generally understood sense is a humbug, and all professional mediums are swindlers, and I can *duplicate and explain* the performances of any I have ever seen. I said "duplicate or explain" in my challenge; because I might find a medium who, from some physical peculiarity or gift, might produce some manifestation (?) which I might, through physical weakness or ill-health, be unable to duplicate ; but I will back myself to *expose and explain* anything done before me by any medium anywhere in Calcutta or in the whole world. If "L. S." will put his money up, I will make my challenge so plain and comprehensive that I will win his money at any rate. To conclude : The genuineness of the manifestations before Zollner and Crooke (*Sic.*) have not been established ; very few of the sensible thinking people of the world have any faith in them, and I myself do and explain the *seances* that Crooke endorsed as genuine. I can easily believe "L. S." when he says he has yet to learn that he is an eminent scientific man, but if he will sign his own name, probably there are dozens of people in Calcutta who would testify that he has all the necessary qualities to make an eminent ass.

S. S. BALDWIN.

P. S.—I do not wish to take up more of your space to-day to answer a communication signed FAITH ; but to-morrow I will, with your permission, write a short reply and give FAITH all the chance he desires to test his powers of rope-tying with "his own ropes."

S. S. B.

CALCUTTA, *October* 31, 1883.

VI.

SIR,—I beg to return to my charge concerning Professor Baldwin's "spiritualistic exposures," regarding which you were kind enough to publish a letter of mine in your issue of the 31st instant. Professor Baldwin has since come forward, in a letter published in the *Statesman* of this day, purporting to refute my remarks previously made. Before all, he takes objection to my having assumed a *nom-de plume*, while he himself comes out with his real name. I really thought the name of the writer had nothing to do with the subject under discussion ; but since Professor Baldwin thinks otherwise, I have no objection to giving him my name. It is not "Low Sneak" as he suggested, but Leopold Salzer.

Having thus far satisfied the legitimate claims of the Professor, I am further expected to apologise for alleged false statements made, or to stand convicted as a falsifier of truth. I believe there is no reason for doing either the one or the other. What I said was this, "In his letter appearing in your issue of October 27th, Professor Baldwin states that, besides duplicating their performances (the performances of the Davenport Brothers, of Anna Eva Fay, of Dr. Slade, Foster, and the celebrated Eddy Brothers, so highly praised by Colonel Olcott) 'I really and fully explain how they are done ; the explanations are *bonâ fide*, and really show how the most puzzling manifestations are produced ; further on he says, 'In conclusion allow me to say, I really do all I advertise.' This was written and published a day before his first performance in Calcutta. A report of his performance has appeared in the three dailies of this city, but I see it nowhere mentioned that Professor Baldwin has explained anything of his doings. He has even failed to explain why he has omitted to explain." As a proof that this statement of mine is false, Professor Baldwin quotes the reports from the *Englishman*, of which he *italicises* such sentences as are, according to his view, calculated to show the falsehood of my statement. The report runs as follows :—"The first portion of the programme consisted of sundry tricks *in which the delusions were explained to have been produced by chemical agency*. After these, the well-known cabinet performance was gone through, in which Mr. Baldwin and Mr. Lingard, after being securely fastened within the cabinet by a commitee selected from amongst the audience, went through all the usual manifestations in the way of ringing bells, striking tambourines, waving spirit hands, and the rest of the phenomena well-known in connection with the late Davenport Brothers' performances. *These were eventually shown to be due purely to the agency of the performers themselves ; and the dexterity exhibited by them in releasing themselves from and returning into their fastenings was quite wonderful.*"

Professor Baldwin continues then as follows :—"If the above quotation does not prove L. S. to be guilty of deliberate falsehood, then "I miss my reckoning." The *Daily News* said : "He caused paper to burn apparently spontaneously *and then showed how it was done.*"

The first portion of the programme then is described by the *Englishman's* reporter as having consisted of "sundry tricks," and they have been explained to have been produced by chemical agency. Surely Professor Baldwin does not mean to say that the performance of such tricks touches in any way the question of so-called spiritualistic manifestations. Many professional conjurers have done such things before him, and do it every day, without ever thinking of proving or disproving thereby the class of manifestations just mentioned. The reporter himself understood this so well, that he designated that part of the performance as "sundry tricks."

I see, however, in reading over Professor Baldwin's letter, that he does think otherwise. He says, "On my first evening I did carefully explain more than half the tricks I gave. I explained the burning paper as produced before me by William Eddy." In so far I am open to conviction and am ready and willing to offer my apology to the Professor. I was not aware that William Eddy had ever produced such a phenomena in his quality as a medium ; the impression left upon my mind by the report of the *Englishman* ; was that the paper-burning was simply done to amuse the public, before introducing them to the true business of the evening, which was to deal with a class of performances reputed to be of a more or less spiritualistic or mediumistic nature.

While then I am so far fully prepared to apologise to the Professor. I wish to be as fully understood that I do not look upon that part of his performance as an exposure of mediumistic phenomena. I say again, "Are we not to believe that electricity can drive a car, because the Professor has shown that it can just as well be driven by steam or horse power ?"—Prof. Baldwin says he has letters of reference from more than one thousand clergymen and doctors of divinity, all testifying to the good he has done by his full and through exposures. I wonder if one of those thousand clergymen has ever read the following passages (Exodus vii. 8-12)—"And the Lord spake unto Moses and unto Aaron, saying, when Pharaoh shall speak unto

you, saying shew a miracle for you; than thou shalt say unto Aaron: Take thy rod and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded, and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers and the magicians of Egypt, and they also did in like manner with their enchantment; for they cast down every man his rod, and they became serpents."

I return now to the second portion of the *Englishman's* report, italicized by Professor Baldwin, as intended to prove that I was guilty of false representation. This part of the performance refers to what is known as the Davenport Brothers' performance, and the manifestations of ringing bells, waving spirit-hands, &c. "These," says the reporter, "were eventually shown to be due purely to the agency of the performers themselves." Now no reader will take this statement of the reporter to convey the meaning of a "full explanation how it is or was done" If it is to be meant as an explanation at all, it can only be meant so in the negative sense. It was shown *not* to be due to any known physical or chemical agency, so that there remained nothing else but purely human agency to account for the phenomenon. This is just what mediums assert to be the case with regard to all so-called spiritualistic phenomena. These phenomena, they tell us, are produced, not by physical or chemical agencies, but by some agency dwelling in man, in fact by "the agency of the performers themselves."

In conclusion, I beg to say that I am no medium, no spiritualist, and certainly no professional medium or spiritualist. The latter may all be swindlers; I have not a word to say in their defence. Professor Baldwin himself admits in his letter, that "I might find a medium, who, from some physical peculiarity of gift, might produce some manifestation which I might, through physical weakness or ill-health, be unable to duplicate." He acknowledges then the existence of mediumship and the dependence of such mediumship, and the manifestations occurring under its influence, not on some trickery surpassing his own cleverness in legerdemain, but on some physical peculiarity of gift. And this is all I want to establish by the present and the previous letter of mine. The genuineness of the manifestation before "Zöllner Crooke," says Professor Baldwin, "has not been established." I wonder who has ever dis-established it? The Professor continues, "Very few of the sensible thinking people of the world have any fain in them, and I myself do and explain the *séances* that Crooke endorsed as genuine." Professor Baldwin has been in England; he has testimonials from English clergymen: what a pity he has not submitted his *séances* to Mr. Crookes. One word of the inventor of the radiometer and the discoverer of radiant matter, would have had at least as much weight as the opinion of any doctor of divinity.

L. S.

VII.

SIR,—Having been ruthlessly attacked by Profe-sor Baldwin in the columns of your valuable journal, on account of certain statements I made regarding his alleged explanations of so-called spiritualistic manifestations and his pretended exposure, of mediumistic performances, I went to see the Professor's performance on Saturday night. It was to be an exceptionally grand performance, if we were to believe his advertisement. "To-night, to-night," ran the advertisement, "The great rope tying—explained (so all can do it at home); the handcuff trick—explained (so any one can free himself) . . . . . The dark séances and circles of Eglinton, the Calcutta medium—explained. All explanations given in the bright light on the open stage. . . . The attention of spiritualists is especially called to this grand night of full exposures and explanations of the most marvellous mediumistic tests."

As an eye-witness, I state now that Professor Baldwin neither explained, nor exposed, nor did he even attempt to explain or expose any of the above-mentioned feats. If he exposed anything, it was himself he exposed to a severe and well-deserved censure. If this statement of mine contains anything untrue, then I am prepared to stand publicly convicted of falsehood.

Professor Baldwin is one of the cleverest conjurors I have ever seen, and I have seen some of them while lately in Paris. His thought-reading and bank-note test are alone worth the money and the time spent in going to see them, not to say anything of the cabinet performance. Mrs. Baldwin's feats of clairvoyance are most attractive and charming. Then there are a number of tricks the Professor performs and explains in the neatest manner possible. But as to his alleged explanations and exposures of mediumistic phenomena, he must submit to what I have said, and to what others have said besides myself.

L. S.

November 4, 1883.

Letters to the Editor.

ON PRAYER.

WHY are some people averse to prayer? We solve it in this way:—

Jivátmá and Brahmatmá are the same. Atmá in reference to *Brahmánda* is called Iswara; and with reference to *deha* called Jiva. Now were the latter to pray to the former, it would be self-applause—one of the worst faults. We should therefore, I think, and rightly too—never pray; but most assiduously identify ourselves with the "Great-Self" by Samádhi. If any one were to say that Atmá with reference to body becomes somewhat lowered, *we wish him long life.*

V. K. RAJWADE.

ATTEMPTS AT MESMERISING.

I just completed the study of mesmerism by Captain James, and though I endeavoured my utmost to mesmerise persons by will-power instead of by passes, I regret I did not succeed.

My choice in trying to mesmerise by will-power is based on the assumption that persons who fail, after repeated efforts, to produce mesmeric sleep by power of will, will succeed better in producing the desired effect by having recourse to passes, and I shall thank you or any of your numerous readers to kindly correct me if I am wrong in thinking so.

Another defect that I found in the course of practice is, that instead of producing sleep on a person, I myself feel drowsy and inclined to sleep. Will you or any of your readers kindly enlighten me as to why this is so, and whether by perseverance, my efforts are likely to be crowned with *success?*

C. V. LOGANADAN, *F. T. S.*

27—7—83.

NOTE:—The gentleman did not succeed, because he did not exercise sufficient will-power. He only succeeded in deadening his own intellect by the monotony of his stare. He did not force the current of his will-power into his subjected nervous system. It is very unwise especially for beginners to abstain from availing of the assistance of the hands which are nature's magnetic poles in the body.—*Ed.*

BUDDHISM BEFORE BUDDHA.

WILL you kindly tell me what it was that drove Buddhism out of India and led to the persecution of the adepts which forced them to fly beyond the mountains?* Were these two events simultaneous?

You say Buddhism existed in India even before the advent of Gautama Buddha. I have met with words and allusions in our books which tend to confirm the fact you assert, unless we subscribe implicitly to the chronology set up by the European Orientalists.† But if Buddhism existed in India anterior to Gautama and was in all likelihood tolerated, if not practised, by the Rishis of old, what was it that made it intolerable to the people of the country *after* the coming of Gautama and, as you say, of Sankaracharya?‡

I know of no books where I can find the information I require. The persecution of the adepts is a subject which no human being ever thought of before, much less wrote upon,—of course by such a human being I mean one not inside the "adept circle," for those who are within that circle may know much about it, without any profit to us outsiders. This, I believe, accounts for the non-existence (so far as I know) of any books on the subject.§

SATKHIRA, BENGAL, *22nd September* 1883. } AN OUTSIDER.

NOTES AND QUERIES ON GHOSTS AND APPARITIONS.

I WOULD send you "Notes and Queries" of this week, August 25th, but it is not to be had here, and the one I have seen is lent me by the famed Philologist Dr. Chamock. There is a long article on Ghosts, and the author says, "If I mistake not, haunting spirits are not unknown to India, and India, I suppose, has lustrous nights too." The writer says, "The most delightfully quaint invention for accounting for apparitions and ghost stories is to be found in Gaffarel's *Unheard-of Curiosities.* He first tells the tale that, if the ashes of certain plants, *e. g.* roses and nettles, are put in a glass and held over a lamp, they will rise up and resume their original form:

"Secret, dont on comprend, que, quoique le corps meure,
Les Formes font pourtant aux cendres leur demeure."

and hence he proceeds to draw the conclusion that ghosts of dead men, which he says are often seen to appear in church

* The divulging to the lower non-Brahmanical castes and to the world in general, by the Lord Buddha, of secrets known unto his day only to the initiated Brahmans.—*Ed.*

† Certainly no Hindu—least of all an Initiate or even a Chela—would ever accept their arbitrary and fanciful chronology.—*Ed.*

‡ Simple truth—which can never hope to win the day when in conflict with theology—the selfish concoction of priests interested in the preservation of superstition and ignorance among the masses. Sankaracharya was more prudent than Gautama Buddha, but preached in substance, the same truths, as did all the other Rishis and Mahatmas.—*Ed.*

§ Quite so. But he who joins the "adept circle" and will shrink before no sacrifice, may learn all this and ascertain the truth easily enough with regard to Asia. During the middle ages down to hardly 100 years ago the persecution and even the *burning* of Adepts in Europe, is a *fact* in History.—*Ed.*

yards, are natural effects, being only the forms of the bodies which are buried in those places, and not the souls of those men, nor any such like apparitions caused by evil spirits."* This idea is clearly founded on Plato's theory of abstract forms as efficient causes of the actual forms. Bacon says that "Plato supposed forms (Laws) were the true objects of knowledge, but lost the real fruit of his opinions by considering that forms as absolutely abstracted from matter, and not confined and determined by matter, and so, turning his opinions upon Theology, wherewith all his natural philosophy is infested," &c. Now supposing we could entertain any such like abstract notions, it would not account for the clothes and armour, which are artificial productions, and their ashes scattered to the four winds; but we are not bound to have our one theory cover the whole question.† However the matter is open to experiment if any Theosophist cares to give the matter a trial. Reichenbach made some curious experiments in church-yards with his 'sensitives,' or those persons having finer perceptions than others—experiments which, as far as I know, have not been repeated or verified. But Theosophists may possibly open a way to the investigation of such matters and to which animal magnetism opens the door.

HENRY G. ATKINSON, F. G. S.

BOULOGNE, FRANCE.

THE THEOSOPHICAL SOCIETY IS OF ALL CREEDS.

A DISTINGUISHED European gentleman explains to me thus why he and Christians cannot join the Theosophical Society:—

"We believe that we have got in the compass of that portion of our Bible, which we call the New Testament, all possible Theosophy. Best of all we have got a *Person* whom we are to love and worship first as our Peace-maker with God, next as our Light through this dark world. You may exhaust a book but you can never exhaust a person."

I have replied to him as follows, and shall be thankful for any observations which the Editor and President-Founder may append in order to remove the hesitation of Christians and Mohammedans. It is strange that the Missions should consider it honorable to convert those heathens who are mostly fools, knaves or beggars, in and behind heathen houses and streets and should fear the Society of the Theosophists, most of whom are graduates of the Universities and officers of Government with a sincere regard for Jesus and Mahomet and their *esoteric* philosophy.

My reply:—"I believe a Christian's beliefs are as much respected as a Hindu's, for the Theosophical Society is not of any one creed. It is a Society which freely but without offence and bigotry studies the sacred records and consults the eminent men of every creed. Such study and consultation would add to knowledge and work to confirm Faith."

"I believe too in a Person who is the Peacemaker and Light of this dark world, who is to be loved and worshipped and who is in the Universe from and in, the Eternty (and not shut up in a book). He is the Word, the Man-God, the Son of Woman, the Kshetrajna, &c. Those terms as well as the terms God, Soul, and Heaven, and Apostolit succession are differently understood not only by different creeds but by different men in the same Christian or Hindu creed. Hence combined study and consultation are most necessary."

"And further, as the Christian and the Mohammedan owe to their Person the duty of proclaiming Him and bringing other souls to acknowledge Him, I humbly think that they must either justify or improve their belief and convince or be convinced on the Theosophic Platform from which no one of character and education is excluded by reason of his color or creed."

"We have a right to our own beliefs and practices whatever may be those of Madame B. or of Colonel Olcott, or of Raghoonatha Row or of any President of any Branch."

A. SANKARIAH, F. T. S.

ED. NOTE.—Quite Theosophical this. No one will ever interfere with your belief or creed.

THE TANTRAS AND BUDDHISM.

AT page 227 of the *Theosophist* for July last, it is said that there are a number of *Tantras* which inculcate teachings on the principles of the *Vedanta*. *Maha Nirvan* is one of those. The chief or earliest of the series, appears to be the *Mula Tantra*, and its very name signifies that it is the root or basis of all the rest. The educated votaries of the *Tantras* admit this, but, they say that it is not easily procurable. Perhaps most of them are not aware that it was originally a Tibetan Book. Its Tibetan name is Rtsa-rgyud. It was compiled by Chandra Bhadra (according to some Soma Bhadra) called in Tibetan Davazangpo (commonly Dazang), a king of Shambhala,—a fabulous city according to the Europeans, but according to Hindus the city, whence the Kalki or the last Avatar (incarnation) of Vishnu is to come.*

This king visited Nilachala (literally the Neilgheris, but is meant to signify Puri (or Jagernauth) and Katak (in Tibetan—*Dhal-ldan hbras-spung*, meaning the city of accumulated rice) to hear the teachings of Lord Budha, and on his return compiled the book in accordance with what he had heard from the MASTER. Such was the noble origin of this *Tantra*. Soon after Lord Buddha's departure from this life, much of his pure teachings was corrupted and gave rise to the sect now known as the *Dugpa* Bouddhas in Bhotan and Sikkim. Corresponding *Tantras* soon made their appearance, and these inculcate all sorts of abominations under the guise of *Shatikarma Mantra* or *Yoga*, *&c. &c.*, which are strictly prohibited in Manu. The fact is that men with mediumistic tendencies and selfish motives—a characterstic sign of weakness and ignorance—take to these Dugpa or Black Tantras in preference to the White Tantras. Their weakness and selfishness render them easy dupes, and in their turn they try to dupe others. They are not averse to consulting what Rishis like Manu, Vasishtha, and Vyasa have said, but like all mediums they fail to see any difference in the teachings. They have, in general, a great hankering after phenomena, owing to their senses and feelings having got the better of their reason, and thus they are easily led away by phenomena alone. What is strange in these men is that they generally admit Vasishtha to have been their chief and original teacher, and that Vasishtha was a Buddhist by faith. But they do not like to stop to inquire what his tenets were, and whether these tenets clash with their modern practices or not! Of course there are few who are exceptions to this rule, but these few pass for *Vedantins*.

It would not, I think, be inopportune to mention in this place that not only *Sâktaism* (or *Tantricism*) has degenerated but also *Vaishnavism* has fared no better in Bengal. *Vaishnavism* (although the name suggests devotees of Vishnu) was essentially a revival of *Vedantism* according to the schools of Sankaracharya, Madhwacharya and Ramanujacharya. In Bengal and a portion of Orissa, Chaitanya was the last teacher of the *Vaishnavas*, and he is believed by them to have been an incarnation of Bhagavana. He was a great pundit, but did not write any books. His associates (disciples), whose lives in many respects show a strange contrast with that of their Master, wrote the books after his death. Of course, in these books sanction is accorded to all that they did, and therefore the teachings inculcated have in many respects to be accepted with caution. At any rate it is now widely known that the modern votaries of the school seldom hesitate to surround themselves each with a number of devotees of the other sex, while Chaitanya had refused to see or have anything to do with even his mother and ex-wife, who had travelled from Nuddea to Jagernauth simply to meet him.

Vaishnavism predominates among the lower classes and especially among the sellers of spirits, and the women about town. Of course it is no fault of the system that it has such persons among its votaries, but at the same time it is not creditable to the class which supplies *Gurus* to such persons, while actually carrying on their immoral vocations and paying the *Gurus* out of their sinful earnings!

* This is precisely that which is held by the Theosophists in all such cases of apparitions long after death.—*Ed.*

† And why not? Anything, of whatever material, and be it an organic or inorganic tissue, once it has imbibed the magnetism of the body it was in contact with, becomes, so to say, part and parcel of the latter. Burn a body clad in a uniform, and the uniform will appear as the aura of these ashes, together with the form of the dead man. The *ghosts* of the Hindus who are burnt quite naked will never appear *clad* —unless in the imagination of the Seer. The tale told by Gaffarel is not a *fiction*. The experiment was made and the assertion found correct. —*Ed.*

* And a locality known to every Tibetan to exist; an oasis within the Shamo (Gobi) desert—whence its first syllable.—*Ed*

After the above, I don't think you will be shocked to hear that the very low and selfish among the *Vaishnavas* have degraded some of its noble teachings by interpretations which very few outside its pale can even imagine or guess at. For instance the phrase "*Sadhu Sangah*," signifying (as it literally does) in their secret, disfigured code, "Sadhu," a *Vaishnava*, and "*Sanga*," cohabitation with. This (would-be) esoteric meaning is revealed secretly to the ear of unwary young women only. The prelude to its being the signification (esoteric of course, in their sense) of the phrase Sat-Chit-ananda. In Bengali "Sat," means "Being" or to be, *Chit*—or, on one's back (this according to vulgar slang only) and Ananda=happiness. I need not proceed further. The above is sufficient to show how the noblest teachings can be degraded by cunning, low and selfish persons to subserve their purposes. These pious *padres* explain esoterically and show by practice that all males are Krishna (Purusha=spirit) and all females are Radha (Prakriti=matter), and Yoga (union) consists in bringing as many as possible of the one to the other in the position of husband and wife. This is the at-one-ment, the only way to happiness, prescribed for the effacement of the heresy of individuality ! ! !

T. S.,

3—10—83. *Berhampore.*

AN INQUIRER ABOUT ADEPTS.

ARE there any Jain Rishis among the Himalayan Brothers? Is the Yoga Marga of the Jains and the Buddhists the same? This much is certain that Jainism and Buddhism go side by side to a certain extent. In what chief points then do they differ so as to give rise to two distinct religions?

How is the practice of Hatha Yoga dangerous? Is it not the most certain way of taming the mind? I think some persons are suited to Raj Yoga, but there are others who cannot subdue their mind so as to keep it fixed on one object for a time. Have such any other means of learning Yoga Vidya except Hatha Yoga.?

Somewhere in the 3rd volume of the *Theosophist* there is a foot-note to the effect that the spirit liberated in Samadhi can go only as far as the lowest Deva-loka. This does not agree with what is given in the Hindu Shastras, where the assertion is that the spirit thus liberated has no check and can go anywhere it chooses. How is that?

Can Yogis of a lower grade than the Himalayan Brothers, change their body at will, *i. e.*, leave their own body lifeless and enter one dead so as to make it alive? Is *Koot Humi* a title and not a part of the name of our revered Brother?

Are there any Mahatmas in India equal in rank (of adeptship) to the Himalayan Brothers? If there are, where do they chiefly live? Are there any such in Rajputana? If any, in what part of the country and by what names are they known to the world?

Have these any communication with the Brothers?

JAGANNATH.

JEYPORE, 19-10-1883.

ANSWER.—It is very painful to observe that even our professed friends and sympathisers should be so inattentive in reading the *Theosophist* and other publications of our esteemed members. An ordinarily earnest student of theosophic literature is aware of the oft-repeated fact that the esoteric truth underlying all religions is the same. The different ritualisms and formalities of various religions resemble the different costumes a man wears to suit himself to the surrounding atmospheric conditions and those of the country he temporarily occupies. A keen observer pierces through the mask, and recognising the hidden individuality cares but little for the external form. In all ages the masses of all religions have but clung blindly to the shell, while the philosopher, penetrating to the innermost kernel, has met, on the principle of Mutual Toleration and Mutual Intellectual Sympathy, his co-worker in the search after truth, whatever may be his caste, creed or colour, externally. This Brotherhood of true Philosophers or Adepts, caring but little for exoteric religions, have united themselves into a compact body to lay this Truth before the followers of Religions, of which they are the respective representatives. And it was with this view that the Theosophical Society adopted as its first object the formation of the nucleus of a Universal Brotherhood of Humanity. Like the travellers following different paths but meeting at the same mountain summit, the mystics of all times and all religions, going deep into a study of the faith of their forefathers, have met at the same altar of Truth—Esoteric Philosophy. The readers of Col. Olcott's lectures will remember his constant remark that the Theosophical Society does not ask any one to leave his religion, but to find out all of Truth that may be in that Religion and to try to live up to that Truth. The observations now made will make clear Col. Olcott's meaning. It is therefore difficult to see what is meant by the enquiry whether there are Jain Mahatmas? If esoteric Hindus, esoteric Buddhists, and in fact mystics of all religions, have arrived at the same Truth, through a deep study of their respective Religions and have consequently been admitted into the ranks of the Himalayan Brotherhood of Adepts, is our correspondent aware of any particular reason why the Jains should alone be excluded? At least, to the knowledge of occultists, there exist no such reason. Having said that the Esoteric Doctrine is the same, in whatever religion it may be found, it is needless to enter here into the external differences between Buddhism and Jainism, for Esoteric Theosophy has nothing to do with exotericism, except in so far as to study the symbols to find out the meaning underlying them.

The dangers of *Hatha Yoga* will be quite apparent to one who knows what mediumship is. Its practices only induce some physiological changes and tend to develope into mediumship. It does not help in any way psychic development. This will be apparent from the fact that *Hatha Yogis* can produce only that particular phenomenon for which they undergo, by special preparation, a gymnastic training. And it must be so in the case of physical powers. Only psychical powers are permanent and can be carried from birth to birth. The *Hatha Yogi* dies with no acquisition to help him in his next re-birth, except a strong and sincere desire for advancement. His gymnastic performances end with the death of his body. The control over the mind must be obtained by strong will, a dogged determination, and high moral and spiritual aspirations. It cannot be obtained by stopping the breath or in-and-outletting a quantity of water, curds, or milk.

Our correspondent seems to confound *Samadhi* with the higher perceptions of a *Raja Yogi*. When he studies the difference carefully between *Hatha* and *Raja Yoga*, he will find the teachings in *Fragments* is in entire consonance with those of the Aryan Adepts. No MAHATMA or even a High Chela will pose himself before the public. At the same time there is not one true aspirant with a firm will that has not found out the custodians of the Aryan treasure. It is therefore improper to enquire where the ADEPTS live, since, as in ancient times, the *Chela* has to find out his Guru by self-evolution and self-exertion.

As to the other questions, most of them are not a fit subject to treat upon in the columns of our journal. Whether "a title or part of his name," the name of our revered Master Koot-Humi has been sufficiently desecrated in the pages of spiritualistic papers, and even in this magazine owing to the indiscretion of his most ardent followers to permit of any more discussion of that topic than can be strictly helped.

B. S. D.

(*A Chela.*)

HUMAN AND ANIMAL MAGNETISM.

BEING a student of Animal Magnetism, and having some experience in the same, I for myself and many more like me take the liberty of offering the following questions in *The Theosophist*.

Dr. Dod, in his able lecture, says that it is the nervo-vital fluids when introduced into the brain of a subject that places the latter in the magnetic state. The chief source of the fluid is electricity. Is the fluid electricity alone or something in combination with electricity? If it were alone, can we with a battery as is used in other electrical experiments bring a subject to the magnetic sleep? If that fluid be in combination with something else, is that something else known? If so, what is it? The questions mentioned above being of great importance to all students of the divine science, will plead for my taking up valuable space in the Journal.

Yours truly,

H. HARDY,

Vice-President, Aryan Legends Investigating Society.

BOMBAY, 10*th August.*

ANSWER—The Magnetic force in man is not the same force as the electricity of modern science, although having a great similarity in its operations to that subtle agent. The second principle of man—*prana* or vitality—is the one concerned in the production of mesmeric phenomena, and a careful consideration of what has been said about that principle in these columns may be studied with profit in this connection. The mesmeric fluid or vitality is matter in a subtle supersensuous state and permeates the whole of the outer man, from the constituents of which it is generated by the action of the spleen—an organ quite unknown in its functions to science. One of the arguments advanced by the German atheist Struthers against the existence of an intelligent God is the presence of this "useless organ," as he considers it, in the human body. This point no theistic man of Science could disprove. But irrespective of a "personal god," as all occultists know, there is nothing useless in Nature. The spleen is the reservoir of animal magnetism and the original centre of the force which evolves the astral man. Considering the long ages for which all knowledge of these things, theoretical or practical, has disappeared from Europe, it is no wonder that in the Western world, under the well-known physiological law, the spleen should have fallen into a state of atrophy.

D. DHAR K.

(*A Chela.*)

QUERIES FROM AUSTRALIA.

ALLOW me to address you on a subject of vital importance to me in connection with Spiritualism and Spiritualistic phenomena, which have occurred to me during the last 15 years. I consider you above all persons with whom I have any acquaintance through the literature of Spiritualism competent to give me a final explanation of the phenomena which I am now going to submit to your critical judgment. I have of late got tired of the unsatisfactory and unprogressive state of what is termed Spiritualism, and seeing in Theosophy and Occultism a step in advance of our old movement, I wish you to be kind enough to tell me what the interpretation of my experiences is from an Occult or Theosophical point of view.

For this purpose I have enclosed an old lecture of mine, delivered in 1874, which you will find contains a passage or portion marked with brackets A—A; this is the *First Query* put to you, and in your kind answer you will point out to me where I have erred in my own attempts at explanation.

Second Query refers to a painful subject—an accident in my family—which I shall detail as briefly as possible. On 17th March, 1870, a boy of mine was accidentally thrown out of my buggy and he sustained fracture of the skull. When I picked up the child (4 years old) I found him bleeding from a branch of the temporal artery, and whilst I was dressing the wound on the road and in the dark, my mind involuntarily was turned homeward where my wife was lying ill and in a very weak state from loss of blood after her confinement. I thought that the news of the fatal injury of our child would also prove fatal to herself in consequence of the shock produced by the news. Fancy, then, my astonishment when I came home to find that at about the same time that this accident happened, I appeared to my wife spiritually or phantasmically (?) with the child in my arms, which fact she mentioned to her nurse, who, however, could not see me or my apparition. Now what do you make of this phenomenon and what is your explanation of it?

Third Query is connected with what I would consider a case of clair-audience which happened to me some 8 or 9 years ago. I had scarcely turned into bed at 11 o'clock on a certain night (date I cannot at present ascertain), when I found myself all night up to half-past 4 A. M. disturbed from sleep by the constant crying out of 'doctor!' 'doctor!' in a distinctly plaintive tone, the voice being that of a female. At 6-30 the same morning I was called to attend a woman at a distance of 15 miles from my residence, a perfect stranger to me and to my astonishment her voice was identical with the one of my nocturnal disturber! The woman, having been in labour all night and crying out for the doctor—for me—her husband cruelly paying no attention to her lamentation until it was almost too late to send for medical aid. Now, I would ask you, how could I hear the voice of this woman a distance of 15 miles?

Fourth Query concerns a mesmeric subject or experience of mine which took place 14 years ago. A friend of mine, named Mr. Crone, who is a powerful mesmeriser, brought a boy to my surgery one night at 8 o'clock; and this boy told me the time on my watch to a minute correctly four times in succession, although his eyes were bandaged and he himself in a state of mesmeric coma. Three times the boy indicated the time on my watch correctly, even after I had turned the hands round with my key until I did not know myself to what figures they pointed.

Now these may very possibly be all simple questions to you to solve, but I have never in all my reading and studying on the subject found an explanation which satisfied my scientific or philosophical demands, really furnishing a tangible and reliable exposition of the different *modi operandi* by which the four above mentioned phenomena or facts were produced.

Hoping you will kindly answer my four queries in one of the numbers of the *Theosophist*. I am, etc.

C. ROHNER, M. D.

BENALLA,
VICTORIA (AUSTRALIA).

EDITOR'S NOTE.—We are extremely sorry to be unable to answer *Query No.* 1, owing to the lecture in question having been either lost in transit or mislaid here during our prolonged absence from home.

Query No. 2 is easy enough to answer from the standpoint of occultism. It is a case of thought objectifying itself by its intensity to the person on whom it is centred. The sad occurrence was reflected in the sympathetic aura of the suffering (hence more than ever spiritually receptive) lady and she saw it in her mind's eye. We have amply discussed in previous numbers the phenomenal effects of thought intensified to the last degree, whether consciously through will-power or unconsciously through the strength of desire, produced by fear, joy or any other feeling. The ordinary phenomenon of the thoughts of the mesmeriser appearing to the subject as objective reality belongs to the same class though different in degree. The present case affords some light for the examination of the spiritualistic speculations of Mr W. H. Harrison, editor of the defunct *Spiritualist* in a recent number of the *Medium and Daybreak*. After a free use of his dissecting knife on Theosophy and Colonel Olcott, Madame Blavatsky and the Himalayan Brothers, Mr. Harrison comes to the conclusion that the worthy President of the Theosophists, Colonel Olcott, is "a seeing medium and a physical medium too, but not very powerful in the latter capacity," and seeks to prove his case by reminding the reader that since "once he (Colonel Olcott) saw a Himalayan Brother and two well-known Anglo-Indian Theosophists, were unable to see the distinguished visitor"—*ergo* that visitor must have been some "lower intelligence acting on physical mediums." On this rather one-sided and not over-logical theory, the apparition which Mrs. Rohner saw must have been made up by some "lower intelligence," since the nurse did not see the eidolon. The consequences in the present case having been beneficent, however, the "lower intelligence" will have to be raised a few degrees in the estimation of the Spiritualists and regarded as some "dear departed angel" masquerading before the sensitive to save her from the effects of a too sudden shock. But whatever their theory—even if it be granted that in Dr. Rohner's case the double was projected from the gross body by the force generated by intense anxiety—the obnoxious Theosophists, will never be allowed to take advantage of it in support of their case. Yet whatever their opinion, we affirm, that in our correspondent's case there was nothing spiritualistic at all. It was simply and purely a psychophysiological phenomenon.

Query No. 3 will be sufficiently elucidated by what has been said above. Our respected correspondent seems to be somewhat of a clairaudient sensitive himself; the agonised cries were directed towards him, and as the Doctor's thought made itself objectively perceptible to Mrs. Rohner's astral sense of sight, similarly the poor woman's cries affected his sense of hearing. The one was a case of clairvoyance, the other of clairaudience.

Query No. 4.—This a common case of clairvoyance induced by mesmerism. The physical man when rendered comatose by the influence of mesmeric currents, leaves the inner man free to act and acquire knowledge without the mediation of sense.

A careful study of what has been said in these columns about the septenary constitution of man will throw considerable light on the whole subject. These abnormal developments of sense may be effected by conscious efforts of the will, by disease or by mesmeric influence.

EXISTENCE OF THE HIMALAYAN MAHATMAS.

IN May or June last, a young Bengali Bramachari happened to pass through this station on his way to Almorah. During his stay here he put up in the house of an up-country gentleman where I met him to hear his discourses on Vedantic Philosophy and Hinduism in general. He kindly called on me and then at our request narrated certain incidents of his travels to Mansarovara and back. One of them was very remarkable. He said that on his way back from Kailas he met a party of Sadhus. They were resting in a small tent which they had pitched for their accommodation. He went amongst them to beg for some food, as he had taken none since two or three days excepting leaves of trees and grass. He saw an elderly Sadhu engaged in reading the Vedas whom he took to be the chief. On enquiring the name of this Sadhu he was told by some that his name was Kauthumpa, and by others as Kauthumi.* He waited till this gen-

* Our Mahatma does not look "elderly" whatever his age may be. —*Ed.*

tleman had finished his reading and after the exchange of the customary greetings the sadhu ordered his chelas to give some food to our Bramachari. A chela brought a piece of dried cow-dung and placed it before his guru who breathed on it and it was lighted. The Bramachari waited there for an hour or two and during this interval he saw one or two persons suffering from some disease or other coming there for treatment. The chief gave them some rice after breathing upon it; they ate of it and walked away cured. I forgot to tell you that the Bramachari had been to Mansarovara in 1882. Are we to understand that the Kauthumi or Kauthumpa whom this Bramachari saw somewhere near Kailas is the same personage who is now known as Koothumi, one of the Himalayan Brothers? If this be so, then we have the testimony of an uninterested person who saw him in his living body. I may mention to you that this Bramachari told us he never heard of Theosophy or of the Himalayan Brothers till he returned to the plains. He is a young man about 24 years old and knows English but imperfectly. He is a Chela of the Almorah Swami with whom he is now studying Sanskrit and we saw him again at Almorah at the end of October last. He is not a Theosophist and in fact his views and those of his guru who are pronounced Vedantists do not agree with those of the Theosophists. So, in all respects, he is an uninterested witness. He is publishing an account of his travels in a Bengali Magazine called the "Bharati," published at Calcutta and edited by Babu Dijendra Nath Tagore. I believe he will give details of his interview with this Sadhu, whom he heard called as Kauthumpa, in that Magazine.

He told us that he saw several persons at, and near Mansarovara (there being a great gathering there that year on account of the Kumbhuk Mela) who could light fuel by breathing upon it. At Mansarovara he met a Chohan Lama but there were several of this name. Your Note on the above is kindly solicited.

PREO NATH BANERJEE, F. T. S.,
Vakil, High Court.

BAREILLY,
15*th November* 1883.

EDITOR'S NOTE.—This new and unexpected testimony comes this moment, as we are correcting the proofs of Brother Mohini M. Chatterji's evidence about the same Brahmachari. We had it from him 14 months ago, but, at the advice of Mr. Sinnett, withheld it from publication at the time. Evidently our Bareilly Brothers have not heard, as we have, of this first account now published by us on pages 83 *et seq.* If this is not an independent and strong testimony in our favour, then we do not know what any more proofs can be given. Whether the "elderly" looking "Kauthumpa" as the Brahmachari calls the Saddhu seen by him is our Mahatma Koothumi or not (we doubt this, for he is not "elderly" looking) it is shown at any rate that there are men known by the name of *Kauthumpa* (or the disciples, *lit. men*, of Koothumi) in Tibet, whose master's name must, therefore, be *Koothumi*, and that we have not invented the name. Most probably the person seen by the Brahmachari was Ten-dub Ughien, the lama next to our Mahatma—and the chief and guide of his chelas on their travels. He is an elderly man and a great book-worm. The polemics that have taken place on these pages some months back between the venerable Almora Swami and our Brother T. Subba Row during which the Swami came down in his wrath upon the innocent editor—are a good warrant that neither the respected Sadhu of the Almora Hills nor his pupil would be likely to corroborate us, unless they could not help it. Still, the Brahmachari may have seen quite a different person. There are in Tibet many sects—and one of these is the sect of the Kah-dám-pa—a name bearing a close resemblance to that of Kauthumpa. There are among the former many learned lamas and adepts, but they are not *our* Mahatmas, who belong to *no sect.*

THE PURANAS ON THE DYNASTIES OF THE MORYAS AND THE KOOTHOOMI.

IT is stated in Matsya Puran, Chapter 272, that ten Moryas would reign over India, and would be succeeded by Shoongas, and that Shata Dhanva will be the first of these ten Maureyas (or Moryas).

In Vishnu Puran (Book IV Chapter 4) it is stated that there was in the Soorya Dynasty a king called Moru, who through the power of devotion, Yoga, is said to be still living in the village called Katapa, in the Himalayas, (*Vide* p. 197, Vol. III, by Wilson) and who in a future age, will be the restorer of the Kshatriya race, in the Solar dynasty, that is, many thousands of years hence. In another part of the same Puran, Book IV., Chapter 24, it is stated that "upon the cessation of the race of Nanda, the Moryas* will possess the earth, for Kautilya will place Chandragupta on the throne." Col. Tod considers Morya, or Maurya, a corruption of Mori, the name of a Rajput tribe. The Tika on the Mahavansa thinks that the princes of the town Mori were thence called Mauryas. Vachaspattya, a Sanskrit Encyclopædia, places the village of Katapa on the northern side of the Himalayas—hence in Tibet. The same is stated in Chapter 12 (Skanda) of Bhagavat p. 325, Vol. III. The Vayu Puran seems to declare that Moru will re-establish the Kshatriyas in the 19th coming Yuga. In Chapter VI, Book III. of Vishnu Puran, a a Rishi called Koothumi is mentioned. Will any of our brothers tell us how our Mahatmas stand to these revered personages?

Yours obediently,
R. RAGOONATH ROW,
(Dewan Bahadoor) Prest. Madras Theosophical Society.

EDITOR'S NOTE.—In the Buddhist Mahavanso, Chandagatto or Chandragupta, Asoka's grandfather, is called a prince of the Moriyan dynasty as he certainly was—or rather—as they were, for there were several Chandraguptas. This dynasty, as said in the same book, began with certain Kshatriyas (warriors) of the Sâkya line closely related to Gautama Buddha, who crossing the Himavanto (Himalayas) "discovered a delightful location, well watered, and situated in the midst of a forest of lofty bo and other trees. There they founded a town, which was called by its Sâkya lords—Moriya-Nagara." Prof. Max. Müller would see in this legend a made-up-story for two reasons: (1.) A desire on the part of Buddhists to connect their king Asoka, "the beloved of gods" with Buddha, and thus nullify the slanders set up by the Brahmanical opponents to Buddhism of the effect that Asoka and Chandragupta were *Sudras*; and (2) because this document does not dovetail with his own theories and chronology based on the cock-and-bull stories of the Greek Megasthenes and others. It is not the princes of Moriya-Nagara who own their name to the Rajput tribe of Mori, but the latter that became so well known as being composed of the descendants of the first sovereign of Moriya Nagari-Môrya. The subsequent destiny of that dynasty is more than hinted at, on pages 39 and 40 (foot note) in the November number of the *Theosophist*. Page 43 of the same magazine gives full details. The name of Rishi Koothumi is mentioned in more than one *Purana*, and his *Code* is among the 18 Codes written by various Rishis and preserved at Calcutta in the library of the Asiatic Society. But we have not been told whether there is any connection between our Mahatma of that name, and the Rishi, and we do not feel justified in speculating upon the subject. All we know is, that both are Northern Brahmans, while the Môryas are Kshatriyas. If any of our Brothers know more or can discover anything relating to the subject in the Sacred books, we will hear of it with pleasure. The words: "the Moryas will possess the earth for Kautilya will place Chandragupta on the throne," have in our occult philosophy and interpretations a dual meaning. In one sense they relate to the days of early Buddhism, when a Chandragupta (Morya) was the King "of *all the earth*," *i. e.*, of Brahmans who believed themselves the highest and only representatives of humanity for whom Earth was evolved. The second meaning *is purely esoteric.* Every adept or genuine Mahatma is said to "possess the earth," by the power of his occult know ledge. Hence—a series of 10 Moryas, all initiated adepts, would be regarded by the occultists, and referred to, as "possessing all the earth" or all its knowledge. The names of "Chandragupta" and "Kautilya" have also an esoteric significance. Let our Brother ponder over their Sanskrit meaning, and he will perhaps see what bearing the phrase—"*for* Kautilya will place Chandragupta *upon the throne*"—has upon the Moryas possessing the earth. We would also remind our Brother that the word *Itihása*, ordinarily translated as 'history,' is defined by Sanskrit authorities to be the narrative of the lives of some august personages, conveying at the same time meanings of the highest moral and occult importance.

* "Of the dynasty of Moriyan Sovereigns," as said in the Mahâvanso—the particulars of this legend are recorded in the Atthatakathâ of the Uttaravihâro priests.—*Ed.*

RAIN-STOPPING BRAHMANS.

I SHALL be highly obliged if you kindly allow me to relate through the columns of your celebrated Journal, an event, whose seemingly recondite character may excite the curiosity and deserve the attention of a large majority of readers. There lived in the interior of the district of Hugli, a person named Ram Kany Ghosh, by religion a Vaisnává, who was known to have attained a certain development of the higher faculties by a regular and constant practice of concentration in an enclosed room three hours a day. On a certain occasion he invited a number of Brahmins, who were seated to dine on the open yard of his homely village mansion. The day was cloudy and it began to rain. The man alarmed at the sight of Brahmins rising from their unfinished meal, hastened to the place, gazed on the sky, and loudly exclaimed, "Sir! stop a little." To the astonishment of the beholders the threatening sky maintained a sudden and sullen silence till the feast was completed.

A similar event occurred, a few years ago, at Satpokur, where during a long and severe draught, a sannyasi pronounced a successful prediction of a shower at two o'clock the next day.

Now, is it possible to determine, whether the events should be attributed to the gift of miracles or to the knowledge of futurity of the advanced students of Occult Philosophy? A solution of this difficulty would probably be deemed as a valuable contribution to the knowledge of uninitiated students.

I remain, Madam,
Yours most obediently,
H. MUKHOPADYAYA.

BHOWANIPORE,
November, 83.

EDITOR'S NOTE.—We have much heard of, but little believed in, "gifts of miracles." We may go further and say at once that we deny most emphatically the possibility of producing "miracles," yet we believe as firmly in the possession by great Sadhus and Initiates of the power of stopping or rather of delaying and magnetically paralyzing the rain cloud. We say that the facts of the story given are *possible*, though by no means *probable*. Sadhus who possess such powers are not usually *grihasthas*, passing their lives in small villages; and certainly it requires more than three hours a day of "constant concentration" to produce such a phenomenon, however much it may be based on the knowledge of natural laws.

WART-CHARMING.

With reference to the following correspondence which appeared in *Knowledge*, dated 26th October 1883, a well-known weekly paper conducted by Mr. R. A. Proctor, it would be interesting if you would kindly explain the rationale of the transfer of the wart from the body of one individual to that of another, and also say whether the charm referred to by the correspondent in the concluding portion of his letter has any real effect.

Yours obediently,
K. C. M.

"Allow me to tell you my own experience of warts. When I was a little boy I had a wart on the tip of my nose. They called me Cicero. My father's æsthetic taste was annoyed at this non-essential to the beautiful. He had recourse to the knife, and then stanched the blood with caustic. This process was equally unpleasant and unavailing. The cauterising was constantly renewed, but the blackened excrescence stubbornly remained rooted to my inflamed nose. Mr. Thomas, a Superior in the Excise, took special delight in teasing me whenever we met. "Master Frederick," he would say, "I think you have a fly on your nose;" or "there is a spot of dirt," &c. &c. "Allow me to remove it." In the course of time I left home for a boarding-school, where the medical attendant gave me a powder with which to rub my wart. He also tied a piece of silk round another which grew on my eyelid. Both were gone in a few weeks. The holidays came, and one of my first visits was to my old tormentor, Mr. Thomas. He was out, but on my showing his wife that the wart was no longer to be seen, "Bless me!" said she, "Why my husband has it! &c." And sure enough, when he came in a few minutes later, there was the wart on the tip of his nose. I told him how the doctor at school had cured the one on my eyelid, and he allowed me to tie a piece of fine strong catgut round his, in doing which I paid him off by giving such a sharp pull at the two ends, that his eyes watered again as he howled and danced about the room. From time to time for some years the wart returned and disappeared. I always fancied that old Thomas had it, when I lost it, and *vice-versâ*. Whether it was so I cannot tell; all I can say is that his went and came at intervals in a similar way. This I heard from Mr. Thomas some years later. I have met and know several successful wart charmers. One told me that he had "charmed enough away to fill a bushel-basket." A very favourite charm in many parts of England was to bury a piece of meat secretly after touching the wart or warts with it. As the meat rotted in the ground so the wart died away. Years ago, I tried charming children's warts myself, and found that they vanished within the time I promised."

(Signed.) FREDERICK HELMONE.

EDITOR'S NOTE.—It may seem ridiculous to those who have never tried the latter *sympathetic* remedy, while to them who did and succeeded, it seems quite natural. In Russia they charm away warts both with meat and raw potatoes. Having rubbed the wart with one half of the potatoe cut in two, that half which has been rubbed is buried in the cellar in the sand and the other half planted near by. As the former decays, the latter sprouts and every one of the young shoots is *covered with excrescences*; and as this process is going on the wart on the person thins away, and soon disappears entirely. Then the potatoe leaves are uprooted with the half decayed vegetable and burnt over seven sticks of wood. Unless this concluding ceremony is gone through,—say our "medicine men"—the wart is liable to reappear, and disfigure the patient, once more.

We feel incompetent to explain the *rationale* of the above and simply state a *fact*. Not only have we seen the experiment successfully applied in our own case—big warts on the neck—when about 12 or 13 years old, but we have known a number of persons delivered in this simple manner of disagreeable excrescences. It is a remedy known to every housewife in Russia and, France too we believe.

Reviews.

MAGNETISM AND HOMŒOPATHY.

IN THE LAW COURTS OF DENMARK, BY A HOMŒOPATH.

THIS little pamphlet tells us of the sufferings and persecution a theosophical brother of ours, Mr. C. E. Taylor, F. T. S., had to go through, for having practised Homœopathy and Magnetism in a little Island of the Danish West Indies.

Mr. Taylor is an Englishman by birth, but warmly attached to the country in which he has resided for over twenty years, where he has been noted during his residence for his devotion to study, his philanthropy and deep love of scientific pursuits, but more especially for animal magnetism and homœopathy, of which he has been a sturdy defender on every occasion. The gentleman is no stranger to our readers. In the *Theosophist* for April 1882 we reprinted extracts from an article of his, which originally appeared in the *St. Thomas' Times*, entitled "Animal Magnetism and Homœopathy in the Cure of Tropical Fevers." Mr. Taylor had been for years a devoted partisan of Homœopathy, and an indefatigable student of Medicine, and had found in his researches upon the curative value of animal magnetism, what he thought to be an invaluable addition to homœopathic therapeutics in the treatment of tropical diseases. He is a bookseller and dispensed his homœopathic medicines and his advise without any charge whatever. He had, however, one grievous sin; he cured, where the regular allopathic physicians failed to cure. This may appear quite pardonable to any simple-minded man; it did not appear so to the allopathic doctors of the little island; and they brought a charge against him before the St. Thomas' Police Court for illegal sale of medicine and quackery.

Though Mr. Taylor strictly denied anything that could be qualified as a *bonâ fide* sale; thought all the witnesses brought up against him testified to this fact it was of no use. It was quite enough that he healed by the lying on of hands; that he stoutly defended the Homœopathic system; that he did not buy his medicine at the apothecary shop, and that he dared to take a stand against the system of orthodox medicine. He was charged with having infringed an old law of the year one thousand six hundred and seventy two (1672) and condemned to pay a fine of 70 dollars or to undergo imprisonment for a fortnight. Mr. Taylor refused to pay the fine on principle; was actually put into prison; and was only released after the public had insisted upon paying the fine, almost against Mr. Taylor's own will.

Mr. Taylor has our full sympathy, and the sympathy of his Brothers of the Theosophical Society all over the world.

Examples of medical intolerance and trades-unionism are not wanting, we are sorry to say, even in such advanced countries as England. Major Vaughan Morgan recently offered £5,000 to St. George's hospital, on condition that the money be devoted to a fair trial of homœopathy; but the (allopathic) medical authorities declined the offer without thanks. *The Lancet* triumphantly proclaims, on the strength of this fact, that Homœopathy is going a-begging.

Before dismissing this subject, we throw one glance more on the under review, and we find there, on the title page, the following quotation from Hahnemann's Organon: "I again find it necessary, in this place, to say a few words on the subject of animal magnetism, the nature of which differs so greatly from that of all other remedies. This curative power, of whose efficacy none but madmen can entertain doubt which through the powerful will of a well-intentioned individual, influences the body of the patient by the touch, acts homœopathically by exciting symptoms analogous to the malady." This is a most remarkable and instructive passage. Hahnemann, from whose writings we know that he practised magnetism, believes then that cures by magnetism are homœopathic cures. In fact, when we compare the effects of magnetism on the healthy, with its curative sphere in disease,

generally speaking we find, that it paralyzes the sensorium and the motor nervous system in the healthy, and cures paralysis in the sick. Mr. Taylor makes a similar statement with regard to fevers. He quotes Dupotet who says in his *Therapeutic Magnetique:* "It is sure, as far as we know, that magnetism provokes, in a number of cases, a febrile movement in subjects of sound health." Mr. Taylor then continues "This I have often found to be the case myself: a considerable quickering of the pulse, sometimes reaching 120, and a dryness of the skin manifesting itself in susceptible persons."—

L. SALZER, M. D., F. T S.

MORAL EDUCATION BY PROFESSOR BUCHANAN.*

IT affords us real pleasure to give an old and respected friend a greeting through the new edition of his valuable work—Professor Buchanan's latest thoughts on a complete scheme of education. This learned gentleman, as our readers may recollect, is the discoverer in the western world of that mysterious power latent in man, which has been further enlarged upon by Prof. Denton in his "Soul of Things." It is Professor Buchanan who is the real founder of the Science of Psychometry. The present work shows more than ever that like a few other spiritually wise men, the Professor does not feel himself at ease in the broad seat of modern civilization; he seems to have lost his way in the jungle of western materialism, but his brave spirit is struggling hard for the welfare of his race, who seem to be even unconscious of their degradation. He has hit upon the real source of danger which is so gloomily overhanging the Western world and threatening it with moral and spiritual ruin. The cultivation of mere intellect,as the means of material advancement, leaving out the higher nature of man to grow to seed, utterly untended and uncared for. The whole system of modern education is entirely at fault and the result is the production of ill-shapen monstrosities. Education is the attempt to realize the harmony between nature and man. It is to find out the real aim and object of life and when found to render them an unswerving and life-long devotion. Education is the acquirement of the capacity of enjoying life to its fullest extent, its want is suicide, partial or complete. Professor Buchanan's ideal lies in the same direction as our own. "A satisfactory knowledge" says the author, "of the psychic and physological functions of life and their definite association with the brain and body and laws of interaction would necessarily indicate the laws of their development. That development is education."

In this present juncture when a commission is embarked on a perilous voyage for the discovery of a new and sounder basis for education in this country, Prof. Buchanan's work possesses a peculiar value and interest. Before the mould disprepared upon the western model for casting the minds of our future men and women it is profitable to consider what competent experts declare as to the value of that model. Prof. Buchanan after half a century's experience delivers his opinion thus:—

"There seems to be nothing in existence at present on a large scale in the leading institutions which can be properly called a *liberal education*, for that which makes the most imposing claims to be recognised as liberal education in the universities appears, when viewed from the stand point of anthropology, not only lame, feeble, and defectvie in the most essential elements of a liberal education, but positively *liberal* in its contractile influence upon the intellect and soul, as well as its degenerative influence upon the body.

The eminent Italian Professor, Signor Angelo de Gubernatis bears his testimony to the same effect:—

"Under the present system the university is too widely estranged from every day life, and too indifferent to it. Where vital force should be most felt it is wholly lacking. Students enter the universities and issue therefrom in much the same manner as did the prophet Jonah enter and come forth from the gloomy recesses of the whale. They go there to learn the mysteries of science, but of the science of life, by far the most important of all, they come away ignorant. One student studies four years, another five, another six; but they are all equally ignorant of the art of living. The university should properly be the *mother of genius and of character;* it is instead merely the censor for a certain number of years of a crowd of boys, who are forced to cheat at the examinations in order to rise from grade to grade till the desired doctor's vote is obtained. Then they are all obliged to feed together like sheep in a pasture; the examinations are the same for all; votes are cast with the same judgment, or rather lack of judgment, since *the best parrot of the class* can pass the most brilliant examination, and consequently gain the vote, while the greatest genius may perhaps lose the contest, disheartened by the trying formalities of the proceedings. It is never taken into account that one student might perhaps merit the title of doctor after only a month of trial, while another might fail to deserve it even at the expiration of twenty years. Should there be a few intellects more active than those around them, this discipline speedily brings them to the common level." * * * * At present there is almost no intercourse between the university and the world without, and while from within it appears to be a great institution, outside its walls its influence is unfelt."

It is needless to multiply instances. Every thoughtful observer has found that the present pernicious system of pampering the intellect to the utter starvation of the other faculties can lead to no good result—not even lead the much favoured one to the highest pitch of development it is capable of attaining. Professor Buchanan, a student of the true science of man has put forward a system of education which is as scientific as beneficial. Education naturally admits of division into five classes, in accordance with the different classes of faculties to be dealt with. (1) Physiological development, aiming the formation of the manly, healthy constitution capable of lasting a hundred years and competent to enjoy life and make it a source of benefit to humanity. (2) Industrial Education, which alone can lead to the disappearance of those unproductive classes, now preying upon the life-blood of society like vampires. (3) Medical Education, supplying the people with means to stamp out diseases at their first approach and eradicate our splendid heritage of diseases. (4) Moral or Religious Education, whereby the life secured by the other three kinds of education, is made worth living. (5) and lastly comes intellectual education, which now holds its revels on the ruin and degradation of man. The scheme is complete but it is likely to provoke a sneering smile on the self-satisfied dogmatic lip, as being quite utopian. Life is not long enough, it may be urged, for such elaborate training. But the utter silliness of such objection has been conclusively shown by the learned Professor. The first eighteen years of life after the first dawn of intelligence is quite enough for the whole curriculum being gone through. We heartily commened this able and original work to our readers. Let it not be taken as unforgiveable sin that the book has come into the world a little too soon. It will be at all events one of the necessary missing-links in the evolution of human thought and institutions.

* MORAL EDUCATION: Its laws and methods. Governments, Churches and Colleges for many thousand years have striven in vain to conquer crime, disease and misery—A new method must therefore be adopted —if that method can be found in this volume, does it not indicate a better future for humanity? by Joseph Rhodes Buchanan, M, D., New York.

GEMS OF CHINESE LITERATURE.

BY HERBERT A.GILES, *H. B. M., Vice-Consul, Shanghai. Author of 'Chinese Sketches,' 'Strange Stories from a Chinese Studio,' 'Historic China,' &c.* (LONDON: BERNARD QUARITCH, 15, PICCADILLY. SHANGHAI, KELLY AND WALSH, 1884.)

A LITTLE yellow volume, neatly gotten up in true Chinese fashion, with a Chinese preface in *cursive schrift* on the cover, "as an actual specimen of the best style of modern composition," written for the author "by a rising young graduate of Foochou, named Nieu Yün-Fing, through the medium of...Mr. Kau Hong-Beng (M.A., Edinburgh.)

The volume is worth not only a hasty perusal, but also careful preservation in one's library for useful reference. It is full of original matter, of sentences 2,000 years' old, as highly philosophical and profound, as any of our century, and goes to acquaint the reader with at least a small fraction of those "untold treasures" that "lie hidden in the rich lodes of Chinese literature," in the opinion of Professor G. Von der Gabelentz, as quoted by the translator. As the latter justly remarks, his effort in this direction "will at any rate advance some English readers a step towards more intimate knowledge and warmer appreciation of an ancient and wonderful people." The text is preceded by a "Note on Chinese Dynasties, beginning with the Chou and Ch'in Dynasties (550—200 B. C.) up to the Yuan and Ming Dynasties (1200—1650 A. D.). The volume being so full of precious fragments, and real gems of thought, selected from the writings of philosophers and sages who had lived at various epochs embraced within the long period of 2200

years, we can select but a very few for our special notice. Some of the oldest—such as maxims from the *Discourses* of Confucius (the latinised form of K'ung Fu-Tzü, who flourished in the 6th century B. C.) are more than suggestive. They will, no doubt, make many European readers painfully conscious of the fact that their respective mother-races, so proud and vain of their imagined superiority (in their own perceptions only, of course) over the less civilized races, owe in sober truth nearly all to the Asiatics—Turanian Mongols included. Their arts and sciences, their philosophy and religions, are all and one copies (perchance in some cases improved—still only *copies)* of old Asiatic originals. As the translator truly confesses, even "most Western proverbs, maxims, household words, &c., are to be found imbedded in the proverbial philosophy of the Chinese;...sometimes expressed in strictly identical terms, at other times differing only in point of local color." He shows that this philosophy "is on a scale commensurate, in every way, with other branches of the voluminous literature of the Chinese." To prove it, Mr. Herbert A. Giles quotes the following popular sayings :—

"One actor does not make a play."
"Out of the wolf's lair into the tiger's mouth."
"Prevention is better then cure."
Better a living dog than a dead lion.
"When the cat's away, the rats play."
"It is the unexpected which always happens."
"Bees make honey and men steal it," etc., etc.

To crown all, the Celestials show their mental superiority over Western "Barbarians" in the following aphorism that would hardly do for a motto in a "Book of Heraldry"—

"Only imbeciles want credit for the achievements of their ancestors."

The name of these aphorisms "is legion," their translator tells us. A full collection of such proverbs and sayings would probably embrace all that is contained in the corresponding literature of the West and leave a margin to the "credit of China."

Some of these sayings are highly moral and philosophical, and probably, judging on general personal experience, more put into practice in barbarous China, than in civilized Europe. "DEAL WITH THE FAULTS OF OTHERS AS GENTLY AS WITH YOUR OWN"—is one of them. Others are as highly satirical, as for instance—"More trees are upright, than men."—"With money you can move the gods; without it, you can't move a man;" or again—"No image-maker worships the gods. He knows what they are made of;" or, that other which would be still more at home in a European *salon* :—"We love our own compositions, but other men's wives."

But it is not so much with the proverbs—the collective production of popular wisdom—that we are so concerned as with the sayings and maxims of such great sages as Mencius and Tso-ch'in Ming, and especially with those of Confucius—the "Socrates of China," who "became the idol of the people and flew in songs through their mouths." His maxims—as shown by Dr. Legge, "occupy much the same extra-literary position as the Bible does with ourselves;" while "in philosophy, the subtle speculations of Chuang Tzü" and Lieh Tzü, exponents of the doctrines enunciated by Lao Tzü, would, beyond all doubt, have commanded a hearing in the contemporary Schools of Greece." The maxims, however, have done more than that; they have struck loud the very key-note of Christianity six centuries before the alleged, purely *Christian (?)* maxims were pronounced, and eight before they were recorded and reverentially repeated as the authentic and original thoughts uttered by the Founder of the Western Creeds. In the "Extracts from the Discourses," the "Master" gives expression to such familiar sentences as the following :—

"LOVE ONE ANOTHER" was the Master's answer to a disciple who asked for a definition of charity,—a rule in life, thus anticipating Christ.

"Some one asked Confucius, saying, Master, what think you concerning the principle that good should be returned for evil?" The Master replied :—"What then will you return for good? No: RETURN GOOD FOR GOOD; FOR EVIL—JUSTICE."

This is the apotheosis of practical good sense as of the highest charity; and it is in perfect accordance with Karma, and those other words, "with what measure ye mete, it shall be measured to you again." And if Confucius, who "taught virtue for its own sake, unsupported by reference to the supernatural," has never pronounced such words as "whosoever shall smite thee on the right cheek, turn to him the other also"—an injunction as impracticable as it is sublime; and taught not his disciples to practically encourage covetousness, theft and extortion by giving to him who takes away one's coat, one's "cloak also,"—on the other hand he inculcated that RECIPROCITY was "the rule of life, in a word." And, he added :—

"WHAT YOU WOULD NOT OTHERS SHOULD DO UNTO YOU, DO NOT UNTO THEM!"

In connection with these words we are told by the author and translator that "an attempt has been made to show that this is after all only a negative (and therefore comparatively worthless) enunciation of the Golden Rule as expressed positively by Christ,"—and he very justly retorts upon the cavillers by saying, "the worthlessness, if any, lies in the terms of such an argument. For instance, you would not that others should abstain from helping you in trouble. Therefore you do not abstain from helping them in trouble. Consequently, you help them; thus doing unto others what you would they should do unto you."

In Fragments from Lieh-Tzü (4th and 5th centuries B. C.) we find some admirable thoughts . . . "How wonderful is death!" rejoined Tzü Kung, "The wise man rests, the worldly man is engulfed therein."

"My son," said Confucius, . . . "Other men know life only as a boon; they do not perceive that it is a bane. They know old age as a state of weakness; they do not perceive that it is a state of ease. They know death only as an abomination: they do not perceive that it is a state of rest."

"How grand," cried Yen Tzü, "is the old conception of death! The virtuous find rest, the wicked are engulfed therein. In death each reverts to that from which he came. The ancients regarded death as a return to, and life as an absence from, home. . ."

Chuang-Tzü (4th century B. C.) treating of Life, Death and Immortality, asks (p. 23)

"Life is a state which follows upon Death, Death is a state which precedes life. Which of us understands the laws that govern their succession?

"The life of man is the resultant of forces. The aggregation of those forces is life; their dispersion, death. If, then, life and death are but consecutive states of existence, what cause for sorrow have I?"

What Christian physiologist and philosopher of the year 400 and even 800 A. D. spoke as scientifically upon the subject as this Chinese barbarian—of 400 B.C.? And who of the great religious philosophers of the 18th and 17th centuries of our era of civilization said anything better or more profound than the same Chinese Spinoza who, in his disquisitions upon Life and Death, declares that;

"All things are *but phases of Unity*. What men delight in is the spiritual essence of life. What men loathe in is the material corruption of death. But this state of corruption gives place to that state of spirituality, and that state of spirituality gives place in turn to this state of corruption. Therefore, we may say that all in the universe is comprised in unity; and therefore, the INSPIRED among us (the initiates?) have adopted unity as their criterion."

Truly—

"For those who accept the phenomenon of birth and death in this sense,* lamentation and sorrow have no place. Death is but the severance of a thread by which a man hangs suspended in life. Fuel can be consumed; but the fire endureth for ever"!

When treating of "THE PERFECT MAN" (or initiated adept) ChuangTzü describes him thus:—

"The perfect man is like a spirit; were the ocean to be scorched up, he would not be hot. Were the Milky Way to be fast frozen, he would not feel cold. Of thunder which ruins mountains, of wind which lashes the sea, he is not afraid; and thus, charioted on the clouds of heaven, or riding on the sun and moon, he journeys beyond the limits of mortality. Exempt from the changes of life and death, how much more is he beyond the reach of physical injury. The PERFECT MAN can walk under water without difficulty; he can touch fire without being burnt."

Two more charming fragments out of the writings of Chuang Tzü—"an advanced exponent of the doctrines of Lao Tzü and a most original thinker"—and we have done. One is on CAUSALITY, the other on DREAM AND REALITY.

1. The Penumbra said to theUmbra, "At one moment you move: at another you are at rest. At one moment you sit down; at another you get up. Why this instability of purpose?"

"I depend," replied the Umbra, "upon something which causes me to do as I do; and that something depends upon something else which causes it to do as it does. My dependence is like that of a snake's scales or a cicada's wings . . . . . How can I tell why I do one thing or do *not* do another?"

2. Once upon a time I dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies (as a butterfly), and was unconscious of my individuality as a man. Suddenly I waked; and there I lay, myself again. I do not know whether I was then dreaming I was a butterfly, or whether I am now a butterfly dreaming that he is a man. Between a man and a butterfly there is necessarily a barrier; and the transition is called *Metempsychosis.*

There are many very pointed satires in the little volume, on ANTIQUES by Hsu Hsich (16th century): on DIVINATION, by Lin Chi, (14th century), and some very poetical ideas in the bits of poetry given, much too numerous to be noticed even in part. The translator has done his best to supply the world with "a small Handbook of Chinese Literature," and he has fully succeeded in bringing out an interesting and useful volume. We regret, however, that out of "due regard to a general public impatient of unpronounceable names," in eliminating some of these, the translator should have also substituted for other familiar and quite pronounceable English nouns a term Confucius had never used or pronounced, namely, "God" as a personal Being. As Mr. Herbert A. Giles himself declares Kung Fu Tzü condemned steadily any reliance upon the supernatural, although, "he seems... to have believed in a power higher than man; but whether as a force physical, or a force moral, or both, it is quite impossible to decide." (p. 1.) Again, on page 2, we are told that this "indefinable power" is "explained by the most famous of all commentators as *abstract Right.*" Why then translate the aphorism of the great sage, "He who offends (this) power (of abstract Right" has nought on which he can depend"—by—"He who offends against *God*, has none to whom he can pray?" Confucius and "God"—Confucius and prayer! Surely the couples can hardly go together. Nevertheless, it is the only instance in the whole book when we find the able translator wronging the spirit of a sentence to substitute for it the dead letter husk, because, it would otherwise remain "shorn of all meaning and point" for the general public. The author, however, in explaining the difficulties under which he had to labour, honestly confesses that he has also been "compelled sometimes to expand and sometimes to compress;" and very wittily concludes by reminding the reader that it must always be borne in mind that "translators are but traitors at the best, and that translations may be moonlight and water while the originals are sunlight and wine."

May all other readers derive the same pleasure as we have from "Gems of Chinese Literature!"

* "The Master came, because it was his time to be born; he went because it was his time to die." On "*The Death of Lao-Tzü.*"

VIVISECTION.

By MRS. ANNA KINGSFORD, M. D.,

President of the "LONDON LODGE THEOSOPHICAL SOCIETY."

YEAR after year Parliament is called on to consider the question whether the practice of torture and the licensing of professional torturers are or are not consistent with civilization.

Now, I am among those who say they are not; and I purpose to state in the following brief paper the reasons I have for this conclusion.

By the term civilization we intend to represent a condition of humanity more or less superior to that of the brute, and we deem the level attained more or less elevated in proportion to the prominence given to those characteristics which we regard as distinctly human. And here comes the first difficulty, for on the threshold of the question two parties join issue, the Materialistic Scientists, who maintain that intellectual acquirement is all and morality nothing in the definition of human development, and the Spiritualistic Scientists, who, with myself, maintain that the true crown and glory of man is not his superior brain capacity, but his superior potency for goodness.

Man is man, in our view, chiefly because he can discern good from evil, not because he is a cleverer kind of monkey than other monkeys, or because he can recollect more facts and put them to better practical use than creatures in a lower stage of development. Humanity is, therefore, a word of which we fully accept the popular definition, and for us a man is human in proportion as he is humane. We do not admit a torturer to be a man; he is simply an individual of the genus Simia—an intelligent individual if you like, but he has nothing human about him. And when one of these animals says that "cruelty is necessary," it sounds in our ears precisely as if he had said, "robbery is necessary," or "deceit is necessary," or any other habit of the lower grades which humanity has outgrown.

We have just witnessed in Paris an unparalleled spectacle, the incongruity of which would be ridiculous if it did not also furnish melancholy evidence of the lack of understanding and thought prevalent in a nation which claims to rank among the most civilized in Europe. I refer to the part taken by M. Paul Bert, the most notorious vivisector of the day, in the discussion upon M. Ferry's Bill. What can be said of a state of manners which permits such a man as M. Paul Bert to pose as a moralist before the public,—a man whose whole career has been one long course of cruelties so varied and appalling that even here, under the shadow of the Ecole de Médicine itself, they have attracted special comment and associated the name of their perpetrator with all the worst of the barbarities of a fallen science? This Paul Bert, who appears now before Paris as the champion of morals, is the same who, at the Exposition last year, exhibited pictures of dogs undergoing the agonies of tetanus induced by the administration of various poisons at his hands, pictures the public display of which excited expressions of censure and disgust in the columns of a well-known Parisian journal. This is the same, too,

whose laboratory is the scene of such awful horrors, that persons living near the waste grounds surrounding it have more than once complained to the authorities of the shrieks and groans issuing from its walls, and even now, while I write these lines, the Parisian law courts are occupied with an action brought against this man by the proprietor of a neighbouring hotel for loss of *clientèle* and other grievances, caused by the continual howling and cries of the dogs "used" in his experiments.

What better terms can be found to characterize the work of Paul Bert's own life than the words he himself used in the Chamber of Deputies on Saturday last :—

Such things as these, and such a method of teaching as this, inspire indignation and disgust; they are like a bog in which one treads in mire!

Paul Bert is himself one of the most distinguished of Jesuits, for he adopts in theory and carries into practice daily their distinctive doctrine. "The end justifies the means," and, in common with all vivisectors, he argues that "cruelty is necessary," that good may be obtained by evil, and that private and professional motives sanctify the perpetration of deeds which, if committed by the vulgar outside the profession, would be highly reprehensible, and punishable by law. In the view of these priests of materialism, public opinion has no right to set moral limits to the pursuit of material science; knowledge, no matter how attained, is the one positive and good thing, and morality, being a mere question of national habit, is entitled to secondary consideration only, if, indeed, to any consideration at all.

By common consent, however, mankind, more truly inspired, recognizes as its highest ideal of development One whose greatness was not owing to scholastic learning or to retentive memory, but to those very attributes which materialistic experts (I will not call them "philosophers") regard as derogatory and unbecoming in an age of enlightenment; attributes such as mercy, gentleness, love, patience, sympathy with suffering and the like; in fact, to the identical qualities which they label in a bundle as "sentiment," and thrust aside with contempt.

Are we to go back to our monkey ancestors then, and relinquish all the advantages we have gained, and for which we have toiled so hard and endured so much since the anthropolithic days of Haeckel? God forbid! The manhood in this English nation protests, and will not protest in vain, against the attempt which is now being made upon national morality by formulating into a legal principle the axiom that might is right. For man is man, not because he is a strong beast or a supremely sagacious beast, but because he has it in him to know and to love justice and to refrain from doing evil. And to such an one the plea that a method involving the torture of others is a right method, because it has proved useful in the attainment of knowledge, carries no weight whatever. Is there any class of crime or any depth of baseness for which the same plea may not be urged? Does not falsehood sometimes appear useful to liars, and may not violence, fraud, theft, or even murder find apologists on the same grounds? True, the policy of the liar, thief, or coward generally fails in the long run, and so also does that of the professional torturer. It is no secret that the practice of Vivisection has given rise among scientists to dissensions, difficulties, and errors which are incessantly accumulating, and which have sown the paths of physiology with a fruitful crop of false deductions and bewildering contradictions. And if among the millions upon millions of cruel experiments on living animals, by means of which science has been well-nigh arrested, and true progress hindered so disastrously, some few have accidentally proved of service in the elucidation of a nascent discovery, no proof exists that such discovery would not have been vouchsafed by more legitimate means, nor do such isolated cases atone in the smallest degree for all the agony, heart-hardening, and degradation of manhood which they entailed on the miserable victims and their more miserable tormentors.

Vivisection useful? Cowardice useful? Deliberate devilry useful? Sir, we who are men will not buy knowledge at the cost of our manhood, we will not sell for so pitiful a mess of pottage the divine birthright of humanity. As to our physical health that is not called in question for no one who has been medically educated will seriously assert that the science of healing is in any way related or indebted to the practice of physiological torture.

I have received my own medical education at the Faculté of Médicine in Paris. At the Ecole, Professors Béclard, Vulpian, and others vivisect almost daily. It is no exaggeration to say that the walls of that Inferno re-echo from morn to sunset with shrieks and cries and moans, the supreme pathos of which no pen can render. When first I heard them, now long ago, I took them for the cries of children under operation, so terribly human were they in expression and appeal. And now, whenever I go there, knowing what they are, these cries strike and tear my heart and move me to a passion of indignation which is all the more terrible to endure because it is so impotent.

I ask myself and you, Sir, by what right do vivisectors thus outrage me and other men, and why are they permitted to make life intolerable to their superiors? It is not only a question of torturing horses and dogs and rabbits, it is a question of torturing men and women. I am tortured, and thousands of human beings are tortured with me every day by the knowledge that this infamous practice is being carried on in our midst with impunity. For my own part—and I know but too well that I express the feeling of a large number of my countrymen—it is literally true that the whole of my life is embittered by the existence of this awful wrong. Since I have known what Vivisection is, and how it is practised, I have moved and slept and eaten and studied under the shadow of it, and its effluvium has poisoned for me the very air of heaven.

I appeal in my own name and the names of all those men and women whom the vivisectors are torturing with me,—I appeal to the English Parliament for personal relief and for example to the world, and I most earnestly press upon the members of both Houses not to regard this question as one having a merely technical or limited interest. The day on which England finally sweeps this curse of torture from her schools and affirms the principle that civilized man may not seek advantage for himself by means of the agony and tears of any creature whom God has made dependent on him, will be a day of mightier import to the advance of civilization than any which has dawned since she, first of all nations, spoke the word which made free men of slaves through every land in Christendom.

There were vested interests then, there are vested interests now. But she made no sordid compromises then, she stooped to no half-measures. She faced the outcry of opposition fearlessly, and she led the world. But now the old spirit seems wanting, and the only legislation she has dared to make on this new question of Right or Wrong is at once untenable and impotent. Here is an evil so base and so hideous that it has excited a national agitation, and the law, in order to satisfy the conscience of the country, restricts the perpetration of the offence to certain licensees! Why not treat burglary, arson, fraud, &c., in a similar manner? Either the practice is right or it is wrong. If right, interference is worse than impertinent; if wrong, it is as wrong for A as it is for B, and to license and protect the crime in A while condemning and punishing it in B is an insult to common sense, and an outrage on the most elementary principles of morals, of law, and of civilization.—*The Record, July*, 1879.

FRENCH IDEAS OF ENGLISH PADRIS.

A Mr. Aurchen Scholl of Strasburg, commenting upon the Rev. Shaw's case in the French papers, sums up his "psychometrical delineation" of these "good and simple men" in this wise :—

"The English missionary is a being a part in creation. One of a large and poor family, his childhood is passed in the enforced austerity of destitution. . . . One morning he embarks, fierce and famished, to seek his fortune somewhere beyond the seas. . . . The missionary proceeds to regions where locks and keys are unknown, Therefore instead of providing himself with the implement of the burglar, he takes as his stock in trade a long coat and a Bible. The English missionary partakes of the nature of the ecclesiastical student and of that of the pickpocket. He wanders about at random, beating up for a fruitful shore, and when he has settled anywhere, you see him airing his hungry covetousness in every hut and countinghouse. He gnaws like a rat, he crawls like a snake, he has sixty-four teeth, long and sharp as lance points, and under each his little pouch of venom. When opportunity offers the English missionary becomes a kind of political decoy. Like Pritchard at Tahiti, like Shaw at Madagascar, for cunning, hypocrisy and baseness, he has but one rival in the world—the Prussian spy."

Oh poor *Padri!* and to think that the writer of the above is not even a Theosophist!

THE DEATH OF A GREAT MAN.

PUNDIT DAYANANDA SARASWATI.

A Master Spirit has passed away from India. Pundit Dayananda Saraswati, the Founder and Supreme Chief of the Arya Somaj of Aryavarta, is gone. The irrepressible, energetic Reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more. He has passed out of this plane of strife and suffering, into a higher and more perfect state of being..... A special telegram from Ajmere brought to the many Somajes the melancholy news that their master Swamijee Dayananda Saraswati breathed his last at 6 P. M., on October 30th.

De mortuis nil nisi bonum.....

All our differences have been burnt with the body and with its now sacred ashes they are for ever scattered to the four winds. We remember only the grand virtues and noble qualities of our former colleague, teacher and late antagonist. We bear in mind but his life-long devotion to the cause of Aryan regeneration; his ardent love for the grand philosophy of his forefathers,; his relentless, untiring zeal in the work of the projected social and religious reforms; and, it is with unfeigned sorrow that we now hasten to join the ranks of his many mourners. In him India has lost one of her noblest sons. A patriot in the true sense of the word, Swamijee Dayananda laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his mother-land was exceeded only by his unbounded learning. Whatever might be said as to his interpretation of the sacred writings, there can be but one opinion as to his knowledge of Sanskrit, and the impetus to the study of both received at his hands. There are few towns and but one province we believe,—namely Madras—that Pundit Dayananda did not visit in furtherance of his missionary work, and fewer still where he has not left the impress of his remarkable mind behind him. He threw, as it were, a bomb-shell in the midst of the stagnant masses of degenerated Hinduism, and fired with love for the teachings of the Rishis and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory. Certainly, there was no better or grander orator in Hindi and Sanskrit than Swamijee Dayananda throughout the length and breadth of this land. And, if he did not always bear with noble fortitude sectarian persecution and contradictions, it is only because in him, as in all other mortal men, the maxim *errare humanum est* had to be exemplified in this world of imperfections.

As soon as the sad rumour was confirmed, Colonel Olcott, who was then at Cawupore, paid a public tribute to the Swami's memory. He said that whatever might have been our rights or wrongs in the contoversy, and whatever other Pundits or Orientalists could say against Swamijee's scholarship, there was room for no two opinions as to his energetic patriotism or of the nationalising influence he exerted upon his followers. In Pundit Dayanand Saraswati there was a total absence of everything like degrading sycophancy and toadyism towards foreigners from interested motives. At Bara-Banki, Lucknow, our President repeated the same ideas to an immense audience in the Garden Palace (Kaiserbag) of the ex-king of Oude, and the sentiment was warmly acknowledged.

Truly, however heretical and blasphemous might have appeared his religious radicalism in the sight of old orthodox Brahminism, still his teachings and the Vedic doctrines propagated by him were a thousand times more consonant with *Sruti* and even *Smriti* than the doctrines taught by all other native Samajes put together. If he merged the old idols into ONE living Being, Iswara, as being only the attributes and powers of the latter, he yet had never attempted the folly of forcing down the throats of his followers the hideous compound of a Durga-Moses, Chist-and-Koran, and-Buddha-Chaitanya mixture of the modern Reformers. The "Arya Somaj" rites make certainly the nearest approach to the real Vedic national religion. And now, on the death of Swamijee, there is no one we know of in India capable of taking his place. The Arya Somajes, as far as we could ascertain, are all conducted by men who can as little fill the vacant place as a card-board tree of a dramatical stage can become a substitute for the strong cedar, the king of the Himalayan forests. Loving old Aryavarta, as we do, for its own sake, it is with sincere sadness and fear and with a deep sense of sympathy for bereaved India that we say once more:—the death of Pandit Dayanand Saraswati is an irreparable loss to the whole country. At the present chaotic stage of its reformatory progress, it is simply a national calamity!

In connection with the above sad event, we may take, this opportunity to make a few remarks in answer to a certain surprise expressed by several correspondents. They are at a loss to realize, they state, that a Yogi credited with some psychological powers, such as Swamiji Dyananda, was unable to foresee, the great loss his death would cause to India; was he then no Yogi, no "Brahma-Rishi," "as the organ of the Lahore Samaj called him, that he knew it not?

To this we answer that we can swear that he had *foreseen* his death, and so far back as two years ago. Two copies of his will sent by him at the time to Col. Olcott and to the editor of this Magazine respectively—both of which are preserved by us as a memorial of his by-gone friendship—are a good proof of it. He told us repeatedly at Meerut he would never see 1884. But even had he not foreseen his death we do not see what bearing it can have upon the Yogi powers of the defunct? The greatest adepts living are but mortal men, after all, and sooner or later have to die. No adept is proof against accident, unless he uses selfishly his acquired powers. For, unless he is constantly watching over his own personality, and cares little for the rest of mankind, he is as liable to fall a victim to disease and death as any other man. The childish, not to say absurd, ideas about Yogis, and their *supernatural* powers—whereas they are at best but *superhuman*,—that we often find current among our own Theosophists, and the superstitious and grotesque tales narrated of these holy personages among that class of Hindus, which being more orthodox than educated, derives all its ideas from the dead-letter traditions of the *Puranas* and *Shastras*, have very little to do with sober truth. An adept, or Raj Yogi (we now speak of the real not the fictitious ones of idle rumour) is simply the custodian of the secrets of the hidden possibilities of nature; the master and guide of her undiscovered potentialities, one who awakens and arouses them into activity by abnormal yet natural powers, and by furnishing them with the requisite group of conditions which lie dormant and can, rarely, if ever, be brought together if left alone. The *Arya* and the Arya-Samajists combat our views and criticize them whenever they can. We would seriously and in a spirit of earnest and sincere sympathy for *The Arya*, now left to float without rudder or compass, advise it to turn its attention rather to the wants and imperfections of poor India than the possible failings of the Theosophical Society. The latter does its duty in the best way it can, and would hardly lose its time in criticizing its colleagues or the work of the Arya Samajes, with which it has nothing to do whatever, since the separation of the two Societies. "The brave dog watches its premises in silence, the cowardly barks outside its domain," says an old proverb. Why lose one's energy in useless wrangle? It will be time for *The Arya* to lift its voice in legitimate defence when attacked. But so far it reminds us of the nervous way-farer, who travelling by night shouts at the top of his voice calling out to imaginary attendants to frighten away as imaginary assailants. Let it rest in peace. Less than ever the Theosophists feel inclined to attack the Samajes, the labour of love of their departed and once revered ally and teacher. Nor will they ever feel scared by a whole army of phantoms, least of all likely to be appalled by the attacks of one-*Fantho.ne.*

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IMPORTANT NOTICE,

To Our Subscribers and Fellows.

The *Supplement* to the *Theosophist* has hitherto been the only channel of communication between ourselves and our numerous Branches and unattached Fellows, scattered far and wide all over the globe. The *Supplement* was first added for the benefit and convenience of the latter alone, non-theosophical subscribers, in general, caring very little to get acquainted with our Society's business, its progress, the various discussions and—to our great regret—disagreeable polemics published from time to time in its columns. Therefore, if subscribers, whether connected or unconnected with the Theosophical Society, have regularly received text and *Supplement*, it is only because the two were bound up together. As some of the last named class of subscribers have latterly objected to this arrangement, and expressed a desire to have the *Supplement* replaced by more interesting matter, we are forced to address to them the following respectful remark. They evidently forget that they received the Supplement *gratis*, and above the promised number of pages in the text, which, again, with very few exceptions, has *always exceeded* the limits originally proposed *i. e.*, "no less than 48 columns or 24 pages." Their complaints, though unreasonable,—since it was easy for them to leave the supplement matter unread and even to detach it from the main body—have led us to adopt another and a better course that will, we hope, satisfy all parties. Since it is perfectly impracticable for us to personally correspond with all the Branches, and answer the inquiries which pour in upon us from all quarters of the globe, a "Journal of the Theosophical Society" is absolutely necessary to enable us to hold communication with our numerous Members and Fellows. Our readers and subscribers all over the world are therefore notified that from January 1884, the *Supplement* will issue as a separate publication under the name of the "Journal of the Theosophical Society." For those who do not subscribe for the *Theosophist*, its annual cost will be Rs. 2. It will contain all the discussions and information connected with our Society, and its work, which may not be interesting to the general public, although of supreme importance to our Fellows and well-wishers. Each number will contain no less than 8 pages and may contain far more as occasion may require. We have, since the commencement of the *Supplement*, spent, on an average, Rs. 700 annually for that additional publication. As the expenses of the Head Quarters are constantly on the increase in consequence of the rapid and steady growth of the Society, some new arrangements are rendered absolutely necessary. To relieve us, therefore, of double postage and all other unnecessary expenses, those of our subscribers who are not Theosophists, *unless they apply to us formally for it before January next*, will no longer receive the *Supplement* beginning with that month; for our foreign subscribers, however, the rule will not come into operation before February 1884. The main body alone will be sent to them. No need of stating that every Fellow of the Society who subscribes to the *Theosophist* will of course receive the Journal as heretofore with its *Supplement, without any extra charge*; while those of our Fellows who are now unable or unwilling to subscribe to the whole Magazine, will thus be enabled to get the *Supplement*,—a Journal in itself—separately at the nominal cost of Rs. 2 annually. It may as well be brought back to the recollection of the reader that the *Supplement* has been, and will ever be, quite a distinct portion from the main Journal. From the beginning of next year, moreover, the *Supplement* will contain the minutes and reports of personal phenomenal experiences of our Fellows—those observations and investigations in occultism, mesmerism, magnetism and psycho-physiology in connection with the private researches and work of the Society, most of which were hitherto withheld to avoid ridicule and idle remarks painful to the Chelas and Followers of our Mahatmas.

THE SARACENS OF THEOSOPHY

AND

THE MADRAS CRUSADERS.

Some of the Dailies and Weeklies—English as well as Vernacular—of this benighted Presidency feel very unhappy over the Theosophists. Their editorial plumage is painfully ruffled and stands on end with disgust. The few peacock's feathers, which are made to clumsily cover the ugly bird beneath, can no longer hide the ravenous crow, whose croaking betrays its vulgar *genus* and pours its daily plaint against Theosophy. The *Madras Mail* and the *Madras Times* are trying to outvie each other in libellous innuendoes and outrageous fibs. [We feel sorry to place the former on the same footing as the latter; but since in the matter of false denunciations of, and trumped-up lying charges against, Theosophy, one has to hesitate in pronouncing which of the two should now have the palm—the two Madras dailies should henceforth be regarded as chums.] Behold the literary Montagues and Capulets of Southern India join their hands in the common cause of hatred of everything concerning Theosophy and form their unholy alliance, offensive and defensive, against the Saracens of Adyar! Proceeding fraternally on the same war-path, the aristocratic vanguard is followed by the watch-cur of the Hills—*The South of India Observer*—barking in its rear. *Bon voyage* to the brave trio!

This crusade of the two Madras papers and their Ooty flunkey against the Adyar Head-Quarters reminds us of Draper's graphic description in his *Intellectual Development of Europe* of the ragged, rabble said to have composed the army of Peter the Hermit, and which, while crossing Europe, was being preceded and led by a gander, a goat and a cur, the first named leader being firmly believed by the crusaders to have been the Holy Ghost himself.

Indeed the grievances of the said local journals against our Society and its present leaders are quite unparalleled in the history of India. Instead of having a special Committee of Torture organised against the Theosophical "Innocents"—a kind of "a Scarabeus on the navel" or the "Kittee" of old Madras-Tanjore memory—these "*godless* infidels and heretics, who, paradoxically enough dub themselves *Theosophists*,"

have suddenly become the pets of the Legislative Council, and "Mr. Grant Duff and his Government are so weak as to be drawn by Colonel Olcott." The latter, moreover, is charged with having "attacked the Bishop" and sought the protection of Government from the hitherto only too well-felt pressure of the Missionary body upon their civilian friends.

Now, the truth is, that Colonel Olcott simply wrote a very respectful, though "Open letter" to Mr. Gell, reminding this too-zealous Doctor of Divinity that Christian charity and malicious slandering of innocent people were never known to go hand-in-hand with the true religion of Christ, however much they have become synonymous in the opinion of some Bishops and their clergy. And, it is not, as the *Madras Mail* asserts, "furious hatred of the Church and the clergy" that we feel, but rather a boundless contempt and disgust for the hypocrisy and cant found in too many of her unworthy sons. Of course, this is more than any "would-be" respectable and pious paper is prepared to stand. It matters not whether an editor is a scoffing materialist, not caring a fig for all the Bishops the world over; or a canting "Reverend" ready to play flunkey and second fiddle to every individual one inch higher in the hierarchy of the order than himself; or again one, more expert in promissory notes than galley-proofs,—all are equally shocked at the "preposterous impudence" of the two foreigners. Only fancy the unheard of insolence "of an American" who dares defend his assailed honour and to give the lie to those who concoct falsehoods about his "antecedents," or that of a Russian who having proved her well-meaning and loyal intentions to the country of her adoption, and having faith in the impartiality of British Justice claims from it the common protection of a peaceful citizen. To these charges, Colonel Olcott and Madame Blavatsky plead guilty. Having lived for a few years in India and under the watchful eyes of the law, having never transgressed it, and being prepared to prove the same, they defy the teeming millions of the Indian and Anglo-Indian populations, High Courts, and Police Magistrates, Laicty and Clergy, Society and the *hoi polloi* to bring forward the slightest charge against them, which, for a moment, could stand ground in a Court of justice. Thus, since neither of them had ever purloined Government documents, (though mistaken for, and closely watched as, Russian spies for over two years); or committed forgery, or contracted debts and refused to pay them when claimed, or cheated one single tradesman, or ever been found guilty of dirty libels and defamations of the character of innocent persons to suit the taste of their pious readers, or obtained money under false pretences; and, again that they are neither returned convicts—like some of their detractors, since they have never stolen anything, no, not even a saddle—and that, in fine, they are quiet, law-abiding people, who defy the closest scrutiny into their private characters,—why should they be refused equal protection with the rest of the populations, many among whom are far less immaculate than they? Most of the Anglo-Indian editors have tried their hand to injure the Theosophists and have signally failed in their attempt. Quite the reverse; for, every fresh libel, whether followed by forced apology and retractation of the calumny, or passed over in silent contempt has only brought more branches to the Parent Society. Thus, while in 1881, at the time when the scurrilous article in the *Saturday Review* denounced us as "unscrupulous adventurers" was eagerly caught up and republished by some Anglo-Indian papers (the *Statesman* coming to grief thereby) we had hardly 25 Branch Societies (Europe and America included), now, at the end of 1883, we have 87 Branches in India alone. At this rate, specially as our friend, the hitherto high-toned and dignified *Madras Mail*, has condescended to ornament its columns with a silly and lying libel in verse, we may hope to multiply our Branches to 200 more by the end of 1884. This, considering the fact that we are but two to work at the head of such a tremendous body, is very undesirable. We beg, therefore, our unkindly disposed and but occasionally gentlemanly contemporaries who refuse to take pity and show mercy to the two overworked and hapless founders, to cease for a time libelling us, were it simply out of regard to their good "Lord" the Bishop, whom the courteous editors defend tooth and nail. For verily and indeed, their abuse of theosophy proves itself more dangerous to meek Dr. Gell than to any of us. Not only is it calculated to thin the ranks of his converts, but it impairs his own prophetic previsions in the *Indian Churchman*. Having had such success after, and for, having been at various times called in the Anglo-Indian papers "unscrupulous adventurers," "ignorant and blasphemous charlatans," "impostors and Russian spies," "unmitigated frauds and black-legs," now that the *Madras Mail* comes out with an anonymous poem (!!) where, under the very clever anagram of "Madame Blahetta," the editor of this magazine is alluded to as a THIEF in the habit of *spiriting away* precious rings,* it is only natural to suppose that this delicately framed libel threatens to convert all India to theosophy and send millions on pilgrimages to the Adyar sanctum! Such libels, as this one—in this case the poetical production of some Ooty Civilian, or some brave "Colonel," assuming under the gaseous inspiration of champagne and the traditional "pick-me-up," the guise of Mrs. Grundy's "Avenging Angel"—are very, very dangerous to the work of the missionaries. They are calculated, as shown above, to bring us more than one christian, who his "Lordship" himself apprehends in the extracts that follows, and that we shallanalyze with his permission—are ready to pass over to the enemy's camp. Notwithstanding the prognostication of the crusading *trio* to the contrary, we find that Dr. Gell *does* after all take notice of Colonel Olcott's "Open letter." As his entire and welcome confession from the *Indian Churchman* is quoted verbatim further on, in a letter signed "H. R. M." (see p. 26 of this *Supplement*), we now give but a few choice and suggestive sentences from the said extract. "H. R. M.", a high Military Officer, an Englishman and a Theosophist, reviews it too ably to require any additions to it.

"At our Madras Clerical Conference last week we considered *whether it was desirable to take any special steps at the present time for counteracting Colonel Olcott's teaching*, the subject having been appointed before the "Open letter" appeared. The European and native clergy who are most conversant with educated natives and who were present, stated *that many Hindus here were attracted by the teachings of Theosophists, and that the minds of even some Chirstians were shaken by it*, and urged the desirability of endeavouring *to expose its errors*.....We generally agreed *that it was undesirable to take any notice of Colonel Olcott, or to adopt any special measures at the present time*.... Father Black was present at our Conference; *he mentioned that in Bombay Colonel Olcott had been let alone, and his Mission there had failed*...

I have ordered a copy of the Rev. Theophilus's address on Theosophy to be sent to you.

Very sincerely yours,

F. MADRAS."

The italics are ours. The above, besides failing to corroborate the *S. I. Observer's* soothsaying, to the effect that "it were almost an insult to our Bishop to attempt any defence," gives us an insight into the real feelings and present policy of the clergy. Unable to crush the Theosophical vineyard, they console themselves with the idea that its grapes are sour. If "Father Black" (a correctly suggestive appellation, no doubt, of the *inner* personage) asserted that "in Bombay Colonel Olcott's mission had failed," he asserted that which is an evident untruth. However this is only a trifle. But now, having read his "Lordship's" remarks, we feel at liberty to fathom them. We crave further explanation what may be the "special steps for counteracting

* In this piece of silly poetry, which certainly disgraces only the editor who allowed it to appear and no one else, a legend about a certain credulous lady of high rank, a Spiritualist, and a Madame "Blahetta," a medium, *raising the dead* (!!) at Ooty is given. Those anxious to test the veracity of the *Madras Mail's* poetaster have but to apply to a certain lady and her husband, moving here in the highest rank of society, for particulars. We have too much regard and respect for both to drag their names into publicity; yet, since that name is an open secret to every one at Ootacamund and Madras, we do not see why we should not avail ourselves of their private evidence.

The facts are these:—A sapphire (not emerald) ring was taken from the finger of the lady and almost immediately—two minutes after—restored to her with another, the duplicate of the former, only a great deal larger, not of "brass and brummagen-make," but set with a sapphire of greater value than the original. The miserable versifier, whoever he may be,—for one, capable of inventing a lie to slander a woman under the veil of anonimity can certainly be no gentleman but simply a contemptible coward, is challenged to give his name. Let him do so, and his falsehood will be at once proved,—before a magistrate.—*Ed.*

Colonel Olcott's teaching?" The palmy days of thumb-screws, and of grilling living witches having vanished for ever, and Her Majesty's Imperial Government having vouchsafed religious equality and rights to all its *heathen* subjects of every persuasion, we would have been at a loss to realize the true meaning of the implied threat but for the concluding words of his Reverence "F. Madras." "I have ordered a copy of the Rev. Theophilus's address on Theosophy to be sent to you," he adds. This throws a flood of light upon the hidden meaning. The said address (a pamphlet) though in no way libellous, is yet full of misstatements from the first page to the last. (We refer the reader for verification to the September *Theos.* 1882, p. 315.) In addition to this, a certain malicious and false statement, proved and recognized as such for over a year back, was, notwithstanding repeated refutations, *insisted upon and reiterated* by many missionaries. It refers to the old and clumsily gotten up story at Tinnevelly, about Colonel Olcott and the king-cocoanut incident. Although nothing of the kind had ever happened, and that the cocoanut tree flourishes and is being well taken care of since the day the President-Founder planted it in the sight of 5,000 Hindus in the temple of Tinnevelly; and that again he visited and saw it in the temple yard hardly five months ago when revisiting the Tinnevelly Theos. Society; and that the story invented by the missionaries two years ago to the effect that the young tree had been uprooted and the Colonel denounced by the Brahmans as an imposter and an unclean *Mlecha* as soon as he had left that city—was once more refuted and proved a malicious invention in the *Theosophist;* still and notwithstanding all this, the undignified and false report is circulated! Given out as *a fact* and under the authority, and over the signature of Bishop Sargent, who was the first to set it going in a Madras paper—(*this* Bishop, at any rate, being hardly able to plead ignorance since he belonged to the place and had the means of verifying the statement at leisure)—it was allowed to take root, and has never been contradicted or even modified by Bishop Gell, so far as we know. We refer our Fellows and any reader who may see this to the back number of the *Theosophist*, the *Supplement* for Dec. 1881, p. 7; Feb., 1883, p. 3. etc., to the Brahmans of Tinnevelly and—to the cocoa-nut tree itself, our best living witness. And now we ask: is, or is not, this sanctioning and spreading of a flagrant untruth, and other malicious innuendoes, to be regarded as a reprehensible and *dishonest* action? "Do not bear false witness" is an express commandment in both the Testaments. Yet we have but to turn to a pamphlet issued two years ago by the missionary Press of Bombay under the direct supervision of the renowned Mr. Squires, also a "man of God,"—entitled "The Truth about Theosophy," to find how the clergy headed by their Bishops deal with truth and facts. With the missionaries the coarse and vulgar chaff of every American reporter against theosophy, every falsehood passing for fun and joke, is accepted as gospel truth and circulated as an *undeniable fact.* This, they have the impudence to pass off as the "antecedents" of Colonel Olcott and Madame Blavatsky !!

It is this that shows to us more clearly than day what will be the nature of the "special steps for counter-acting Colonel Olcott's influence" mentioned in the noble Bishop's letter: the clerical and jesuitical policy is to be carried by them to the bitter end. A selection of false rumours, malicious backbiting, wicked and stupid cock-and-bull stories, will be disseminated in the future, as they have been in the past, far and wide, by paid catechists, clever zenana-missionaries and padris and by all the brood of ignorant, half educated, as well as learned society people under the sanction and with the blessings of their respective Bishops. We have a proof of it already. The Bishop of Madras; *who knows*, who cannot help knowing that such pamphlets are full of untruth and calumny, goes to the trouble of sending them to various 'Mrs. Andrews' and 'Jones,' "with the compliments of the Bishop of Madras" in his own hand-writing on the covers! He places them personally upon the Library Table at Ootacamund, and allows them to remain there in the teeth of every refutation. This is the line of clerical policy we protest against and denounce as *unchristian, ungentlemanly* and *wicked*; and those are the men that public hypocrisy and cant would force us to respect! We are charged with *anti-Christism*, while we are guilty but of *anti-clericalism;* with a "fierce hatred of the Church" when we confess but to a ferocious contempt for the ecclesiastical system; the system that crucifies its Christ daily for 15 centuries, tramples His commands in the dust under its feet, and disfigures His noblest and most divine teachings!*

How much the defenders of Bishop Gell care themselves for truth and fact may be surmised by reading a certain idiotic article headed "Charlatans and Dupes" (October 20th, 1883.) in the *S. of I. Observer.* In this tissue of grandiloquent misrepresentations, falsehoods, and impertinent remarks, the writer speaks of "the imbecile credulity" of women, and asserts that "*the fundamental axiom of Theosophy is* this preposterous belief," *i. e.* "the power of mortals *to raise the dead and place the spirits at their beck and call to minister to their trivial daily wants.*" This, as Shakspeare says, "is a *lie* with a circumstance"—number *one.* No, 2 is shown in the comparing of Theosophy and the Theosophists to Mormonism and their "scoundrel Prophets." As to the rest it is too indecent to be even mentioned in these columns. There are editors and editors. There are such whose opinion one may care for, and others whose abuse is praise. And we have heard of those journalists who, having just escaped conviction and sentence (for playing at Tarquinius with under-aged Lucretias,) only because parents would not dishonour their children, went home, and wrote a fulminating article full of virtue and moral gushing upon "the besotted superstition" of the theosophists in general, and "the adulterous villainy of the age" in particular. As to the writer of this special editorial, he expresses regret at the abolition of the Holy Inquisition. "In the Middle Ages," he says, "*the lust of no adulterous villain would have been pandered to*, in the name of religion." Were it thus in the present age, we fear this delightful article on "Charlatans and Dupes" would have never been written. As to the virtuous indignation of the writer, who *submits* "that though such remedies were barbarous, they effectually purged and purified Society *from the charlatans and impure wretches that disgrace and pollute it in our day*"—we share it entirely with him. Yet we remind him that the return of not only the obsolete and fiendish laws of the Middle Ages, but even of the laws of Merry old England that were enforced hardly a fifty years ago, would be very, *very* dangerous for some virtuous penny-a-liners. For in those days when people were hung for stealing a penny loaf, the theft of a *weightier* object would never have been limited to three months' imprisonment. Thus more than one canting church-going hypocrite and thief, would have paid their little larceny with their lives.

The remarks of our Ooty Grandison and moraliser concerning the variety and the degree of respectability of "faith" are most charmingly *naive* and silly. "The faith that engen-

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* It is also proved to us by the following facts. Having presented the lady referred to in the previous foot-note with a sapphire ring as above explained, and finding ourselves, in consequence, slandered and our character defamed in silly libellous verses intended to be funny, we appealed to the editor of the *Madras Mail.* He being a gentleman, we thought, once that the full particulars are laid before him, he could not refuse to publish the truth and thus repair the mischief. The editor promised, assuring the gentleman who called on him on the subject, that as soon as we could show him a statement of the facts over the signature of the lady who had the ring, he would himself write a "serious editorial" giving the true version. The lady in question, extremely shocked at the insulting lie invented by her "Christian" friends, gave us a statement bearing her signature to the effect (1) that her own ring had *never been* "spirited away," as alleged, as she has it to this day on her finger and "knows it by two marks on it which I (she) can swear to;" (2) that in addition to her own ring "she was presented with a blue sapphire ring far more valuable than my (her) own ring." The statement in the lady's own hand-writing was taken to the editor of the *Madras Mail* by General and Mrs. Morgan—both Fellows of our Society, and at whose house at Ootacamund the ring was given to our mutual friend. The editor thereupon expressed himself satisfied, and remarked that such verses accusing a person of a "gipsy trick," ought never to have appeared in his paper, and have so appeared only because he, the real editor, was absent at the time. The outcome of all these fine words, however, was only a short editorial—neither an apology nor rectification but simply chaff in equivocal good taste, giving the mangled statement of the lady in question with more *persiflage* and quizes in addition. Why? Because the majority of the readers of that paper are Europeans (the *Madras Mail* having lost some hundreds of its Hindu subscribers in one day) who bitterly oppose our Society and would applaud every imaginable falsehood against us and have it circulated instead of truth. This, in its turn, is demonstrated by another fact quite as suggestive. Mrs.———, the lady concerned, has, since the publication of the statement received, as she says, some fifty letters finding fault with her for having told the honest truth about the matter. Thus, the high-minded *Christian* Society of Madras would subscribe joyfully to any lie and calumny to please their own prejudices, the Bishop and public opinion—even to calling a person a thief—rather than speak the truth and thereby vindicate a hated body of men who dare lift the standard of Truth against *every sham*, whether social or religious.—*Ed.*

dered an implicit *belief in miracles*, that inaugurated the stupendous spectacle of the Crusades" he "can understand and reverence." But faith in the psychological powers of man,—which, unable to understand our tenets, he calls belief in reversing "the laws of nature," (precisely that which we have been fighting against for years)—and sets it down as "rank blasphemy to the Almighty." Our puny foe ought to take heed and remember the fate that befell the Crusades—the offspring of the faith he reverences. Beginning with the tag-rag and bob-tail, the riffraff army of Peter the Hermit, who deserted the fools who had trusted him, and thus left his tatterdemalion crowd to be chopped up as mince pie, each of the eight Crusades ending with that of Edward II, had started with the cry of "God wills it!" "God wills it!" Yet, if we remember rightly, the Deity, gave flatly the lie to one and all by allowing them to be decimated in Bulgaria, destroyed by the Hungarians, and finally annihilated by the Saracens, who sold into slavery those whom they did not murder. With all their faith the Christians have not been able after all to wrest the "Holy Land" from the hands of the infidels.

We close our remarks and bid adieu to the righteous trio of our contemporaries by advising each of them to attend a little more to the beam in his own orb, before he sets out on the fool's errand of discovering (or rather—*inventing*) non-existing motes in the theosophical eye, though it is not certainly free of motes of other description. As to the incessant personal abuse showered upon us by the Madras and other dailies, luckily for us, we find that other persons—nobler, better and far higher in social position than the humble Theosophists, are no better protected against scurrilous abuse in the Indian Empire. We Theosophists have the consolation of finding ourselves standing on quite parallel lines with His Excellency the Viceroy in the estimation of some Anglo-Indians who pass for refined and educated gentlemen. In a circular against the Ilbert Bill which, we are told, is now being widely circulated in the N. W. Provinces, and whose author is said to be a lawyer (one who *ought* to know the value of words and epithets), we find the noble Marquis of Ripon referred to in the following elegant terms:—

"The Viceroy forced on us is *dishonest* and TRICKY and is "determined to stir up strife between us and the natives of "India *for his personal advancement*," &c.

And if the "free-born" Briton speaks thus of his own Viceroy, the representative of Her Majesty the Queen, calling him "*dishonest* and tricky" (!!) what can *we* expect at the hands of such *æsthetics*? Indeed we rather feel honoured than otherwise in being publicly called names from the cabman's vocabulary, alongside with a good and noble man; one whom even his position—the highest in the land—is unable to protect from the vilification of foul-mouthed bullies.

AN ANGLO-INDIAN THEOSOPHIST ON THE BISHOP OF MADRAS.

On October 27th, the Bishop of Madras writes in the *Indian Churchman* as follows:—"At our Madras clerical conference last week we considered whether it was desirable to take any *special steps* at the present time, for counteracting Col. Olcott's teaching, the subject having been appointed before the "Open letter" appeared. The European and Native clergy *present* who were most conversant with educated Natives, and who were *present*, (*sic*) stated that many Hindoos, here were attracted by the teachingof Theosophists, and that the minds of even some Christians were shaken by it—and urged the desirability of endeavouring to expose its errors, while recognising the importance of the work in which Evangelists and Lecturers are engaged of refuting errors and maintaining that in Christ alone—is Light and Salvation. We generally agreed that it was undesirable to take any notice of Colonel Olcott, or to adopt any *special measures** at the present time: I may add that Father Black was present at our conference, he mentioned that in Bombay Col. Olcott had been let alone and his mission there had failed, and advised our adopting a similar course. I have ordered a copy of the Reverend Theophilus' address on Theosophy to be sent to you.

Very sincerely yours,

F. MADRAS."

Here I, an Englishman, find the Bishop of Madras, a paid servant of Government, in a mixed Society of European and Native clergy, *plus* a Father Black, whoever he may be, calmly discussing whether he shall take steps in conjunction with bi-coloured and Mazagon missionaries *to repress or counteract* Col. Olcott's teaching. First I would here prominently notice what are the teachings which the Bishop and his co-adjutors consider require *special measures* for repression. I use the word repression advisedly.

The shortest way of doing this is to quote some of the chief objects of the Society, as printed in its Rules. 1st, the motto of the Society is, "There is no religion higher than Truth." Does the Bishop wish to put this down and substitute something better? Or, perhaps, being a Christian Bishop he would prefer to annihilate Rule I, which states that the Theosophical Society is founded upon the basis of a universal brotherhood of Humanity? Or, perhaps, again, he would like to put down Rule VI, viz., "no officer of the Society, in his capacity of an officer, nor any member, has the right to preach his own sectarian views and beliefs, or deprecate the *religion* or religions of other members to other Fellows assembled, except, when the meeting consists solely of his own co-religionists?" The above rules form the basis of the Theosophical Society.

It is something new to find that a Bishop, though receiving from the Government a salary of Rs. 24,000 a year, only for looking after his twenty-four Military Chaplains, should take upon himself the office of a Missionary. Disguise it how they may, the Bishop's action in this matter is nothing more or less than a trading in religion; and to undertake to convert the natives and make use of his official position for so doing, is a direct violation of the orders of Government, and contravenes the spirit of Government orders quite as much as when a Civil servant takes to trading. I ask the Bishop if he is paid to look after his twenty-four Military Chaplains or to turn Missionary and convert the Heathen? Surely his Reverence does not consider that he is nominated in *partibus infidelium?* I would further ask him if this Missionary enterprise of his does not compromise the Government in its aspect of religious neutrality towards the natives. That an officer, who in the table of precedence ranks above Members of Council, should use his position for furthering the spread of his so-called Christianity, is a thing that was never contemplated by the Government that appointed him. What the Bishop means by adopting "any *special measures* at the present time," is not exactly understood but may be guessed at. That is, the Bishop will use his *official position* when the proper time comes for putting pressure upon those who choose to differ from him. It would have been well if the Bishop had followed Father Black's advice "even before he received the "Open letter," and *let Colonel Olcott alone*. The Bishop, determined not to be accused of sloth in his crusade against Theosophy, takes the opportunity to send to the *Indian Churchman* a copy of the Rev. Theophilus' *Address on Theosophy* which is full of misstatements. The latter though originally they may have been attributed to mistakes, have now become full and deliberate *falsehoods*, as we can prove. But as the Bishop felt his hands tied at the present time not to be altogether idle, and in order to earn his pay of Rs. 2,000 a month, he seizes the occasion to disseminate a few more *slanders*, willingly and deliberately, this once, since they have been repeatedly contradicted. On looking over the Almanac, we find the Bishop is patron of some half a dozen religious Societies connected with the conversion of the Heathen, as they playfully dub the poor Hindus—who, it may be observed, *par paranthesi*, have a far more scientific religion than the Bishop possesses. The purity of it may have become dulled as Christianity has been when subjected to the influence of the Priesthood; nevertheless, free from Priests and books, I question, if the truths of Christianity were not preceeded by those of the Aryan Religion. To return to our theme: it is high time that this Government which professes absolute Religions neutrality should confine "our mild and harmless Bishop" to the performance of his proper functions. Unfortunately for the *Madras Mail* the natives do not share its opinions: for they consider

* The italics are mine. They are meant to draw attention to the episcopal style as well as to the occult meaning underlying the whole.—H. R. M.

that when a high officer of Government is allowed to lend himself in his official position to their conversion, he is indirectly supported by Government in his acts. We know very well in modern History that missionaries are perfect firebrands. They have been credited with being the authors of one or two big wars—China for instance and the Cape, besides several minor ones. The policy of the Government has hitherto, from the time of the Court of Directors up to now, been guided by wise neutrality. But "our mild and inoffensive Bishop," by his present action, is evidently preparing, as prophesied, *for* "an Ecclesiastical Sedan." Mr. Gladstone will have one more excellent reason for disestablishing even our Military Bishop and some of his Church militant.

I warn the Bishop that if he does not at once disconnect himself with all religious Societies whatsoever and restrict himself to his legitimate sphere, a petition may be prepared and sent Home to the Secretary of State, as not only Theosophists but a number of educated Hindus are complaining of the Bishop's interference with their religious matters. As for his signing himself "F. Madras," I should like to know who gave him the right to assume this territorial title? Is he Bishop of all the *heathen* population of Madras, or of whom, as I am under the impression that such titles belong only to Spiritual Lords and not to Colonial Bishops? It was only the other day that the title of "Lord Bishop" was found to have crept into the Government *Gazette*; this has now been corrected, and his proper title the "Right Reverend" been inserted instead. It is surpassingly strange that even a "mild and modestBishop" should usurp a title that does not properly belong to him and yet call other persons "pretenders?" But the priesthood had ever been an encroaching order, given to pride and arrogance. This is what they call humility. Whether or no the Bishop adopts at any future time any *special measures* to counteract and repress Theosophy, matters little to the Theosophists, as the work of forming fresh Branches goes on merrily all the same. Already they number a great many in this country notwithstanding Father Black and the Bishop, and quite contrary to the veracious statement of the former, who reported that Theosophy had been a failure in Bombay. That missionaries should boast of the conversion of uneducated natives hurts not Theosophy, for it is to the educated *only* that the latter appeals. Well may Col. Olcott be proud of his 87 Societies scattered over India besides a number of others in Americ, Ceylon and Europe.

I had almost overlooked the Postcript in the *Indian Churchman* adverting to the fact that in Col. Olcott's letter "the charges of libel were not brought against any person in particular, nor in the charges against officials using undue influence," which procured the Government order were any names brought forward, &c. It must be a relief to the *Indian Churchman* to find that not only a specific charge is made in the present case, but Bishop Gell's name is given in full. Let the Right Reverend gentleman refute it, if he can; or he is at liberty to adopt the Reverend Editor's advice in the *Madras Times*, and disestablish himself and turn Missionary; but let him not use the cloak of Government authority and the means of Government pay, to *counteract*, as he phrases it, Theosophy. Let the Bishop understand once for all, that he is not here to promote what he calls Christianity, and what we call Priestcraft, but to look after his Military Chaplains. Colonel Olcott's letter is called "insolent" by the papers; what then is to be said of the conduct of a Bishop who oversteps his official possition to adopt "special measures" against the Theosophists? If he is anxious for this crusade, why does he not give up the pay he receives from the country and like Paul work with his own hands? Firm on that wide independent platform he would, at all events, deserve the credit of honesty for his intentions; but in his present position to run a tilt against Theosophy, looks not as if the Church was in danger, but that his *pocket* was threatened. By receiving the pay of the State, Bishop Gell has clearly put himself out of Court, and until he has divested himself of this encumbrance, let him not attempt to meddle with Theosophy on a plea of religious zeal. Such is the advice and warning of

H. R. M., F. T. S.

P. S.—As the Bishop has given most decided opinions against Theosophy and in the most public manner, it remains for Theosophists, to counteract any move he may make against them. I for one am not inclined to submit to such treatment and resent it accordingly. The Bishop might as well attempt to put down the Aryan Religion as to smother our Society. Therefore, again I ask, who is he that he should attempt it so long as the Theosophical Society has a number of European and English members who may reverence the Christ Principle but who despise *Priestcraft*—past and present.

A HINDI HYMN TO A MAHATMA.

By Thakur Hurrisingji Roopsingji F. T. S.

महात्माकि स्तुति.

पद.

(नाथकेसें गजको बंध छुडायो, थे राहथें)

ताल दिपनंदि.

दथा करो आप परम सूख पौं
कहि फिरहिव ना लशाटं - दया. १ ॥
आप कृपा विन हौं में अलाजी,
जानु में मनमें मुंशाटं,
हे गूरू आप शेताव वत्यावो,
स्तवन भिहारो में भांमं - दसा. २ ॥
पूज्य पधिन गूरू हौं हमारे,
छोड तूम्हें कहां जांट,
हौ में प्रपंचमें शिकलैतूम्हारी
निश दिन मनमें लांट - दया. ३ ॥
अव कहूं सच मेतो शरन तूम्हारे,
असो कर लापी श्रिनाटं,
हे ऋषिराज तूम्हारे चरन आके,
शिष्य में सीमि नमांटं - दया. ४ ॥
आप दास थिन कलना पडे अव,
मनमें केसें मनाटं,
श्रवन करो कविराज नूम्हे,
अव जो कुछ फिदावि म्हनाटं-दया- ५॥

TRANSLATION OF THE ABOVE.

Have compassion, O Guru, on me: I would then receive the highest happiness,
And my heart shall not elsewhere go.
Without Thy favour unfortunate am I,
Aware of this, mental peace have I none.
O Guru hasten to save me.
I worship Thee in song.
Thou art pure and worthy of worship.
Whither shall I go, if not to Thee?
The world holds me in its chains, still Thy countenance
Night and day, in the mind I meditate upon.
Truth it is—my guardian Thou art.
Take me by the hand and happy me shall I deem:
O Rishi Raj, Thy feet I approach
As a pupil, my head I bow.
Without seeing Thee no tranquillity can I enjoy.
How can I soothe my mind?
Hear me, Oh, hear me, Venerable Rishi!
Hear me all what I, Thy servant sing.

EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

[Official Circular.]

I. The President-Founder in Council announces that the question of fixing a date for the annual celebration of the Society's foundation having been submitted to the Branches in India and Ceylon, a majority have named the last week in December as the most convenient. He therefore gives notice that henceforth the 27th and 28th days of December shall be devoted to the said purpose, and the fact shall be regularly advertised in each year's edition of the Rules. Should any unforeseen contingency prevent the celebration in one year, the Branches will be timely advised from Head-quarters.

II. The proceedings at each Anniversary shall be as follow:—

(*a*).—Upon arrival each Delegate shall register his name, and receive a ticket to secure him a seat within the space allotted to Delegates, upon the platform, or elsewhere, in the place or places where the meetings, public and private, are to take place.

(*b*).—The President-Founder shall occupy the Chair and open the meeting, except when he may depute some other person as a substitute; the Secretary's and Treasurer's Annual Reports shall then be read, and other important documents that may have been received.

(*c*).—The rest of the day shall be devoted to the transaction of the Society's business, including addresses by selected Delegates from the various countries, provinces, &c., represented in the Convention. On the second day, and succeeding ones—if the meeting be prolonged—unfinished business shall be attended to, and the Anniversary proceedings shall always terminate with a public meeting, at which shall be delivered the annual address of the President-Founder. Each evening there shall be a meeting of the General Council for the revision of the Rules, instruction in and discussion of Theosophical subjects, &c. By general consent, the present anniversary will be continued longer than the two days specified ending propably on December 31.

III. To prevent waste of time and unfair advantage to any one Branch or Delegate, it is required that *all addresses shall be in writing, and in no case require more than* FIFTEEN MINUTES *for delivery*. And, that the order of business may be systematically arranged, one month's previous notice must be given of any address intended for delivery. A like notice will be henceforth required—as in Parliamentary practice—of proposed important amendments to the Rules, or plans for augmenting the usefulness of the Society, improvements in the management of Branches, the creation of a permanent Maintenance Fund, increase of publications, selection and support of lecturers, &c., &c. As this Circular has been issued late, the time by which these papers should reach Head-quarters, is extended *only this year* to the 9th of December. The Society has now become so large that unless this methodical system be adopted and *strictly enforced*, it will be impossible to get through the work within any reasonable time. Judging from present indications, there is some reason to believe that nearly or quite one hundred Delegates will attend this year.

IV. The President-Founder intends to submit to the Convention for advice his proposal for the formation of "The Aryan League of Honour," to consist of school-boys and undergraduates, between the ages of 10 or 12 and 21, and to be governed by officers chosen from among themselves. The object being to foster in the youth of India loyalty, love for truth and especially ancestral virtues, and for the Aryan Sciences and Philosophies. The full scheme will be laid before the Delegates and the Public in the Presidential address. Meanwhile, every Branch is requested to forward opinions and suggestions upon the scheme, so as to reach the Headquarters not later than the 9th of December.

V. Mr. T. Subba Row, B. A., B. L., Secretary to the Madras Theosophical Society, had suggested that beginning with next year the occasion of the public celebration of the Anniversary should be taken advantage of, to give it, among other things, the feature of a Scientific Congress. Each Branch to select at this year's meeting a particular subject for investigation during the ensuing year, and lay before the next Convention, in the form of an *Essay*, through its Delegate, the results of its work for one year in that particular branch of Science. If the scheme be approved, the Branches are requested to send in their opinions and advice for its perfection by the 9th of December.

VI. In conclusion, some remarks as to the accommodation and food of Delegates are necessary. The President-Founder regrets his absence in the North prevents his completing the arrangements in time to be embodied in this Circular. He has, however, orders to reach the Head-quarters by the 7th of December for that purpose, and he hopes to have all ready by the time the Delegates arrive in Madras.

VII. All official correspondence relating to the Anniversary must be invariably addressed to the "Recording Secretary, Theosophical Society, Adyar, Madras"—*without any individual name.*

By Order,

Damodar K. Mavalankar,
Joint Recording Secretary.

Camp of the President-Founder of the Theosophical Society, Lahore:
19th November 1883.

Correspondence.

[We publish below Colonel Olcott's article in answer to "M. A. (Oxon's)" criticisms of our Mahatma, in *Light*. Whether this letter appears or not in the said London Weekly, it is but fair that our Hindu Theosophists should have it reprinted for their benefit.—*Ed.*]

ADEPTS AND MEDIUMS.

To the Editor of "Light."

Sir,—If there is a man whom I like to call friend, and whom I have so regarded for years, it is "M. A. (Oxon)." But still I must say what is to be said as though our friendship did not exist. In his "Notes" in your issue of 8th September he permits himself certain expressions about the Mahatma K. H.—sneers and innuendoes more natural to a *Saturday* writer than to so practised a medium and Spiritualist as himself. Surely my friend forgets himself and the record of the Spiritualistic movement, when he finds in the appearance of a few unquoted and unimportant sentences from Mr. Kiddle in the "Occult World" any warrant for such jealous nagging. Has he lost sight of the several instances of similar re-appropriation of ideas without credit in mediumistic literature, when the *bonâ fides* of the scribe was undoubted? Am I wrong in the recollection that the printing of Mr. Dugueid's *Hafed, Prince of Persia*, an "inspirational" work written under test conditions, as alleged, had to be stopped, because a very extended plagiarism was discovered and the publishers of the work affected sued for infringement of copyright? And that none were so surprised at the plagiarism as the witnesses to Mr. Dugueid's literary labour? How many such examples of this duplex—even coincident—writing might be discovered in literature perhaps the Encyclopædic bookworms of London may tell us. Outsiders ignorant of the very rudiments of spiritual phenomena and philosophy, may be exercised for seeking in craft and dishonesty the sole explanation of such facts: but we whose studies are of things noumenal have so many unexplained mysteries, that it seems in wretched taste to adopt the tone of the cheap-jacks of the Weekly press when a question of this sort is to be discussed. If "M. A. (Oxon)" thinks it so very funny that a very small patch from Mr. Kiddle's robe should have been stitched into the garment of K. H.'s thought, I can,—since he believes my word—give him a much tougher nut to crack. In the last number of the *Nineteenth Century*, in the very thoughtful article "After Death," occurs a passage of about a dozen lines, which is word for word identical with what was written by this same Koot Hoomi two years ago in a private letter to myself. Yet no third party has seen the letter, nor have I copied or printed the passage in question. Again, when the report of one of Mrs. Hardinge Britten's American lectures appeared in—if I mistake not—the *Spiritual Scientist*, Madame Blavatsky found in it a passage verbatim, from the as yet unpublished *Isis Unveiled*, which Mrs. Britten had not seen. And the M. S. S. were actually altered so as to avoid the appearance of plagiarism. I do not undertake to explain the Kiddle mystery at all, nor do I think it of much consequence. It is highly absurd to think that a mind capable of reducing to expression in a foreign tongue so lofty a scheme of evolution

as that in *Esoteric Buddhism*, would be driven to fish for ideas in Mr. Kiddle's journal. When my friend of London has explained away the mystery of his own mediumship, it will be in order for him to throw stones into his neighbour's garden. The Eastern Philosophy teaches us that nature carries her economical system even into the sphere of Ideas, and that not only is no atom of matter lost but also not even a thought. As the Ether is the matrix of visible nature and its phenomena, so, the Asiatic says, Ideas survive in the *Akasa* (their word for our Western Ether), and are carried from mind to mind throughout the ages. You will find in our Folklore even common proverbs which embody this thought; and most assuredly it betokens unripeness of experience in psychology to raise the hue and cry at any seeming "plagiarism." "M. A. (Oxon)" is a clergyman: suppose he sneers for a while at the identity of 2 Kings xx. and Issiah. xxxviii in language and ideas! Was this also a case of plagiarism or of duplex inspiration? However, let all this pass as fit only for children, and scientists of a certain type who grin at their "soul" through the horse-collar of matter. The suggestion that Mr. Rhys-Davids or any one else in the West knows more about Buddhism than the most learned living Buddhist philosopher is to the last degree absurd, but still only one more manifestation of the vanity which has made a conspiracy of our savants to put down the Asiatic pandit and Bhikku as persons of no account, so to say. When one sees Prof. Weber fancying he can crush out Indian antiquity by sitting upon its literary remains, like the pitying she-elephant upon the deserted brood of young partridges, and the Sanscrit chairs of Indian Colleges filled, not by native but, by European professors, who have it not in their blood to comprehend the esotericism of India—what wonder that Buddhists should be called within the enchanted circle of Bow-Bells to hear the truth about their ancestral philosophy! Even I, your humble correspondent, who am a thousand leagues away from being an Adept, claim to know something about Buddhism in spirit and letter—as the High Priest Hikkadume Sumangala's certificate to my *Buddhist Catechism* also proves. I am just today starting on a journey to Upper India and Kashmir, where I shall see Koot Hoomi and one or more of his Tibetan chelas (pupils:)—and, by the way, many of the K. H. letters are written by them as his secretaries, he merely giving the general ideas, and they elaborating them, and even "precipitating" them in proper handwriting. The example of the precipitation of the portrait of the Fakir by Madame Blavatsky at New York will illustrate this scientifico-psychic phenomenon. I shall be tempted to ask him to have a glance at what "M. A. (Oxon)" thinks so very amusing a 'skit' at him.

I am, Sir,

ADYAR, *27th September* 1883. } (Signed) H. S. OLCOTT, *President, Theosophical Society.*

THE CENTRAL ASSOCIATION OF SPIRITUALISTS.

[WE are requested by Mr. W. T. Brown, F. T. S., to publish the following correspondence.—*Ed.*]

CHURCH END, FINCHLEY, N.
10th October 1883.

W. T. BROWN, ESQ., B. L.

DEAR SIR,—I have the pleasure to inform you that at a meeting of our Council yesterday evening, when your letters of August 16th and 18th last were read, you were transferred from the list of subscribing members to the class of Hon. Corresponding membership. It was thought that during your sojourn in India you may have opportunity for contributing valuable information, and I trust you will endeavour to communicate to the Association any incident which are likely to prove of interest to your fellow members, and conduce to a more thorough understanding of the laws and principles involved in our psychological studies. With kind regards and best wishes for your welfare.

I am,
Dear Sir,
Yours faithfully,
THOMAS BLAYTON,
Hon. Sec. Pro-tem.

MORADABAD, INDIA, N. W. P.
10th November 1883.

THOMAS BLYTON, ESQ.,
Hon. Secy, Central Association of Spiritualists, London.

DEAR SIR,

Your favour of the 10th ultimo has been forwarded to me here.

The kind feeling extended towards me makes it necessary to define my position, in order that there may be no equivocation.

I am a Fellow of the Theosophical Society and a student of Occultism, and in the latter capacity have views very different from those of Spiritualists in regard to so called "Spirits."

The ground of agreement between us must therefore be that of mutual honesty of purpose in the search for truth.

Please convey to your Council my due appreciation of the honor conferred upon me, while I remain, Dear Sir,

Yours faithfully,
W. T. BROWN, B. L., F. T. S.

MR. W. H. HARRISON'S DELUSIONS.

IN the *Medium and Daybreak*, October 5th, 1883, under the heading of the "Himalayan Brothers," Mr. W. H. Harrison, Author of "Spirits before our Eyes," has written an article that is manifestly unfair, so far as its reasoning powers go, and is so wanting in knowledge of Madame Blavatsky, Col. Olcott and the BROTHERS, that it only seems right that such an article should not be allowed to go forth unchallenged.

He commences by saying "those who had given laborious study "for years to the Medial Phenomena, in the endeavour to discover "their source, necessarily found it within their province to examine "these new claims." Now what I complain of in Mr. Harrison is, not that he examined these new claims,—but that he proceeded to pronounce upon them. Had he restricted himself to the former, no one could have objected; but when he, a mere inquirer into Occult Science, possessing no previous knowledge or training, takes upon himself to deliver a verdict of 'not proven,' he oversteps the boundaries of what is fair and only shows himself to be a superficial examiner at best.

Had Mr. Harrison read in the "Occult World," the communications of Mahatma Koot Hoomi a little more carefully, he might have seen at page 100 (2nd edition), "that Occult Science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way." Now I would ask what qualifications has Mr. Harrison brought to enable him to decide on the powers of the Brothers, Madame Blavatsky and Col. Olcott? It appears that for some years he was occupied in probing Spiritualism and in testing Mediums, and that he thus considers that the numerous inquiries and tests instituted qualify him also to pronounce *ex cathedra* on the above persons' qualifications. Had he ever been in India and seen the wonders performed by jugglers, in the open air, without dark rooms, sealing of tapes and the hundred and one ways of testing Mediums, he might have ascertained that there are some secrets which he had yet to learn, and that his mode of examination could not qualify him to pronounce upon even the simplest wonder performed by a poor naked native juggler. These secrets have been mostly acquired by severe study, and the '*modus operandi*' has been handed down for thousands of years. And if these poor minor students of Occult Knowledge have achieved so much, what must the leaders in the same science have accomplished? Does Mr. Harrison suppose for a moment that these mediums of yesterday are to be compared to those Occult students who are the recipients of a wisdom thousands of years old, and the result of which is the mastery of Nature's secrets? That some wonderful things have been done in the *séance* room, few who know anything of the subject will deny, but that simply proves, that the powers working in the *séance* room possess some of the secrets of natnre. Mahatma Koot Hoomi's saying (page 144, 2nd Ed): that the Western mind was, as a rule, incapable of appreciating Occult Science is clearly verified by Mr. Harrison, who ignores study, the peculiar modes of life and the guiding hand of the Adept. Indeed one can hardly conceive him to be anything but a sceptic who has never fairly inquired. Let us examine a few of the so-called facts that he advances in support of his verdict. "1st, Madame Blavatsky is "a strong spiritual Medium; 2nd, that she could not control the mani-"festations; 3rd, that Mr. Sinnett's conclusions were mostly errors, "due to absence of antecedent knowledge, and experience of mediums "and physical phenomena; and 4th, that he, as a novice, believed "and printed what the communicating intelligences said of themselves." Now to oppose to all this I have the following facts.

On the one hand for over five years I have had personal knowledge and experience of Mediums and physical phenomena. A large Library of Spiritual works is on my shelves,—and the study of Spiritualism was at one time my special occupation. Moreover I know much more than most people about mediumship—because my mediums were not open to trickery, being among my own children, and thus my knowledge was not acquired by haunting *séance* rooms, but by unimpeachable testimony in my own family. On the other hand my knowledge of Madame Blavatsky's powers was acquired in the same way, namely, in my own house, where she remained for over two months. My mesmeric acquaintance with Col. Olcott, was derived in the same way, and what I know of the Brothers is from personal experience, not from hearsay. First, I know for a fact that Madame Blavatsky can produce raps when she likes, also the Astral bells; that her communication with the Brothers depends more on her trained magnetism (not mediumship) than on anything else; that she is a vegetarian; that she has a wonderful knowledge of the Occult

Sciences, but that her principal works are performed by the power of the Brothers; that her life has always been a pure one, all vile calumnies to the contrary notwithstanding; that she has devoted herself to the cause which the Brothers are concerned about. Hence it is not surprising that she should be able to perform wonderful feats, which certainly no medium that I ever heard or read of could perform, and if her magnetism may fail her sometimes, through ill health, this does not prove that she has not the phenomena under control. That Mr. Harrison "has held all along that her powers are but the usual John and Katie King" whoever they may be, proves nothing, for he has never seen her nor investigated her powers; nor does he know the Brothers with whom she communicates, and for whom she has given up everything and come to India. What was done in America has no connection with what she does here with the aid of the Brothers. That Madame B. should have investigated the materialisation of the Eddy Brothers surely cannot be construed into her being a spiritualist, and believing all that has been advanced regarding Spirits. If Mr. Harrison had read "Isis Unveiled" carefully and impartially, he never could have stated that John King "was a regular attendant of her's;" for I rather think (in Col. O.'s book "People from the other World") it is stated that Madame B.—— on one occasion *ordered* John King to prepare a certain materialisation. Not having the book by me, I cannot quote chapter and verse, but my impression is very strong, that the fact was as above stated.* So the "regular attendant Spirit" vanish into thin air, and the authority for this unfounded assertion is simply that of Mr. Harrison. "John King" is a generic name, as she often told her friends, and no one except herself and the Colonel knew what is the entity hiding under this name. Again it is stated that at the Eddy *séances* several of the manifestations were due to Madame B——. This surely is a double-edged statement. For, in such case, it remains to be settled whether these manifestations took place independently of her will and wish, or that they were produced at her command—the latter being a clear case of Occultism. Only as coming from Mr. Harrison, the assertion has very little foundation, since it is directly contradicted by that other statement of Colonel Olcott, who states very distinctly that several hundred manifestations were produced when Madame B—— was not present. I can give an instance of a marvel myself, and shall do so at the end of this paper, showing what the Brothers are capable of doing. As neither Colonel Olcott nor Madame B——was present, some other hypothesis than *their* mediumship must be had recourse to, in order to explain the phenomenon. Mr. Harrison quotes from Colonel Olcott's book, who at that time was not a Theosophist, but who would now repeat what he then wrote, namely:—That she (Madame B——) "differs from all other mediums he ever met;" for instead of being controlled by, she controls, the "Spirits" herself.

The above was written in 1875. And if Colonel Olcott was right at that time, then surely at this date (1883) Mr. Harrison has no right or reason to assume that Colonel Olcott was mistaken, for we know as a fact that she does control the elementals and elementaries—with our great Brothers' permission—as she always explains. With regard to the latter quotation, page 453, Colonel Olcott would probably, by the light of nearly eight years' experience, be inclined to modify his opinion on this head, viz., "that this very outbreak of *Spiritualistic Phenomena*, "is under the control of an order, which, while depending for its results "upon unseen agents, has its existence upon earth among men." In those days, Colonel Olcott had only just met with Madame B——; hence his mistaken conclusion. It is not for a moment supposed that those who criticise our belief in the Brothers do it through "malice." At the same time, when, to support an untenable position, facts are distorted and quotations are introduced, which to experienced eyes do not suit, but are simply used for the purpose of throwing dust in the eyes of the unwary, what can be said of those who resort to such shifts to prove their case? It can only be assumed that Mr. Harrison has done so, through a profound ignorance of the subject he is dealing with. There is no question here of "Spirit identity," for the Brothers are not Spirits. In the *Occult World*, Mahatma Koot Hoomi distinctly states (page 148, 2nd Ed.) "that the only spirits we know of are the higher planetary Spirits." Once more here, Mr. Harrison has, for purposes of his own, misquoted Koot Hoomi. He writes that Mr. Kiddle's ideas have been purloined by K. H., and quotes what Mr. Kiddle said on August 15th 1880, viz., "My friends, ideas rule "the world, and as men's minds receive new ideas laying aside the old and effete, the world advances," and Mr. Harrison then places opposite the identical words of K. H. a letter to Mr. Sinnett in the *Occult* "*World*," but with *malice propense* carefully omits the fact that "K. H." preceded the said sentences with the remark—"Plato was right. Ideas rule the world," &c., giving thereby an oblique narration of what was said at Lake Pleasant, evidently on the strength of Platonic reminiscenses. And whenthe ideas, if not the very sentences, can be proved Plato's, then who is the greater "plagiarist" of the two, Mr. Sinnett's correspondent, or Mr. Kiddle? The former, who shews the sentences to be if not quotations at least *not his own* ideas, or the latter who throws them out into the ears of his audience without tracing them by one word to their original source? The most that could be said is, that the Mahatma attributed to Plato that which belonged to Kiddle, doing thereby the last named individual an honor that he certainly deserves very little, Inspector or Director of Public Instruction though he be. The significant fact that both Mr. Kiddle in *Light* and Mr. Harrison in *Medium and Daybreak* carefully omit the introductory words—"Plato is right"—is more than suspicious: it shows deliberate malice on its very face.

Happily, we have been permitted, many of us, to look behind the veil of the "parallel passages" mystery, and the whole affair is very satisfactorily explained to us; but all that we are permitted to say is, that many a passage was entirely omitted from the letter received by Mr. Sinnett, its precipitation from the original dictation to the chela. Would our great Master but permit us, his humble followers, to photograph and publish in the *Theosophist* the scraps shown to us, scraps, in which whole sentences, parenthetical, and quotation marks are defaced and obliterated, and consequently omitted in the chela's clumsy transcription—the public would be treated to a rare sight, something entirely unknown to modern science—namely, an *akasic* impression as good as a photograph *of mentally expressed thoughts dictated from a distance*. Moreover the world of sceptics and scoffers would be shown whether men possessed of such wonderful knowledge have any occasion to resort to plagiarism from unknown and very indifferent lecturers. It seems incredible that Mr. Harrison could write his flippant accusations! As for Mr. Kiddle, it is to be hoped he reads the *Theosophist*, and may see these lines, when perhaps he will find it was his guiding spirit that induced him to palm off on his audience indifferently constructed sentences of Plato's ideas, for his own. It appears Mr. Sinnett (so writes Mr. Harrison) could not account for the plagiarism except by supposing that the Himalayan Brothers wrote thus to test the faith of their followers." This reads very like a gratuitous supposition on the part of Mr. Sinnett, and I leave himself to answer. Mr. H. seems at one time to have held this theory regarding physical mediums, but had to give it up. It is to be hoped that his mind is now set at rest on this head, and that the reputation of the Brothers has been too triumphantly established to run the risk of being upset by his criticism. Truly may Mahatma K. H. write (page 144, *Occult World*) "Such is unfortunately the inherited and "self acquired grossness of the Western mind, and so greatly have the "very phrases expressive of modern thought been developed in the line of "practical materialism, that it is now next to impossible either for "them to comprehend or for us to express in their own languages any-"thing of that delicate, seemingly ideal machinery of the Occult "Kosmos." These words apply most especially to Mr. Harrison's remark—but original document from a higher sphere do not receive the respect one would desire.

Mr. Sinnett's work on *Esoteric Buddhism* distinctly points out that the time had come for imparting some knowledge of the future to those whose minds were receptive but his book is too strong for the multitude amongst whom we may number Mr. Harrison. If Moses "had kept the text of the "ten commandments to himself"—the world would not have lost much. The captious manner of describing "some of the things recorded as occurring in the presence of Madame B.——as testified by seeing mediums," is another proof of the writer's unfairness, for how about those wonders described by those witnesses who are not seeing mediums? Of letters coming in full day-light through ceilings in closed rooms in the presence of several witnesses, *not seeing* mediums? This has been seen several times in my own family and house, where no medium was present unless Madame B—could be called one. It is correct to say that if the magnetism is good, it can be used for performing what may appear magical feats, but is in fact nothing more than a knowledge of the secrets, of nature. However, Mr. Sinnett has evidently written the *Occult World* in vain for Mr. Harrison, who cries again—it is the spirits or humbug, never a human being ... and Colonel Olcott *is* a medium" that is, his *magnetism* is made use of by the Brothers, as Mr. Harrison might have learnt in the *Occult World* on page 184, 2nd Edition. "The magnetism thus brought to the house "established conditions which for a short time rendered some "manifestations possible." Again, page 190, K. H. writes—"to force "phenomena in the presence of difficulties magnetic and other is "forbidden as strictly, as for a bank cashier to disburse money which "is only entrusted to him." Colonel Olcott is a strict vegetarian, he obeys all the rules laid down for an adept's pupil, hence—his excellent magnetism. Clearly Mr. H. is all abroad on this head; his mind is so saturated with *Séances*, Mediums and Spirits, that no room is left for belief in the Arcana of Nature. What have trance mediums to do with the subject? Has he read in the "Occult World" on page 147, 2nd Ed. that "The truths and mysteries of Occultism constitute indeed a body of the "highest spiritual importance at once profound and practical for the "world at large?" As for his question remaining unanswered, viz., "Theosophists who wish to come into communication with the Brothers "and to enter their *fraternity*, are told they must live a pure life, "abstain from wine, spirits, meat and tobacco * * * How then is it "that Madame B—who is not an ascetic has been successful, when "those who carry out the instructions she does not follow may fail? It may be answered now. First of all as *Poeta nascitur non fit*, "the Adept becomes and is not made." He is the efflorescence of his age, and comparitively few ever appear in a single century. (*Occult World*, page 134). Secondly, Madame B—is not an Adept, though she has gone through several stages of initiation. Thirdly, those who practise a pure life and practise asceticism may yet fail of Adeptship in this birth, but succeed in it in the next. What Mr. H.'s experiences with physical Mediums in England may have been, it is certain that they bear no relation to the powers of the initiates in India, and Mr. H. is clearly very ignorant of the subject if he can say that "asceticism "would probably reduce their Mediumship (*Powers ?*) to Zero" "instead of strengthening their powers." Again he writes that Madame B——is "inaccurate." To this may be replied "*humanum est errare*," the moreso, as some of the first who accused her of it are known to be still more "inaccurate" themselves. No one has ever claimed infallibility for Madame B.

And now I come to the "Toda" charges. Here I can speak with full authority, for if an accurate knowledge of the plateau and slopes of the Neilgherries entitles one to an opinion, then my forty years of exploring these Hills should count for something. To begin with, it does *not* "so happen that the Toda country has been well "explored from end to end." The vast forests on the southern "slopes of the Neilgherry Hills touching the silent valley" have never been explored; one or two sportsmen in the last fifty years have just skirted the valley, principally to stalk the bison and sambur in the open. I may say without being doubted that for

* On consulting Col. Olcott's book I find my memory has not deceived me. See p. 444.

forty years I have known personally all the great elephant shots, and I never knew one who had explored the southern slopes. In fact in many places the vast forests are impenetrable, and unless following after elephant it would be simply impossible to explore them. As for the grand temples, they may have been in existence years ago (see *Isis Unveiled*, page 615, Vol. 2) in places that are surrounded by impenetrable forests, nay, they may even be in existence still, who knows, and rumours to their effect are many. Who the Todas still, no one knows. It is true that the present *visible munds* are entered on all fours—but that proves nothing against the existence of other temples. It may not be easy for any one not an adept to ascertain the truth about these temples. One thing is certain: the Todas are the most mysterious, as the least known, of all the tribes in India who have many a secret unknown but the few.

In his final paragraph Mr. H. contends that it is against all experience that "abnormal purification" increases the power to produce physical phenomena. It may be asked what evidence to this does he produce? Does Mr. Harrison suppose that the wisdom of accumulated generations of adepts, is not superior to his ephemeral experience? All the ancient writings of India tend to show that certain powers have been always possessed by Rishis and the Adepts and for countless generations, yet, Mr. Harrison would put his pigmy experiences, forsooth, against such evidence! It must be confessed that the man who does not know how little* he knows is very hard to deal with; arguments are wasted on him, assured facts become in his eyes *no* facts at all, and for such men "The Occult World," I say again, has been written in vain. They have a theory into which all things must fit, be they ever so contradictory. Here is a specimen, the attributes of the —Himalayan Brothers are "not very high ones" in Mr. H.'s estimation. How on earth does he know what their attributes are?

As to his coolly qualifying their powers, "not very high ones," this style of begging the question is not one that commends itself to the honest enquirer. Nor can there be anything "laborious" about it; it is simply hastily jumping to a conclusion on a subject that not only has *not* been carefully investigated, but one, of which the writer is positively ignorant. Let a few of the adept powers that are known, be enumerated, and it will be seen, that if they possess the powers we know of, these powers must include a number of the secret forces of nature, unknown to the greatest scientists of this generation.

The first and foremost is the power of dealing with ether or Akasa—a power which includes alone a vast number of minor wonders, such as causing writing to appear in closed letters—where none was before; the disintegration and reformation of substances,—thus enabling matter to pass through solid walls; the duplication of rings, brooches, etc., and other powers too numerous to mention. Again the Adept can send forth his Astral body to the Planets and accurately observe what takes place there, unlike the clairvoyant, who can retail but a very imperfect idea of what he has seen. He, the Adept, can in a few seconds transport his Astral body anywhere he pleases. In fact there "is no limit to his powers." All this, according to Mr. H, are not "very high attributes." It would be refreshing to know what he considers "as a high attribute. Again in that determined—"not-to-see" manner, he declares "the alleged (?) Brothers are secluded "persons seeking their own advancement, instead of living the higher "life of self sacrifice in the world for the general good of others." Without being profane, it might as well be said that the Highest Power should consort with men for their general good. If the creative Spirit, or the Deity is everywhere, cannot Mr. H. perceive that in a minor degree the Astral body of the Adept may be working in the same way in various places for the good of mankind, but that being still human, though a highly perfected humanity—they cannot bear the coarse magnetism of the crowd and thus do not mix with the latter? If a delicate sensitive were thrust into, say, a gin shop reeking with bad tobacco, spirits and foul clothes, would the sensitive feel pleased or happy? The Adept has long ago lived "the higher life" and busied himself, for a time far beyond the span of man's life, in working for mankind. What more does Mr. Harrison require? Surely his ideas of working for the benefit of mankind cannot equal those of the Adept. He should know that his knowledge compared with that of the Initiates is as that of the Australian savage compared with the most highly educated European.

I have written this article for two reasons; one is to assure the sceptical natives of India that so far as I know, the descendants of their ancient Rishis still exist, and the other to show to Western minds that what they do not know, would amount to a very large sum, indeed.

H. R. MORGAN, F. T. S.
(*Major-General.*)

OOTACAMUND,
2nd November 1883.

P. S.—Adverting to Mr. Kiddle's oration, in which he states Ideas rule the world, he certainly got this idea from Plato, for in the Dialogues (Whewell, Vol. iii., p. 291, &c.) we read of the Primordial essences being the Platonic "doctrine of Ideas," again, "Ideas, the only objects of real knowledge" "Real Philosophers are those who employ their minds upon absolute "ideas" and "Philosophers are the genuine rulers of the world" —here we see the connection with ideas ruling the world, and for their application we have only to go to the French Revolution of 1788 to see how ideas ruled the world. Liberty, equality and fraternity—how creeds and even powers crumbled before their onward march, crushed by their irresistible force—and so on * * * Louis Napoleon in making war on Italy declared it was only France that went to war for an "idea." Probably he also plagiarised from Plato. Does Mr. Kiddle think, he alone is to have a monopoly of "ideas?" It is too absurd!

* Socrates supposed that the Oracle declared him wise because he knew nothing, and *knew* that he knew nothing, while other people knew as little as he, and thought they knew a great deal, (Vol. 1, page 7, Plato's dialogues.)

And Mr. Harrison—does he know what a Bukht is or ever read of a Bukht's doings? What does he think of a Bukht disembowelling himself *coram publico*, answering questions put to him whilst lying on the ground bleeding—the questions answered, taking up some of the blood (his own), waving it in the ether, replacing his bowels, applying the blood that has been subjected to the ether or *Akasa* to the vast wound, jumping up and showing scarcely a mark where before there was a huge gaping wound? These facts have been vouched for by several unimpeachable European witnesses. Does Mr. Harrison know of any medium who can do this?

TESTIMONY TO PHENOMENA.

In the month of August last having occasion to come to Madras in the absence of Col. Olcott and Madame Blavatsky, I visited the Head Quarters of the Theosophical Society to see a wonderful painting of the Mahatma K. H. kept there in a shrine and daily attended to by the chelas. On arrival at the house I was told that the lady, Madame C—, who had charge of the keys of the shrine, was absent, so I awaited her return. She came home in about an hour, and we proceeded upstairs to open the shrine and inspect the picture. Madame C—advanced quickly to unlock the double doors of the hanging cupboard, and hurriedly threw them open. In so doing she had failed to observe that a china tray inside was on the edge of the shrine and leaning against one of the doors, and when they were opened, down fell the China tray, smashed to pieces on the hard chunam floor. Whilst Madame C—was wringing her hands and lamenting this unfortunate accident to a valuable article of Madame B—'s, and her husband was on his knees collecting the *debris*, I remarked it would be necessary to obtain some China cement and thus try to restore the fragments. Thereupon Monsieur C. was despatched for the same. The broken pieces were carefully collected and placed, tied in a cloth, within the shrine, and the doors locked. Mr. Damodar K. Mavalankar, the Joint Recording Secretary of the Society, was opposite the shrine, seated on a chair, about ten feet away from it, when after some conversation an idea occurred to me to which I immediately gave expression. I remarked that if the Brothers considered it of sufficient importance, they would easily restore the broken article, if not, they would leave it to the culprits to do so, the best way they could. Five minutes had scarcely elapsed after this remark when Damodar, who during this time seemed wrapped in a reverie—exclaimed, "I think there is an answer." The doors were opened, and sure enough, a small note was found on the shelf of the shrine—on opening which we read "To the small audience present. Madame C—has occasion to assure herself that the Devil is neither so black nor so wicked as he is generally represented; the mischief is easily repaired."—

On opening the cloth the China tray was found to be whole and perfect; not a trace of the breakage to be found on it! I at once wrote across the note, stating that I was present when the tray was broken and immediately restored, dated and signed it, so there should be no mistake in the matter. It may be here observed that Madame C—believes that the many things of a wonderful nature that occur at the Head-Quarters, may be the work of the Devil—hence the playful remark of the Mahatma who came to her rescue. The matter took place in the middle of the day in the presence of four people. I may here remark that a few days before I came into the room in my house just as Madame B—had duplicated a ring of a lady in a high position, in the presence of my wife and daughter in broad day-light. The ring was a sapphire and a valuable one—and the lady has preserved it. On another occasion a note came from the above lady to my wife and was handed into the drawing-room in the presence of several people. On opening it a message was found written across the note in the well known characters of the Adept. The question is how the message got into the note? The lady who wrote it was perfectly astounded when she saw it—and could only imagine it was done at her own table with her own blue pencil.

Whilst on the subject of the shrine I may mention that it is a small cabinet attached to the wall with shelves and double doors. The picture of the Mahatma that I came to see, lately given to the Founders of the Society, is a most marvelleous work of art. Not all the R. A.'s put together could equal such a production. The coloring is simply indescribable. Whether it has been produced by a brush or photographed, entirely passes my comprehension. It is simply superb.

H. R. MORGAN, F. T. S.,
Major-General.

OOTACAMUND,
2nd November 1883.

To the Editor of the Theosophist.

MADAME,—Will you, with your usual kindness, enlighten me on the following points, some of them being not satisfactorily understood, even by the perusal of "Fragments of Occult Truth" and "Elixir of Life." The questions are raised, as they occurred to me while reading the said articles in your valuable journal. They are asked in the spirit of an inquirer after truth and not in the spirit of a biassed sceptic. I hope, therefore, you will kindly publish the following questions with replies thereto, in one of your ensuing numbers, of course, as soon as it may please you.

1. It is usually affirmed, what is a fact, that the adepts live very much longer than ordinary mortals. What is the maximum number of years for which they live or can live before they die their physical death like men in general, who live or can live for not more than 200 years at the most?

2. Do all adepts of any particular age, live the same or almost the same number of years? Do adepts of all ages live for about the same number of years?

3. In the article "Elixir of Life" (Vol III, No. 7, p. 171), we read "By or about the time when the Death-limit of his race is passed, he is actually dead..... gone to join the

gods." What is the exact state of an adept by or about the time, when the Death-limit of his race is passed? If he die a physical death at such a time, though without the agonies of dying, where is the difference with respect to longevity between him and an ordinary man who dies at about 100 or 150 or 200 at the most?

4. An adept, after he is dead in the sense in which it is used in the said article, is not reborn, having no will to live or *Tanha* as they call it. Where is he not reborn? On this earth as well as on any other sphere? What then becomes of his body, the seven principles of which he is formed?

5. When can it be said that an adept has attained Nirvana or Moksha as the Hindus call it? What is the exact state of his body, *i. e.*, the seven principles of which he is composed, when he attains Nirvana?

6. The ancient Rishis of India, such as Vasistha, Valmiki, Viswamitra, Agastya, and other historical adepts do not exist in flesh and blood. Then, how, *i. e.*, in what form do they exist, if they still exist at all in any other form? What has then become of the septenary men of which they were formed?

7. "A very high adept, undertaking to reform the world, would necessarily have to once more submit to Incarnation." (Vol. III, page 171, No. 7) How, where, and when does he submit to Incarnation? Does he become incarnate in the sense in which Vishnu is said to have been incarnate by the Hindus.

8. Patanjali, in his Yoga Sutras, says that a perfect Yogi, becomes perfectly strong. Does he mean, by that, that he becomes physically stronger than the strongest athlete or gymnast, who is generally physically stronger than an ordinary man not taking exercise? And, if so, what makes him so very strong, since he eats very scanty or no food at all? Who is physically stronger—a vegetarian or a flesh eating man, not to say of the psychic powers he, the vegetarian, acquires?

9. Where is a man, an ordinary man, having *Tanha*, reborn immediately after his physical death, is it on this terrestrial globe or on any other planet of our system?

10. What becomes of an Elementary in the long run? Does or can it again become a human being? If it does, or can again become a human being, when is it and where, on this earth again or on any other planet of our system?

By throwing some light on the above questions, in an intelligible manner, you would highly oblige

Yours faithfully,

DINANATH PANDURANG DHUMME.

BOMBAY,
21*st September*, 1883.

Note.—It is to be regretted that the correspondents to this Journal do notseem to realize fully the importance of the following four considerations in putting forth their questions and difficulties.—

(1*st*) The *Fragments* are but mere crumbs, and necessarily incomplete. Moreover, not being intended for serial publication, as they subsequently were, they cannot but be unsystematic in their arrangement. They were meant rather as food for thought for such as had the capacity to develop the crude ideas presented therein, than as a complete exposition of the Esoteric Doctrine.

(2*nd*) Most of these crude ideas have been sufficiently expatiated upon in works like the *Occult World*, *Esoteric Buddhism* and other subsequent articles in this magazine. These subsequent expositions must be carefully studied before framing any questions.

(3*rd*) There are certain facts which can be divulged only to such of the Fellows of the Theosophical Society as have proved their worthiness to receive them; others can be taught only to *chelas* as they progress; while the rest unfold themselves to INITIATES in their onward march twards BUDDHAHOOD.

(4*th*) For a comprehension of many of these truths the development of the "sixth sense" to which reference has already been made in the replies to "An English F. T. S."—is an essential qualification.

If these four facts could but be realised by the well-meaning and earnest correspondents of the *Theosophist*, much unnecessary writing would be saved. Being bounded by these lines, the questions of Mr. D. P. D. may now be answered to a certain extent.

Esoteric Buddhism sufficiently deals with the first question. The physical life of the ADEPT is determined more or less by the conditions of the race in which he is born, by the energy of his Will and by various other circumstances. It will be admitted that each subsequent race after the middle point is once passed, must be more and more spiritual. So one ADEPT having to contend with a lesser amount of materiality than his predecessors, has his way much smoother. The exact number of years which an ADEPT of a particular race may live is a perfectly immaterial question and can be set down more to unscientific curiosity than to any philosophical enquiry. It must be at the same time remembered that when a certain stage is reached, the conditions which surround the ADEPTS of different races being nearly identical, their periods of existence must be almost the same. In this answer, question number 2 is anticipated. For a further explanation, *Esoteric Buddhism* may be studied with advantage.

Question three would never have been put by one who had properly *studied* the article on *Elixir of Life* and understood the spirit it conveys. Suffice it to say that the passage in that article which tells us that the higher bodies become accustomed to the atmospheric conditions of the earth before the grossest ones are cast off, is a broad hint for a student of occultism who has begun to live the life. Question four is partly answered in the above reply and partly in *Esoteric Buddhism*.

The ADEPT attains *Nirvana* or *Moksha* when the identifes himself with the ONE LIFE or rather put himself *en rapport* with it. His state then is something like that of the *Dhyan Chohans* of the Buddhists or the *Prajapatis* of the Hindus. D. P. D. would do well to study the *Upanishads*.

The four *Rishis* mentioned in the article live now as *Dhyan Chohans*. This of course does not mean that all the ancient sages have reached that stage.

The incarnation of *Adepts* is to be understood in the same sense in which Occultists interpret the incarnations of *Vishnu*.

What *Patanjali* means is that the *Yogi* becomes strong owing to the development of his Will Power to an enormous extent. Upon what he lives, is sufficiently answered in the article on the *Elixir of Life*. *Akasa* is the mother of all phenomena and the source of nourishment of him who knows how to use it. Vegetables have properties which are not fully known, and if certain undiscovered (to the general world) vegetables were prepared and eaten in a certain way, there is no reason why they should not give even more strength than animal food. Meat-eating is full of dangers, not only psychological but even physical; and the law which teaches the spread of contagion ought to have made this fact evident. How many diseases are inherent in an organised body and yet remain unsuspected? Vegetable diet is not attended with so many dangerous results.

The question of rebirth is extensively treated upon in the *Fragments* and in *Esoteric Buddhism* and it would be mere waste of space to go over the same ground. The tenth question also is pretty fully discussed there.

D. K. M.
(*Chela.*)

SATYA MARGA THEOSOPHICAL SOCIETY (LUCKNOW) AND SWAMI DAYANAND.

To The Editor of the Theosophist, Madras.

MADAME,—I am directed to forward to you a copy of the proceedings of an extraordinary meeting of our Branch Society held today to express the deep sorrow with which the Branch has beard of the death of Pandit Dayanand Saraswati Swami.

I trust you would allot to the said proceedings a corner in your valuable Journal.

Yours faithfully,

JWALAPRASAD SANKHADHARA, F. T. S.

Secretary Satya Marga Theosophical Society, Lucknow.

LUCKNOW, *November* 2, 1883.

(COPY.)

Proceedings of an extraordinary meeting of the Satya Marga Theosophical Society, convened on the 2nd of November 1883.

Resolved, 1st, that the Lucknow Satya Marga Theosophical Society express its heartfelt regret at the untimely death of Pandit Dayanand Saraswati Swami—a circumstance that has deprived the Arya Samaj of its beloved founder, and the Indian people generally of a trusted guide and benefactor.

Resolved further, that a copy of the proceedings of this meeting be then forwarded to the Secretary to the local Arya Samaj, and to the Editors of the *Arya*, the *Theosophist*, the *Indian Mirror* and the *Oude Akhbar* for publication.

(True copy.)

JWALAPRASAD SANKHADHARA,
Secretary, S. M. T. S., Lucknow.

THE following is an extract from the *Poona Observer and Civil and Military Gazette* of October 24:—

"Mr. Gerald Massey, the poet, has become a Theosophist.—'Massey' on us! Who next?"

Editor's Answer:—Not Mr. Gerald Massey, as far as *we* are aware, for he is not on the lists. Perchance the poet may be some day the "next," but the Editor of the *Poona Observer* was the "next" preceding one, and *no great acquisition for the Society either.*

A. F. S. of Tinnevelly writes to us:—"The Padre Principal of our well known local Missionary College has been anxiously watching the progress of Theosophy, and from time to time expounding questions therewith connected in a complacent manner evidently to the great edification of his Hindu students. The latest development of his exegetic genius consisted in representing to the boys in open class that the recent Government Order published in the *Supplement* to the *Theosophist* for the last month *marked the disapprobation bordering on contempt of Theosophical subjects on the part of the Government*, that, on the whole, the order was if anything damaging to the cause, and that any other interpretation thereof necessarily argued a sad ignorance of the English language!!!"

Oh, Loyola, art thou not content to find so many Protestants among thy faithful followers and disciples.?—*Ed.*

A HINDU'S APPEAL TO THE HINDU MEMBERS OF THE THEOSOPHICAL SOCIETY.

A GLANCE at the past bright History of our Aryan ancestors is sufficient to bring home the sad truth that our fall from the pinnacle of Aryan glory is lamentably heavy and heavier still enough to bleed the heart of a true patriot. To what can this fall be due? It is owing to the decadence of the ancient Aryan Faith. Will this state of circumstances continue ever long? Dear Brothers, ought we to remain silent at this critical period when the average Hindu has lost all his faith in anything spiritual under the dead weight of Materialism? Are we not responsible for this culpable neglect? Do we not feel ourselves ashamed when we see the missionaries of other faiths erect buildings for the spread of their own religions in countries foreign to their own, where we turn our back and let the richest of our possessions slip away out of our hands? Ah! Sad fate indeed for our sacred Mother land, the cradle of Humanity! Is it possible to avert this fate you may ask? Yes, it is, if we only WILL there is a way for it, and that is to revive the Sanskrit literature by establishing Sanskrit schools. When once a taste is created for the Sanskrit language, the rising generation, trained in the Western modes of thought, will cease to be sceptic; for their scepticism is based on ignorance, which is due to parental neglect. The other advantage of the study of Sanskrit is that it preserves one's own Nationality, for it is a truism that a nation can rise in its greatness only when the literature of its motherland is well studied. When the nationality is preserved, a necessary consequence which will follow it is Union. When that Union—the most sacred of all—is established, Dear Brothers, how much of our miseries, both physical and spiritual, will be removed, immense good will be done to Humanity and great prosperity will follow. The third point why it should be revived is that it furnishes the Key to the Science of Sciences which explains the mysteries of Life and Death; for its truths are recorded in our Ancient Shastras, Puranas and Philosophies a careful and diligent study of which will put on the hands of an earnest seeker the gem of gems which none can snatch away. When glimpses of these precious scientific truths contained in the ancient literature are given to the Western World, its master minds will give a sympathetic ear to us and the West will join the East in happy bonds of Brotherhood. Hence, Dear Brothers, we appeal to your liberality and patriotic instincts to establish Sanskrit schools which will mark an era in the Sacred History of Hindustan whence Aryan Glory spread throughout the whole World.

BAREILLY,
8th Nov. 1883.

A WARNING TO THEOSOPHISTS.

WE have of late come to know that certain persons have been trying to make the Theosophical Society a means of self-aggrandisement, by professing to be ardent Theosophists, when in reality they have not the least idea of what the Society seeks to accomplish. These persons, wherever they go, are ready to introduce themselves as Theosophists, as if that name were a passport for getting into influential and fashionable society. They rattle away a great deal of nonsense about occultism and such matters, and are ready to testify to things they know nothing about. Such persons may perhaps have honest intentions, but everything that is overdone causes mischief, and, as it is our solemn duty to watch carefully over the interests of the Society, every true Theosophist is requested to take note of such persons and report them to Head-quarters and suggest if possible the best means for putting a stop to such vagaries. There are some outside the Society who show a like mad enthusiasm, and we think that such persons ought not to be allowed to join the Society. A selfish motive evidently lies at the bottom of all this sham love and enthusiasm, and persons of this description should in our opinion be debarred from taking part in the working of the Parent Society or of any Branch Society. This is a subject that will have to be considered by the General Council before whom we intend to lay it at the ensuing anniversary gathering.

N. D. KHANDALWALA,
President, Poona Theosophical Society.

The President-Founder's Tour.

COLONEL OLCOTT AT JUBBULPORE.

Col. H. S. Olcott, President-Founder, and party arrived here on the evening of the 22nd Instant.

The Members of the local Branch, including Babu Girish Chunder Mookerjee, Extra Assistant Commissioner, Babu Nivaran Chunder Mookerjee, Merchant, Babu Kali Charan Bose, Head Master, City School &c., &c., were present at the Railway platform to welcome their President and escort him and suite to the house of Babu Chunder N. Bose, who was kind enough to offer them hospitality during their stay at Jubbulpore. The next day their bungalow was thronged by visitors eager to have a sight of the "American Hindoo" and to talk to him upon scientific and philosiphical subjects. On the evening of the 24th arrangements were made for a popular lecture, the subject being 'THEOSOPHY, ITS AIMS AND OBJECTS." The Shivaram Pandit's Hall was crowded to suffocation, and many had to return disappointed for want of even standing room at the door. The entrance of Col. Olcott into the Hall was the signal for a loud and enthusiastic cheering. Mr. Balvantrao V. Gokhale, Supt. of the Normal School, in a short speech introduced the lecturer to the audience and interpreted his remarks into the vernacular for the sake of non-English-knowing hearers. Col. Olcott, who rose amidst loud cheers, explained to the public the importance and philosophical significance of the first object of our Society, viz., the formation of the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or colour. This was not to be intrepreted to mean that the society interfered with caste or other social relations of its members. It only meant the inculcation of the principle of mutual tolerance and mutual intellectual sympathy. Hardly two persons could be found with exactly the same ideas; and yet man was arrayed against man for differences of opinion in regard to questions which philosophers and scientists have spent their lives in studying. Caste against caste, sect against sect, nation against nation, race against race, each took up arms against the other for not acknowledging belief in its own manner, in problems which have baffled the keenest intellect for ages upon ages. If people could be taught that their best interest lay in brotherly and kindly feelings towards their neighbours and extending to their fellow-men, the same rights which they demanded for themselves, the sum of human happiness would increase. This it was that the Theosophical Society attempted to do, and had done with success far beyond its own expectations. The second object, as published in our printed Rules was of particular interest to the East, especially, India, the "Motherland of Nations." Col. Olcott very feelingly showed the past intellectual glories of this once blessed land of Aryavarta. Not only were some of the physical sciences, in all their departments, carried to a far greater perfection, than those of the present day, but the Psychological science, of which the West has never yet had a proper glimpse, was fully developed in the ancient times when the Rishis, Mahatmas and Yogis mixed with the innocent, pious and devoted sons of the soil. These treasures they had handed down to us in our sacred Books, the knowledge of which was unfortunately lost with the neglect of the Sanskrit language. If we would have a glimpse, a faint glimmer of the knowledge and philosophy attained by the giant intellect of our great ancestors, we must encourage a study of Sanskrit. The present generation was too old to undertake to learn the language. But if they realized the importance of the movement, they ought to start at once Sanskrit schools to bring up the younger generation in the proper mode of thought The hope of the Nation lies in her children, whose minds could be turned into any channel. The third object of the Society was intermingled with the second and did not need any further explanation; it was, however, desirable for the audience to be impressed with the fact that the Theo. Socy. promised no guru nor did it undertake to teach every one who had a curiosity to know something of occultism. The *Gupta Vidya*, as in ancient times, must be learned by the aspirant, by cultivating within one's self the highest and noblest aspirations, a feeling of unselfish philanthrophy, and thus bringing about a higher and higher self-evolution. The Laws of Nature are immutable, and the same conditions that were necessary in olden times for self-development are necessary now. Colonel Olcott finally urged more the necessity of Sanskrit schools. The substance of the lecture was then given in Hindustani by Mr. Narayan B. Nakhre, F. T. S. The desire to have the suggestion of Colonel. Olcott for Sanskrit schools, given a practical turn being expressed, a commitee was at once appointed to collect subscriptions for the purpose and report the result the next evening. On the 25th Colonel Olcott's second lecture came off. It being of a scientific and philosophical nature, was limited only to educated people of whom some hundreds, however, were present. The subject was "Our Relation to a future Life." The lecturer took the phenomena of Occultism, Mesmerism and Spiritualism as the basis upon which to erect the structure of future existence. These at any rate proved the existence of something in man besides his gross body, and its survival after what we call death. All the discoveries of modern science tended to confirm the statements of the ancient

Philosophers, the students of Psychology. Darwin's theory of Evolution, grand and startling as it unquestionably is, began nowhere and ended nowhere. But the Mahatmas of old Aryavarta had postulated the theory of Evolution in its completeness, and it was within the means of every earnest student to test its truth by experimentation. The lecturer begged his audience not to take anything on faith, but at the same time not to express an opinion in regard to matters they had not carefully and properly investigated. The speech was throughout very warmly applauded. Colonel Olcott then made a few remarks in regard to Theosophy for the benefit of those wishing to join it. The noble action of the students and teachers of the High School was then communicated by Colonel Olcott to the audience. Poor boys getting a scholarship of five rupees or thereabouts had expressed their willingness to forego a month's allowance to contribute their mite to the promotion of the National object of the establishment of a Jubbulpore Sanskrit School. The teachers, drawing a salary of twenty rupees or so, had offered a month's pay for the same purpose. The audience gave vehement cheers when they heard of this noble patriotic feeling of the students and masters of the High School. A subscription list was then put on the table, and about fifteen hundred rupees were subscribed on the spot by the audience, mostly in small sums. We hope soon to be able to collect sufficient funds to start the institution very shortly. Babu Nivaran C. Mookerjee was elected Treasurer *pro tem.* of the fund. On the 26th candidates desirous of admission into the Society were initiated by the President. And in the evening he and his party left Jubbulpore for Allahabad on their Northern tour.

N. B. NAKHRE,
Secretary.

JUBBULPORE,
27th Oct. 1883.

AN ADDRESS

ON BEHALF OF THE HINDU STUDENTS OF THE GOVT. HIGH SCHOOL, JUBBULPORE, TO THE TRUE PATRON OF ARYAN PHILOSOPHY, COLONEL H. S. OLCOTT OF AMERICA, THE BROTHER OF THE HINDUS.

SIR,

We beg to offer you this brief address which we expect you will condescend to accept.

The lectures you delivered on the previous two days have produced the desired effect on the minds of those upon whom God has bestowed the capacity of thinking for themselves, and, this deep impression will, we hope, never be erased. Your lectures have depicted a durable picture on our hearts and distressed us to contemplate the fallen condition of the Hindus.

We were on the point of drowning ourselves in the deep ocean of wretchedness, when all of a sudden the voice of true support is heard by us. We *will* reach the shore now. The personage who is going to guide us, the blind and bewildered Hindus, who even when convinced of our miserable condition, would not still strive to procure the remedy. We said we were falling into the well, still we did not check ourselves, showed no courage, prudence or activity, but took to the foolish task of bemoaning our lot. We were in the dark way, and never even showed any attempt to open our eyes to look at the brilliant world-illuminating light, the holy instructions laid down by our Mahatmas, but they have now come down to us through you, the foreign appreciator of the now derided Hindu Philosophy.

Now, we think, almost all of us have awaken from the sleep of unconscientiousness and non-appreciation. It is the greatest misfortune of those who have not taken advantage of your travelling throughout the country, for the benefit of all who are connected with you may be by a very feeble thread now, but your exertions will make it ere long as strong as an adamantine chain.

Indeed, India had never the good fortune of getting a European man of science with your abilities, to take such burning interest in the noble cause of Hindu Religion and Philosophy. And it is and certain sure to us all that the tide of our good luck has begun to flow and will safely bring us to shore if we follow your footsteps. We, High School boys, are very glad to hear from you that Mr. Nivaran Chandra Mukerji has been appointed Secretary of your Theosophical Society here, may it be ever prosperous, and hope to join it after we have come to proper age!

Many pupils will support the Sanskrit School about to be founded in accordance with your proposal. We hope for its rapid progress. It it quite indisputable that unless we know the language of our religion, we cannot be acquainted with the hearded up treasures of our venerated ancestors. We hope to be worthy of any inheritance and call on the whole world to share it with us.

We humbly beg of you to favour us with a few days' visit on your way back from the N. W. P. to your Head-quarters.

We are highly indebted to you for favours already shown, and solicit your continued favour of instructing us every now and then, when opportunity offers, and we shall always try to act up to your instructions with our heart and soul.

We, Hindus, can certainly never repay you for the manifold obligations you have rendered us in any other way than by obeying your god-like and holy orders.

We pray to the Supreme Being and the Divine Mahatmas for your long life and for the prosperity of your Society. We conclude this by offering our best thanks for your endeavours for our good, and beg to say that your generosity and greatness baffles all description.

Thanks, thanks, our good and many thanks! May you enjoy the divine favours for ever!

We beg to remain,
Yours most obediently,
PURUSHOTTAM LAL.

On behalf of the High School Students, Jubbulpore, Central Provinces.

JUBBULPORE,
The 26th Oct. 1883.

COLONEL OLCOTT AT ALLAHABAD.

Never was Allahabad so much excited as it was during the recent vist of Colonel Olcott. He reached here on the morning of the 27th October. He was received at the Railway station not only by the members of the Prayag Branch, but also by many of the gentry and nobility of this station. In fact the station platform was crowded, and th ose present were eagerly looking for the arrival of the train which arrived nearly one hour late. From the Railway station the party drove down to the National Club Bungalow, which was intended for their accommodation.

The whole day Col. Olcott and party, consisting of Mr. W. T. Brown, F. T. S., B. L. (Glasgow), Mr. Damodar K. Mavalankar, F. T. S., Recording Secretary Theosophical Society, and two Madras Fellows, Messrs. L. Venkata Varadarajulu Naidu and T. Narainswamy Naidu, received visitors till 5 P. M. In the evening several gentlemen were initiated. It was indeed an intellectual treat to hear Col. Olcott's address to the would-be Theosophists. After the initation was over the Colonel was literally drowned with intricate questions on philosophy and science by the fellows present. The learned Colonel's answers satisfied one and all.

The next day (28th) was the day of the lecture. The subject of the lecture was "Theosophy, its History, Progress and Aims." The lecture was delivered at the Kayastha Pathsala Hall. The spacious large hall was crowded to suffocation. Many persons went away disappointed for want of space. The lecture began at 4 P. M. and ended at 7 P. M. I never found Colonel Olcott so eloquent, fluent and enthusiastic as on that occasion. The lecture was so impressive and well appreciated by large audience, that for three mortal hours perfect silence was maintained. The audience was as respectable as could be. Mr. H. C. Niblett was in the chair; among those present, Dr. and Mrs. Hall, Babu Oprocash Chandra Mukerji, Vakil, Pandit Nand Lal, Vakil, Pandits Rajnath, Bansidhar, Indernarain, Munsiffs, Moulvie Zaka-ulla, Professor of Arabic, Muir College, Pandit Adityaram Bhattacharyya, M. A., Professor of Sanscrit, Muir College, Babu Abhay Charan Sanyal, M. A., Assistant Professor of Physical Science, Muir College, Moonshi, Bhowani Sahai, Deputy Magistrate, Lalla Ram Persaud, Government Pleader, Lalla Ram Charan, the richest banker, Babu Jogindro Nath Chowdry, M. A. B. L., Lalla Jagatnarain, Banker and Zemindar, Pandit Lachminarain Vyasa, the leading Kabiraj, Babus Gyanendranath Chakravarti, M. A., Sashi Bhusan Chatterji, B. A., Mohendro Nath Chakravarti, B. A., Jogendronath Gossain of Serampore, Drs. Brajendranath Banerji and Avinaschandra Banerji and a host of other respectable and influential gentlemen, too numerous to mention. The audience was so much carried away by the Colonel's enthusiasm, that when Colonel Olcott, after the lecture was over, proposed the establishment of a Sanskrit School, subscriptions began to pour in like torrents, and even Mahomedan gentlemen present freely subscribed. This is indeed true Brotherhood. What can be better proof of the success of the Theosophical Society and personal efforts of its indefatigable President, the self-denying good Colonel? More than Rs. 2,000 were subscribed on the spot.

Next day there was a private lecture on Mesmerism with experiments to the members of the Branch Society. It is needless to say that the lecture was edifying and very instructive and interesting to the members present. On the morning of the 30th there was another public lecture at the Allahabad Institute, when an address was presented to Colonel Olcott by the students of the Muir College. In the evening there was a private lecture among the fellows on "Life after death," besides several questions from fellows on "Life before birth," were answered by the learned Colonel to the entire satisfaction of them all. The party left the place for Ghazipore on the morning of the 31st, when there were present many fellows at the Railway platform, to bid farewell to the party.

Colonel Olcott's words were not uttered in vain. Since his departure fresh subscriptions have been coming in, and many Vakils, Mahajans and others have promised their influential support in the cause of the Sanskrit School. I learn from reliable source that several Vakils have promised to realize donations from their clients for this noble and patriotic purpose.

On Saturday next a public meeting of Pandits, Pragwallah's and Priests of this city will take place to consider the amount of support these men will be able to give to the cause of Sanskrit learning—more especially to the proposed Sanskrit School to be established by the Prayag Psychic Theosophical Society.

ALLAHABAD, *5th November* 1883. } BRAJENDRA NATH BANERJI, F. T. S.

ADDRESS TO COL. OLCOTT BY THE STUDENTS OF ALLAHABAD HIGH SCHOOL.

It is with the deepest respect and the liveliest pleasure that we beg to welcome you in our midst. We do so out of the fulness of our heart. We are alive to your self-sacrificing devotion to the cause of our mother-land, and we, her children, are but doing our duty by honoring him, who honors her and works for her.

As members of society we feel in common with other members of the human family in the first and third objects of a great society of which you are the President-founder. But as Indian students and members of the Literary Institute, we hail your services coming under the second of the three grand objects of the Theosophical Society. Your eloquent appeals to our countrymen to feel respect for the ancient national literature of the land, and your practical work in promoting the establishment of Sanscrit Schools, demand our grateful acknowledgment. We sincerely wish that your labors will be directed with greater ardour to this arduous work. At the same time we will venture to make an observation, that, we fear, would look presumptuous, but which nevertheless may be set forth before you in all candour. It is this. A too exclusive study of ancient Indian literature will, we fear, not answer the requirements of the time, nor contribute to the development of the material resources of the country; and hence we fear any harmful reaction against the bracing education of Western literature and science. We could only wish that instead of the too exclusive devotion of Indian students to foreign literature—modern or ancient—the national educational systems were such as to combine the advantages of both the ancient literature of the country and of the modern literature and science of the West, together with the provision and encouragement for higher studies in Sanscrit literature for such as have a taste to make Sanscrit their speciality.

We have ventured to advert briefly to this subject in our address recognizing the defectiveness, as we do, of the present system of education both as imparted in State Colleges and Schools and in indegenous national Schools. The too Anglicised graduate of the Universities, as well as the old fashioned Pundit, both of them are outcomes of wrongly directed educational systems, and we pray that your endeavours will be directed to correct these opposite extremes.

In conclusion we pray for your unabated strength and energy and a long life.

THE PRESIDENT-FOUNDER AT GHAZIPUR.

Col. H. S. Olcott, President-Founder of the Theosophical Society, arrived at Tarighat on the 31st October 1883 at 2-35 P. M. where he was met by some of the leading gentlemen of Ghazipur. On crossing the river, he was received at Chitti Nath Ghat by a large number of Native gentlemen who were in waiting for the purpose. From the ghat he drove, accompanied by the gentlemen in waiting, to the house of Babu Shew Nath Sing, where an address of welcome, a copy of which is annexed, was given him. In reply, the President-Founder delivered a short speech, in which he thanked the gentlemen present for the hearty welcome given him, and pointed out in a few words how imperative it was for every Hindu to try and know something of the old Aryan theology and science. This closed the proceedings of the day.

On the following morning, private conversational meetings were held from 8 A. M. till 12 noon, and then again from 2 to 5 P. M. In these meetings most of the educated gentlemen of the station attended and heard the Colonel with intense interest.

At 5¼ P. M. Messrs. Brown and L. V. V. Naidu left for Gorakhpur by mail cart.

At 6-15 P. M. the President proceeded to the Victoria School and delivered a lecture on "the Invisible World." The hall was crowded to suffocation, and all denominations of the people, both European and native, attended. The subject was treated both scientifically and philosophically, and the effect the lecture produced was somewhat marvellous. Some of the staunch materialists and sceptics were heard to say that after what they had heard from the learned lecturer their grounds were certainly untenable.

On the morning of the next day, the following gentlemen were initiated into the Society,

Babu Shankar Dyal Panday.
" Gagan Chander Rai.
" Ramsaran Lall.
" Hira Lall.
" Jugodishwar Chatterjee.

As the Colonel had to leave for Cawnpur by the 9-35 A. M. train the time under his disposal in the morning was very short, otherwise there are reasons to believe a few more gentlemen would have been initiated the same day. They will, however, join the Society almost immediately.

The President-Founder left Ghazipur by 8-15 A. M. train.

GHAZIPUR, *2nd November* 1883. } JAGADISHWAR CHATTERJEE.

ADDRESS TO COLONEL OLCOTT BY THE THEOSOPHISTS OF GHAZIPUR.

To

COL. H. S. OLCOTT,
President-Founder of the Theosophical Society, India, Ghazipur.

Sir,

We, the undersigned, residents of Ghazipur, beg to offer you a hearty welcome on your arrival in our city.

It is hardly necessary for us to say that your philanthropic zeal and disinterested labours have justly excited the admiration of the thinking portion of the Indian public, and have aroused an intense interest in the movement to which you have devoted yourself. No Hindu, who feels in any way concerned in the welfare of his country, could have failed to notice, without some interest, the steady progress which the cause of theosophy has been making in the southern and the other parts of India during the last few years through the generous endeavours of yourself and that noble and highly cultivated lady, Madame Blavatsky.

What India really was a few centuries before, is well known to you. You have devoted almost a lifetime in trying to unravel the mysteries of the Indian philosoph, andy you fully understand how great is the grandeur of those occult sciences in which India alone of all other countries of the world, most excelled. The glorious truths of religion, life and death, enunciated by the venerable Saints, Muni and Rishi of India, were now fast dying away, and had it not been for your generous endeavours, all traces of the past greatness of Aryan philosophy would have been obliterated from the face of Hindustan. But so great a treasure is not destined to be lost to the Aryans, and the mysterious dispensation of Providence has, in fulness of time, sent you to India, from a far distant land, to open our eyes and to revive the former scientific glory of this poor and hapless country. Your labours have already borne fruit in many parts of India, and we therefore hope that your advent to this city will confer a lasting boon on us and lead us to realize the truths of old Indian theology and sciences, and thus enable us to form some idea of what our glorious forefathers were in ages past.

In conclusion, we beg to offer you, Sir, our most cordial thanks for your condescension in visiting Ghazipur, and to express a hope that your visit will not be without its usual salutary effects here.

We are,
Sir,
Your most obedient servants,

SHANKAR DYAL PANDAY.	JUGODISHWAR CHATTERJEE.
SHEWNATH SING.	BINODI LALL MOOKERJEE.
NILMADHUB RAI.	KEDARNATH CHATTERJEE.
GUNPUT SAMAI.	DAMRI RAI.
BHOLANATH RAI.	GOPINATH.
TARINY CHARAN BHADURY.	HARNARAIN RAI.
BRIJRATTON DOSS.	HIRA LALL.
SIDHESHWAR CHATTERJEE	RAMSARAN LALL.
DABI DIAL PANDAY.	JOGENDRONATH RAI.
GUGAN CHANDER RAI.	DEBENDRONATH RAI.

THE PRESIDENT-FOUNDER AT CAWNPORE.

After travelling by rail from 9 A. M., till after midnight of the 2nd instant, the President's party,—except Mr. Brown, and Mr. Doraswamy, who had been detailed to visit Gorakhpur from Ghazipore as Colonel Olcott's Deputies—reached Cawnpore safely.

The Maharajah of Burdwan, being blessed with a superabundance of wealth, has the rich man's caprice of owning bungalows and palaces in different places. He has a handsome one here, and upon being asked by the Local Committee for the loan of it telegraphed, to their surprise, that the larger of his two houses should be placed at Colonel Olcott's disposal and every attention shown him. As he has almost invariably refused similar applications before, his most obliging courtesy in this instance seems a proof of the sincere respect he feels for the President-Founder, and which was shown when the Colonel was his guest at Burdwan.

Upon approaching the "Koti" we found the place in a blaze of light. The Cawnpore Branch had lit up the grounds with Chinese coloured lanterns, and lamps on posts, and the whole façade of the building was illuminated by one thousand *chirays* (native clay lamps), while the apartments were lighted up as brightly as day.

A number of our Fellows, resident in Town, escorted the President from the Station to the "*Koti*," although the hour of arrival there was late, the train being due at Cawnpore at 12-30 in the night. At the gate a tall arch bearing the inscription "Welcome Theosophists," was erected. The next morning the Cawnpore Brothers had long, interesting and instructive conversation with Colonel Olcott on Mesmerism and other scientific and metaphysical subjects, in which our Hindu Fellows, all over India, are generally interested. The whole day was passed in such pleasant and attractive discussions that most of the members remained with the President Founder almost all day. The evening was fixed for a public lecture which was as usual delivered by Colonel Olcott, *ex tempore*, in the Public Buildings close to His Highness' Koti. The subject was "Theosophy and the future life." The lecturer dwelt upon the importance, the growth and development of the Theosophical Society, its good work in the moral and spiritual regeneration of India and of the world, and its significance as the possessor of the key which unlocks the treasures of esoteric knowledge—the common foundation of all religions. He then showed how Mesmerism proved the independent action of mind, apart form the brain, thus striking a blow at the Positivistic theory of the cessation of mental phenomena with the death of the brain. This latter hypothesis was the keynote upon which rested the whole harmony of Positivistic science. Prove its falsity, and the whole fabric tumbles down: there is nothing but discord. Mesmerism performed this important function and was as such a valuable science. He would have nothing to say if the men of science retained practically their professed agnostic position. But if while declaring themselves open to conviction, they would not undertake the investgation in the manner pointed out and still not scruple to ridicule what they practically were ignorant of, then he, as an honest searcher after truth, had to combat this dogmatism of science, as much as he does the bigotry of Theology. The Theosophical Society was not the enemy, either of Science or of Religion, but the companion of one and the handmaid of the other. In short it was an attempt—and a very successful one too—to apply scientific methods for the investigation of the hidden truths underlying the so-called religious myths and traditions, and thus to pave the way for the promotion of Scientific Religion which underlies all the faiths of the world, and the mystical meaning of which being forgotten and misunderstood, had led the ignorant to stick to the outward meaningless crust, while the so-called educated to laugh at it as an exploded superstition. The office of true Theosophy was therefore to reconcile Science with Religion, not to promote a conflict. This had been its important function in old times: this it tried to do now and Mesmerism furnished the key to the situation. It stood as the guide post to lead the wearied scientific traveller beyond his protoplasm into the abode of Religion, the world of force. From the phenomenal it took the student to the noumenal. The phenomena of modern spiritualism carried the student a few steps further, and these phenomena as well as those of mesmerism were perfectly comprehensible to the student of Esoteric Science. When the investigator crosses these two steps and comes over to the threshold of Aryan Psychology then he not only obtains theoretical knowledge but is in a position to have, if he earnestly and zealously works for it—an experimental demonstration of what he is taught. He can then postulate to himself the existence of his inner self apart from "the mortal coil," its rebirths and the laws guiding his re-incarnations. Colonel Olcott did not want any of his audience to believe what he said upon blind faith. For himself, his investigations had brought him to a thorough conviction of the truth of what he was then stating, and it was open to any of the audience to undertake the same method of research, if they cared to learn the truth. The lecture was highly scientific, and although a large portion of the audience could not understand Colonel Olcott, owing to their limited knowledge of the English language, and of the subjects he was then so learnedly expounding,—still hardly any one from the Hall left the place, until after the lecture was over. So much attracted they apparently were by the lecturer's erudition. The speech lasted for over an hour. In the evening new candidates wishing to join the Society were initiated by the President-Founder. The next morning he gave practical instructions to members in the theory and practice of healing by mesmerism. A few more candidates were then admitted; and in the evening, Colonel Olcott and party left for Lucknow. Before closing, we must express our great regret that Rai Kishen Lall, President of the Branch, was prevented by severe illness from sharing the pleasure of these two days.

MAHENDRANATH GANGULI,
Secretary Chohan Theos. Socy.

CAWNPORE, *4th November* 1883.

COL. OLCOTT AT LUCKNOW.

It will not be possible for me to send for publication in the *Theosophist* all the circumstances attending the visit of the President-Founder to this city, nor to convey in print an idea of the immense good done to the cause by him in Oudh. At the same time it is necessary that I should send a brief, but by no means uninteresting, report of the proceedings which took place since Col. Olcott's arrival at Lucknow on the 4th instant at 8-30 in the evening. The President-Founder was received at the Railway station by the members of the local branch of our Society and by the *elite* of the city, and thence he was escorted to the temporary residence prepared for him, by a large number of sympathisers, Theosophists and non-Theosophists. Arrived at the residence, Col. Olcott was welcomed by the President of this branch, and soon after by a deputation from the *Jalsai-Tahjeeb* or the Reform Club, which presented him with an *Address*. In reply, Col. Olcott dwelt upon the good results that might follow an union with the Theosophical Society of all Indian associations which attempted to remedy the evils of Indian Society, social, religious and moral. In the course of the following day numerous visitors waited upon Col. Olcott, many of whom regretted the fact of their having been offered no opportunity to witness any of his marvellous cures, but fondly expressing the hope that they should be more fortunate another time. The afternoon was devoted to the private business of the branch. In the evening the large Town Hall in Kaisar Bagh was overwhelmingly crowded long before the hour announced for Col. Olcott's address. Hundreds were content with standing room only, while many more had to go away. The occasion was taken advantage of by our branch to celebrate its first anniversary. The President-Founder took the chair at six o'clock and called upon the Secretary to read the report of the working of the branch for the past year. Among other things the report went on to show that efforts to establish Anglo-Sanskrit schools were responded to by subscriptions up to date to the amount of over Rs. 6,000, and that the branch expected to raise a much larger sum to enable it to place the undertaking on sound financial basis. Col. Olcott then having expressed his satisfaction, delivered his presidential address on Aryan "Philosophy and its claims," and it was listened to with rapt attention, and was greeted with loud and frequent bursts of applause. The lecture was interpreted to the non-English speaking part of the audience by Pandit Prannath, the President of our branch, who also presented the President-Founder with portrait in oils, executed by Fazl Ali Khan Behzad Rakam, a noted native painter of Lucknow. The proceedings terminated amidst great and universal enthusiasm.

Later in the evening at a special meeting of the branch, Col. Olcott initiated several new candidates into the Society, and after that he discoursed on mesmerism, illustrating his remarks by highly interesting experiments, and giving practical hints for the treatment of various diseases. Early next morning he left for Burabanki, accompanied by Messrs. Brown and Mavalankar, and several other Theosophists. It is universally acknowledged here that the President-Founder's visit has put new life into the lovers and workers of the National Cause, the Regeneration of India.

JWALA PRASAD SANKHADHAR,
Secy. Satya Mengu Theo. Socy.

Colonel Olcott delivered an address to a large audience at Lucknow on Monday evening last. At the close of the meeting the local Theosophical Society presented him with an address, together with a portrait in oil, handsomely framed, which, it is said, appear to afford him great satisfaction. Colonel Olcott announced that real "Sunday" Schools were to be established in order to catch the young idea betimes. The Colonel was accompanied by Mr. Brown, whom he introduced to the meeting as a graduate of the Glasgow University, and an ardent admirer of German metaphysics, but who had given in his adhesion to Theosophy and intends to preach and practice its principles and teachings—(*Indian Mirror.*)

The *Sahas* of Allahabad writes:—

"Colonel H. S. Olcott, President-Founder of the Theosophical Society, with Mr. Damodar K. Mavalankar, Joint Recording Secretary, and Mr. Narainswamy Naidu, F. T. S., passed through Allahabad, *en route* to Cawnpore, on Friday evening last. There was a gathering of the local Fellows at the Railway Station. The party was reinforced here by Mr. Aprokash Chunder, Mookerji, Vice-President, and Mr. Charu Chunder Mitter of the Prayag Psychic Theosophical Society, and Mr. J. N. Ghosal, Vice-President of the Bengal Theosophical Society, who accompany the Colonel to Cawnpore. The Secretary of the Cawnpore Chohan Theosophical Society came up to the Mahar Station to receive the Colonel, and party. Mr. W. T. Brown, B. L., F. T. S., of the London Branch, and Mr. L. V. Varadarajulu Naidu, F. T. S., Honorary Secretary to the Head Quarter Fund Committee, have gone to Gorakpore (where the Colonel was invited) to pay a visit to the Branch there. On their way to Lucknow they stop for a day at Fyzabad, where there is every probability of forming a Branch."

Says the up-country correspondent of a contemporary:—

"The long-expected visit of Colonel Olcott, the President-Founder of the Indian Theosophical Society, is the all-absorbing topic of conversation in this station. The splendid Mansion of His Highness the Maharajah of Burdwan and the garden attached to it are being tastefully decorated with evergreens and festoons for some days past: such a measure, no doubt, will entail some expenditure, which, otherwise, would better have been distributed to the poor in honor of the advent of this religious teacher of the Theosophists of this station. If I mistake not the Yankee Colonel has renounced everything secular. For the life of me then I am unable to understand why he allows such rank pageantry in his honor. Such honors are given to Kings and Princes, and not to religious devotees. Whatever it be, Colonel Olcott should set an example of self-abnegation. I am told by a correspondent at Allahabad that the gallant Yankee Colonel, during his sojourn there, was one day the guest of a leading native, and dined with a number of native guests with all the observances of native rites and costumes. It is said Colonel Olcott kept his shoes outside the dining room with the other guests, as it is customary with natives to dine sitting on a carpet. Alas! a Yankee Colonel converted at last into a Hindu in this fag-end of the nineteenth century, when the religious beliefs of the whole world are turning towards the blessed truths of Christianity—Perhaps it pays."

The above is certainly inspired by the "green-eyed twin monster"—envy and jealousy of some Christian well-wisher. Would our Christian Brethren object to any such honours paid to their Pope or Bishop? The latter are also "religious devotees," we suppose?—*Ed.*

Colonel H. S. Olcott, the President-Founder of the Theosophical Society in India, is now in our midst. He arrived here last Saturday morning by down mail train, from Jabbalpore, and was received at the Railway Station by a number of his disciples and admirers. He is stopping at the National Club house, as a guest of the Native community of this station. His presence here has created a great sensation among the educated portion of the Native community. What with the warm reception he has received, what with the filial regard, if I may be permitted to use the expression, with which he is looked upon, what with the attention paid to all his wants and requirements, it is manifest that the good old Colonel has made a great impression on the hearts of the educated natives. Even men who have not initiated themselves into the mysteries of Theosophy, actually esteem him, and bear grateful feelings towards him—at least such I find to be the case at the station. Last Sunday evening, the Colonel gave a public lecture, at the Kyastha Patshala, on "Theosophy, its History, Progress and Aim." There was a great rush of people to hear the lecture. The great hall of the Patshala, the adjoining rooms and the openings in the verandah, were filled to suffocation. The Colonel spoke for about an hour and a-half, and vehement was the applause from the audience when the Colonel touched upon the glory of the Aryan literature, Aryan science and philosophy, and Aryan civilization. Among other things, he spoke at some length on the usefulness of the study of Sanscrit literature, and exhorted the audience to establish a Sanscrit school at this station, and he so far succeeded in this attempt, that he was able to raise Rs. 2,000 on the spot for the purpose. This morning, he gave another short address at the Allahabad Institute to as enthusiastic an audience as on last Sunday evening. Last Saturday evening, he had the pleasure of initiating some ten new members as Fellows of the Theosophical Society. Last Monday evening, Babu Aprocash Chunder Mukerji, one of the leading members of the local Bar, and himself a Theosophist, entertained the Colonel and a few of his disciples at supper at his own residence. But one thing we have been very sorely disappointed with. We had expected that the Colonel, during his stay here, would prove the efficacy of Mesmerism in curing human diseases; but on his arrival here we were told that, since the 20th instant, he has been forbidden by his *Guru* to try his skill in this respect until further orders. Thus, we had the misfortune of losing a very good opportunity to show to the sceptics the truth of the reports of the innumerable cures made by the Colonel, and published in your paper from time to time.—*Indian Mirror's Correspondent.*

Our New Branches.

Colonel Olcott formed a Branch Theosophical Society at Ghazipur, on the 1st November 1883.

Through the exertions of one of our worthy Brothers in the North and of Babu Ram Prasad, F. T. S., another Branch Theosophical Society was formed at Rae Bareli under the name of the "Gyanvardhani Theosophical Society," on the 22nd October last. Particulars are given elsewhere.

A Branch Theosophical Society was organised on the 4th November last at Fyzabad by Mr. W. T. Brown, B. L. (Glasgow) F. T. S., and Mr. L. Venkata Varadarajulu Naidu, F. T. S., special delegates from the President-Founder.

Official Reports.

Pandit Salig Ram has been elected President of the Sarw Hitkari Theosophical Society, *vice* Babu Ganga Saran, B. A., transferred to Saharanpore as Munsif.

At a meeting of the Fyzabad Theosophical Society held on the 4th November, it was resolved that the following Members be elected office-bearers for the ensuing year:—

Babu Gokul Chand, *President.*
" Chandra Mohan Mukerji, *Vice-President.*
" Bipin Bihari Banerji, M. A., *Secretary.*

It was further resolved that the Rules and Bye-laws of the Parent Society be adopted *pro-tem.*

Bipin Bihari Banerji,
Secretary.

THE GYANVARDHANI THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held on the 22nd instant in presence of the Delegate from the Head-quarters, it was proposed that a branch be formed by the name of *Gyan Vardhani Theosophical Society*, to give local support at Rai Bareli to the Parent Theosophical Society, whose present Head Quarters are at Adyar, Madras.

2. The object of this Society would be similar to those declared and carried out by the Parent Theosophical Society.

3. The following gentlemen be appointed as office-bearers to carry out the business of this Society.

President... ... ...Baboo Ram Pershad.
Vice-do ....Dr. Munna Lall.
Secretary and Treasurer ...Baboo Sarada Prasad Mukerji.

4. The Bye-laws of the Parent Theosophical Society be adopted for the present.

Sarada Prasada Mukerji, F. T. S.
23*rd October* 1883. *Secretary, pro-tem.*

REPORT OF THE DURBHANGA THEOSOPHICAL SOCIETY, 1883.

The Society in its infancy has done very little work; but the members are trying to improve themselves. Some of the them are practising mesmerism or trying to cultivate healing powers. The Society's time has been mainly devoted to the study of books recommended by the Parent Society.

The Society held its meetings regularly every fortnight; in addition to that it held two Public meetings; one to welcome Brother Kaliprasanna Mukhopadhyay, F. T. S., when he visited our Branch. At that meeting he discoursed on some Theosophical subjects, namely *Karma* and transmigration of souls, and another meeting where our Brother Nabinchandra Dutt, F. T. S., delivered a lecture on "The Universal Religion of the World and the Brotherhood of Humanity." These two public meetings were well attended, and the public, it appears, appreciate the teachings of Theosophy.

The Society applied to H. H. the Maharaja Bahadur of Durbhunga on the 1st of May last for some grant from him to establish a Library of Theosophical Books and Magazines, a Sanskrit school, and a Sunday school to teach moral lessons to boys. In reply to that memorial, His Highness has been pleased to grant us a set of Books and Magazines to form the nucleus of the Library of our Society. The books the Society expects to get soon, and it intends to draw the attention of H. H. the Maharaja Bahadur to the other clauses of the Memorial presented to him on the 1st of May last.

The best thanks of the Society are due to H. H. the Maharaja Bahadur of Durbhanga for taking a lively interest in the welfare of the Society.

By order,
Kalipada Bandyopadhyay,
Secy. Dhurbanga, T. S.

Durbhanga Theosophical Society's Office,
The 18*th October*, 1883.

THE NELLORE THEOSOPHICAL SOCIETY.

In pursuance of a notice issued by the Theosophical Society, a Public Meeting was held at 4 P. M., on the "Vijiadasami" day (11th October 1883) to open a pure Sanskrit school in Nellore Town. Such an Institution unconnected with the existing English schools, where also Sanskrit education is provided, has long been considered a desideratum. M. R. Ry. R. Venkatakristna Row Pantulu Garu, late Huzur Sheristadar, was in the chair, many native gentlemen and Pandits of the place besides the members of the Society were present.

The Proceedings commenced by Mr. Aravamudu Iyengar, F. T. S., reciting some Sanskrit verses in praise of "Saraswati" (goddess of knowledge). The object of the meeting was then explained by him to the assembly in Telugu, after which a dis-

cussion followed thereon among the gentlemen and Pandits present. The general opinion was in favour of the opening of the school. The Chairman then addressed the meeting, warmly sympathizing with the movement and declared the school open.

A Pandit (Vedam Aswaddha Narayan Sastry,) who had been previously engaged by the Society, immediately commenced his work with *seven* boys.

Flowers and *pán* having been distributed, the meeting dispersed.

It is the intention of the Society to engage two more Pandits in course of time, and the school is already 16 strong, (on the 13th).

V. SASHIAYER, V. P.
Nellore, T. S.

THE MAYAVERAM THEOSOPHICAL SOCIETY.

RULES AND BYE-LAWS.

1. The objects of the Society are :—
   (i.) To cultivate a feeling of Universal Brotherhood.
   (ii.) To encourage the study of Sanskrit Literature and Aryan Philosophy.
   (iii.) To promote the moral well-being and the spiritual interest of the members especially and of our countrymen as far as it lies in the power of the Society.
   (iv.) To cultivate and promote as far as practicable a knowledge of the hidden laws of nature and psychical powers latent in man.

2. Any fellow of the Parent Society or one of its branches may be admitted as a fellow by the President and in his absence by the Vice-President and not less than five members.

3. Every candidate (who is not already a member either of the Parent Society or of any of its branches) for admission, shall be recommended by two of the fellows of this Society. Admission shall be made at a general meeting attended by not less than $\frac{2}{3}$rds of its strength. Candidates securing $\frac{2}{3}$rds of the votes of the members present, shall be declared duly admitted. Every candidate so admitted shall pay an initiation fee of 10 Rupees to the Parent Society, unless exempted from payment at the recommendation of the Society, and he shall be duly initiated by the President or by a fellow empowered by the President on that behalf.

4. Every member shall pay ordinarily in advance a monthly subscription of not less than two annas; but the President for special reasons is empowered to exempt any member from such payment.

5. Members will be at liberty to present the Society with any donation of cash, books or any other article as property; no member shall be compelled to pay such donations.

6. The affairs of the Society shall be conducted by a managing committee consisting of a President, two Vice-Presidents, a Secretary who is also the Treasurer for the present and three members all to be elected by ballot annually. The election will be on the 1st day in September every year. Retiring officers are eligible for re-election; and if any vacancy occurs in the mean time it will be felled up by election at a special general meeting.

7 The ordinary meetings of the Society shall be held fortnightly on sundays at 3 P. M.

8. One of the Vice-Presidents shall preside at a meeting if the President be absent; the meeting shall elect a chairman from among the members present if the Vice-President be also absent.

9. If the President or one of the Vice-Presidents, or at least 4 members desire, the Secretary shall convene extraordinary meetings on any day. Notice of such extraordinary meetings shall be given by the Secretary to all the members on the day previous to or on the day of the meeting. Such notice shall contain a list of subjects to be considered at the meeting.

10. All questions at the meeting shall be decided according to the opinion of the majority of the members present, the chairman having a casting vote.

11. Any three members shall form a quorum at a meeting.

12. All the resolution papers, all questions discussed and determined shall be recorded by the Secretary.

13. Any member is entitled to deliver a lecture written or oral at a meeting on any subject pertaining to Theosophy, and intending lecturer shall name the subject at the immediate previous meeting.

14. No outsider shall be admitted to the meetings of the Branch Society.

15. Lectures in Sanskrit or Tamil may be allowed by the President, to be delivered if the subject is such as to tend to the advancement of the objects of the Society.

16. The Secretary shall keep an account of funds and shall submit a report of the financial condition of the Society quarterly to the managing committee and annually to the general meeting. The Secretary shall also be the custodian of the books and other properties of the Society and the circulars of the parent Society.

17. Such of the Theosophical books and periodicals as may be selected by a majority of members, shall be sent for by the Secretary.

18. Any member wishing to sever his connection with the Society may do so by a written notice 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 intention that they may not be revealed.

19. Any member conducting himself in a manner inconsistent with the rules, objects and dignity of the Society shall in the first instance be warned by the Society and if such warning be unheeded such conduct will be punished by expulsion, or otherwise as to the Branch may seem fit. If however the President-Founder should reverse the decision on appeal, it shall be binding on the Branch.

20. The above Bye-Laws may be modified and additional laws may be framed from time to time as occasion arises, with the consent of the majority of the members.

21. Any member who absents himself from 4 consecutive meetings without a written valid excuse, shall be dealt with in such a way as the Branch may see fit.

A. G. HARI RAO,
Secretary.

8th October 1883.

Approved as corrected.
H. S. OLCOTT,
P. T. S.

To GALLE, *17th September* 1883.

DAMODAR K. MAVALANKAR, ESQUIRE, F. T. S.,
Manager of the "Theosophist."

MY DEAR SIR AND BROTHER,

The first year since the creation of the "Buddhist National Fund" having expired on the 2nd instant, a General Meeting was convened on the 3rd idem, and the annexed report of the Secretary was read and adopted, and Members for the Board of Managers for the current year were elected, a list of whose names is hereto appended. It was also resolved and unanimously carried that Mr. Gregoris Edrewere, the Secretary of the Board of Managers and of the Society, be as a mark of our sense of gratitude and esteem for his indefatigable and earnest discharge of duties, presented with a Gold Medal studded with precious stones with a suitable inscription, at the expense of the Society.

Yours fraternally,
G. C. A. JAYASEKARA,
President, Galle Branch.

List of the Board of Managers of the Southern Province National Buddhistic Fund, for the 2nd year, from 3rd September 1883, to 2nd September 1884 :—Messrs. G. C. A. Jayasekara; D. O. D. S. Goonesekara; Greg. Edrewere; Sinnotchy Perera Abeywardane; S. S. Jayawickrame; P. E. De Silva Ponnamparuma; Don Dinnas Subasinghe; Don A. A. W. Goonesekara; Thomas Perera Abeywardane; C. F. S. Jayawickrame; Don Hendrick Madanayake; Colamba, Muhaidiranige Arnolis de Silva; Kalahé Patiranage Babappoohanny; Don Hendrick deSilva Gooneratne; and Akmemana Acharige William.

The Consolidated Annual Financial Report of the Southern Province National Buddhistical Fund, 1883.

INCOME.	Rs.	Cts.	Rs.	Cts.
Subscriptions pledged at the Lectures in aid of the fund by Colonel H. S. Olcott in 1882.	8,081	36	.....	...
Donations pledged in 1882...	800	00	.....	...
Subscriptions from collection book 1882	23	45	.....	...
Cash received from subscriptions ,, ...	.....	...	6,183	64
Do. do. Donations ,, ...	.....	...	600	00
Do. do. Collection book ,, ...	.....	...	23	45
Do. do. do ... ... to the end of August 1883	56	87	56	87
Interest received on amount lent on 12 loans to different parties	154	37	154	37
Donation from Babu Anantram Ghosh, F. T. S., India ...	10	00	10	00
Do. Carolis Chittranaike, Notary, Kandy ...	10	00	10	00
Cash received by the sale of application forms ...	5	07	5	07
Arrears of pledged subscriptions collected 1883 ...	.....	...	1,185	25
Subscriptions due as arrears	.....	...	712	47
Donations due as arrears	.....	...	200	00
Rs...	9,141	12	9,141	12

EXPENDITURE.	Rs.	Cts.	Rs.	Cts.
Expenses incurred as per last memo. 1882 ...			1,06	24
Do. do. for stationery and printing 1883	34	37	.....	...
Do. do. Salaries, Peon, Clerk, &c. 1883	64	86	.....	...
Do. do. Postages, Discount, &c. 1883	2	09	.....	...
Do. do. Bank commission ...	5	25	.....	...
Do. do. as petty expenses ...	6	07½	.....	...
			112	64½
Amount given out to 12 different parties as loans...	...	...	3,620	00
Amount due as arrears of Subscriptions ...	.....	...	1,712	47
Do. do. Donations ...	.....	...	200	00
Do. at the credit of the Fund in C.M.B.	.....	...	2,374	93
Do. in the hands of the Treasurer for petty expenses	.....	...	60	83½
Rs...	.....	...	9,141	12

Audited.—G. C. A. JAYASEKARA,
President, B. T. S.
D. O. D. S. GOONESEKERE,
Chairman of the S. P. N. B. F. Committee.

GALLE, *3rd September* 1883.

GREG. EDREWERE,
Secretary, S. P. N. B. F.

Personal Items.

Colonel H. S. Olcott delivered a lecture on "The Evils of the present day and how to remove them" in the Institute Hall, at 6 P. M., on Monday, the 12th November at Aligarh; and a lecture on "Theosophy and Mesmerism" at the premises of Lala Sahib Singh Hulas Rai, Rais of Sudder Bazaar Meerut Cantonment, on the 16th November 1883. He also lectured on the 19th and 20th November at 6-30 P. M. at his own Camp, Parade ground, opposite Fort, Lahore.

Mr. W. T. Brown, F. T. S., B. L., deputed by the President-Founder, delivered a lecture on "Theosophy, its Aims and Objects," at Rawalpindi on the 18th November.

We have much pleasure to announce that a weekly pice paper in Hindi has been established at Bhagulpore under the conduct of our Brother, Babu Ladli Mohan Ghosh, to disseminate a correct interpretation of the Puranas.

M. R. Ry. A. Theagaraja Iyer, Assistant Secretary of the Madras Theosophical Society, is practising mesmerism with some success. Those interested are referred to the notice appearing in the Advertisement columns.

We are happy to announce the safe return from Europe of our Brother H. H. Dajiraj, Thakur Sahib of Wadhwan.

At a meeting of the Bellary Municipal Commission held on the 18th instant, Mr. A. Sabapathy Moodelliar Avergal, President of the Bellary Theosophical Society, made a free gift of a bungalow and land measuring about 27 acres, worth Rupees 20,000, to the Municipality for the use of the Civil Dispensary. Mr. Goodrich, the Collector, who presided over the meeting, warmly thanked Mr. Sabapathy Moodelliar for his public spirit and enlightened liberality on behalf of himself and the Municipality.

Says the *Indian Mirror* of 28th September 1883:—

A native of Joragram informs us that Babu Lolit Mohun Roy, F. T. S., Zemindar of Chukdighi, has distinguished himself by several acts of charity, and has earned the gratitude of the people of Chuckdighi. The Saroda Prasad Institution of that place has been thoroughly remodelled under his wise supervision. Some fifty poor students of the said Institution are being supported at his own expense. Not long ago, "by the sudden and premature death of a gentleman of Joragram, a village, two miles distant from Chuckdighi, the family of the deceased person was reduced to such lamentable extremities that his old mother and his widow were about to have recourse to begging from door to door. Babu Lolit Mohun has magnanimously undertaken charge of supporting the whole family."

Mr. T. C. Gopal Singh, Assistant Secretary, Todabetta Theosophical Society, writes:—

"I succeeded in mesmerising a woman who was very severely suffering from a tumour in her neck. She was unable to eat or drink water. I only mesmerised her for ten minutes and she fell asleep, and after fifteen minutes I demosmerised her. She got up at once; and the tumour disappeared!"

We are glad to learn that through the exertions probably of our friend and one of the oldest officers of the Theosophical Society, Professor Alex. Wilder, M. D. of New York something like a sister Association to our Society has been established in that city. We subjoin two of the articles of Constitution of the American Akademe, as the new Society is called, and wish it every success:—

ARTICLE II.—OBJECTS.—The purpose of this Association is to promote the knowledge of Philosophic Truth and to co-operate in the dissemination of such knowledge, with a view to the elevation of the mind from the sphere of the sensuous life into that of virtue and justice, and into communion with the diviner ideas and natures.

ARTICLE III.—MEMBERSHIP.—Any person in sympathy with the purpose of this Association may become a member by nomination of the Executive Committee, the unanimous consent expressed by ballot of those present at a regular meeting and signing, either in person or by authorization, this Constitution.

Dr. F. Hartmann, M. D., F. T. S. of Colorado, U. S. A, the delegate of our American branches at the ensuing anniversary is expected here by the next Mail.

The President-Founder with the brothers with him will shortly complete his North-Western tour and is expected back at the Head-quarters towards the middle of the month. Mr. Damodar K. Mavalankar comes back direct from Lahore.

ANANDA BAI JOSHI'S RECEPTION.

GREETING TO THE BRAHMIN LADY WHO WILL BECOME A PHILADELPHIA STUDENT.

(*Philadelphia Press.*)

THE parlors of Dr. Rachel L. Bodley, Dean of the Woman's Medical College, at 1400 North Twenty-first Street, were crowded yesterday afternoon with ladies and gentlemen, assembled to meet Mrs. Ananda Bai Joshi, a Brahmin lady, of Serampore, Hindustan, who has come to this country to study medicine, in order that the women of her Native land may be atttended by skilled and educated physicians of their own caste.

Mrs. Joshi, a plump little woman but eighteen years of age and of a decidedly brown complexion, stood in the centre of the drawing-room, and shook hands with the guests as they were presented. She was dressed in her full Native costume with the characteristic *sari*, or a silk scarf of Pompeian red, bordered with gold thread, forming the overdress, covering the shoulders and bust, and if necessary, the head. This garment is about ten yards long, and has no fastening. The lady takes one turn about her waist, and then lets pleat after pleat drop to her feet, tucking it in each time at her waist, the mass of folds thus forming a skirt. The end is brought around the shoulders, leaving the left arm bare, and in her native land is carried over the head, and covers the safe. Underneath the *sari* and visible on the left shoulder was a black silk waist with a V-shaped corsage. The *sari* was fastened at the breast by a beautiful brooch set with larg e pearls. In her ears were ornaments of gold filligree, set with pearls, and at her throat were

necklaces of gold filligree and pearls. Her bracelets were of jade, a sacred green stone, carved into rings. A wreath of jessamine was woven in with her hair, which was jet black and parted a little on one side. Her hands were encased in kid gloves, so that she could touch the hands of a stranger without being contaminated. Between her eyes was a peculiar mark in purple and red paint which denoted the caste of this lady to be a Brahmin.

Mrs. Joshi's husband is a prominent member of the Brahmo Samaj or Progressive Hindu Society, of which Ram Mohun Roy was the founder, and Keshub Chunder Sen is the present leader. This society has about 1,500,000 members, and is striving to lift the Hindu race from its present religious condition. The idea of 3,000 gods is one of the many things that the society is trying to overthrow. In consequence of belonging to the Brahmo Samaj, Mrs. Joshi is enabled to do many things that she would otherwise be unable to do, but she must still, even in this country, respect certain customs, in order not to loose her caste. She must live in a room by herself, and must prepare her own food until a Hindu woman comes to serve her. The little woman is quite intellectual, being able to speak seven languages—Hindustani, Sanskrit, Bengali, Mahratti, Canarese, Guzarati, and English. She talks English with ease, and expressed herself as being greatly touched at the kindness shown by her new friends Among those present were Miss Mary Jean, Mrs. Mumford, Rev. G. D. Boardman, D. D., Judge, W. S. Peirce, Dr. Atkinson, Rev. R. M. Luther, Secretary of the American Baptist Missionary Union, Mrs. J. F. Lean, W. W. Kean, M. D. and many graduates of and instructors in the Woman's Medical College.

EDITOR'S NOTE.—It affords us sincere pleasure to find honours so deservedly showered on that excellent young lady, Mrs. Ananda Bai Joshi, an ornament of the Calcutta "Ladies Theosophical Society." At the same time, with an eye to the dismal fate that befell poor Pandita Rama Bai, in England, we cannot help shuddering when we find the long string of *Reverends* among the citizens who greeted our little friend in the Quaker city. What a rush of candidates there will be to save a "heathen soul" from eternal perdition! What sweet persuasions and eloquent oratory are in store for the poor unwary victim! In the meanwhile we may as well note a few glaring—*inaccuracies* that have crept into the above extracted report. We are not told whether it is Mrs. Joshi who informed the reporter that she belonged to the "Brahmo Samaj; whose "leader is Keshub Chunder Sen?" We have reasons to doubt it, for we never knew her addicted to false statements and that we find several such in the latter report. In the *first* place and so far as we knew, neither Mrs. Joshi nor her husband ever belong to the Brahmo Samaj, certainly not to the *New Dispensation* of Keshub Babu. Secondly, the prophet of the Lily Cottage is wrongly styled the leader of the Brahmos who all decline the honour with the exception of a handful of enthusiasts. Thirdly, he has not 1,500,000 followers, since all the three divisions of the Brahmo Samaj put together, *i. e.*, the *Adi*, the *Saddharan* and the *New Dispensation* Samajes cannot show on their muster rolls even a hundreth part of the number given above. We were told in Calcutta by a *near relative* of the Babu—that the direct followers, or the *apostles* of Babu Keshub could be counted on the ten fingure—they do not exceed fifty men. We wonder which of the Reverends present gave the information. Mr. Joshi is a staunch Theosophist, and so is Mrs. Joshi we hope.

OBITUARY.

ONE more useful and beloved Brother-worker has dropped out of our Society. We regret extremely to have to announce the death of our valued colleague, BABU PEARY CHAND MITTRA, late President of the Bengal Theosophical Society, Calcutta. The melancholy event took place on Friday, the 23rd November last. He was a member of our Society ever since its foundation in New York, and was one of our first supporters in Bengal. In him India has lost a worthy son and Psychology a devoted student and champion. Many and various were his contributions to Theosophical and Spiritualistic literature. An excellent, sincere and learned writer, during his long and useful career his exertions were indefatigable in the cause of every reform whose truth and necessity were carried home to his mind. He also laboured hard for the prevention of cruelty towards the brute creation, as no one can be a true psychologist without having compassion for and feeling himself bound to protect the inferior creation, which, as he knows, have souls just as we have, though not so developed. Thus, he was all along a prominent member of the Calcutta Society for the Prevention of Cruelty to Animals, and was latterly the Honorary Secretary of that humane body. He laboured zealously for the spread of female education, and has, as a writer, left his mark on the literature of Bengal. Metaphysical studies also to a certain extent are indebted to his able publications. The news of his death will be received by his numerous body of friends and admirers, here and abroad, more with sorrow than surprise, for his death was long ago expected, he having attained the patriarchal age of three score years and ten and been in failing health for some time.

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(SUPPLEMENT TO THE THEOSOPHIST.)

JOURNAL

OF THE

THEOSOPHICAL SOCIETY.

No. I.—JANUARY 1, 1884.

SUBSCRIPTION TO THE JOURNAL:—

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N. B.—Subscribers to *The Theosophist*, who are Fellows of the Theosophical Society, will receive this Journal as a "Supplement" *gratis*.

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MADRAS, ADYAR.

1884.

(Price, Single Number, Eight Annas.)

FROM THE PRESIDENT-FOUNDER OF THE HINDU SABHA, A. SANKARIAH, F. T. S., NAIB DEWAN OF COCHIN, COUNCILLOR OF THE THEOSOPHICAL SOCIETY.

MY DEAR BRETHREN,

The Cardinal principle of my movement in the Hindu Sabha is that Hindu social civilisation and religious institutions are or should be conformable to theosophical truths, and that the Clergy should be first reconstituted and honored so as to improve the beliefs and practices of the Laity. I recommend that the Hindu Sabha and General Council and a Pandit Priest Convocation should also meet at the Anniversary of the Theosophical Society, and I shall arrange for accommodation and food of the Pundits, in consultation with the President-Founder of that Society. Kindly reply at once what help you will give for this purpose and for honoring the Pandit Priests. I think that Astrologers whose assistance is so necessary to determine day, hour, horoscopic agreement, *Karma phala*, &c., &c., may have five prizes of Rs. 30, 25, 20, 15 and 10, and that other classes of Pandits as Logicians, Grammarians, Pauranikas with Ghanapatis and Purohits three prizes each of Rs. 15,10 and 5.

A. SANKARIAH,

President-Founder, Hindu Sabha.

The Constitution and Progress of the Hindu Sabha revised and republished by the President-Founder,

December 1883.

THE HINDU SABHA.

Inaugurated Kali Era 4892.

Allied to the Theosophical Society.

General Object.—Hindu national unity and progress.

Specific Object.—i. To adjust the beliefs, practices and institutions of the Hindus with the letter and spirit of the Vyasiyam or the Arsham (*i. e.*, teachings of the Rishies).

ii. To promote social and religious reforms with the support of Pandits and priests of standing.

iii. To promote good will amongst the sects and castes of India.

Canons of the President-Founder.—i. Any one apparently conforming to the Vyasiyam or Arsham of any clan or caste, is a Hindu.

ii. English-educated Hindus promoting the aforesaid objects and all Hindu Theosophists, are fit to be members of the Parent Sabha, and a Vice-President represents at least four members.

iii. Toleration of existing and newly rising principles and observances, whether Loukika or Vaidika under the denomination of clans.

iv. All Hindus, whether educated in English or not, may associate in local branches for objects consistent with those of the Sabha: The Secretaries of the Local Branches will be *ex-officio* councillors of the Sabha.

v. The unity and progress of the Hindu nationality is consistent with fraternal regards for all races and creeds.

The General Council of the Sabha consists of Vice-Presidents and Secretaries.

M. R. Ry. Vice-President,

1. S. Ramasawmy Iyer, B. A., District Registrar, Madura.
2. A. Cupiah, Pleader, Cuddapah.
3. H. Subbaraya Iyer, Sub-Judge, Cochin.
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15. K. Rama Row, Hd. Master High School, Kurnool.
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17. C. Lakshmipathy Naidu, Barrister-at-law, Srirangum.
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(2) M. Varadaraja Pillay (Asst. (Secretary.)

B. Our Aryan Fore-Father's Society Branch, Tinnevelly.
(1) S. Periasawmy Pillay (Secretary.)
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C. The Karala Dharma Vichara Branch, Trichoor.
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E. The Remarriage Friends, Madras.
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F. The "No-Remarriage" Sabha, Madras.
(1) P. Gooroomoorthy Iyer, High Court Vakil (Secretary.)

G. Hindu National Association, Saidapet.
(1)

N. B.—The Parent Hindu Sabha, which I have the honor of having founded, just registers and reconciles and focuses the activities of all Hindu Associations.

SPECIAL NOTICE.

Owing to a heavy pressure on our space by the proceedings of our Eighth Anniversary, we regret we could not give, this month, some very interesting accounts of phenomenal occurrences and facts, which it is our intention to place every month before the readers of this Journal. As this Journal is intended mainly for the benefit of our members, who can obtain it much more cheaply than outsiders, it will contain every month, at least one or two stories based upon psychological truths, and also contributions from the pen of eye-witnesses to the wonderful phenomena now brought to public notice through the instrumentality of the Theosophical Society. Many of our brothers and friends have till now been reluctant to put in a publication, likely to fall into the hands of profane readers, accounts of what to some of them are most sacred occurrences. The change in our programme in regard to the *Supplement* has, however, succeeded in breaking a deal of their reserve, and we may now hope and give the assurance to our readers that the future numbers of this Journal will form an interesting and instructive contribution to Theosophical literature; and the reports of the work of the Parent Society and the Branches will as heretofore keep our Fellows informed of the practical results achieved by the Society. In short, it will always be our aim to make this Journal as interesting and useful as possible to both exoteric and esoteric Theosophists.—*Ed.*

THE SECRET DOCTRINE.

A NEW VERSION OF "ISIS UNVEILED."

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the origina work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow :—

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[SUPPLEMENT TO THE THEOSOPHIST.]

JOURNAL OF THE THEOSOPHICAL SOCIETY.

VOL. I. No. 1. MADRAS, JANUARY, 1884. No. 1.

EXPLANATORY.

WITH the present number begins the "JOURNAL of THE THEOSOPHICAL SOCIETY," hitherto known as the *Supplement to the Theosophist*. As intimated in the December issue of the magazine, it is to be published solely for the benefit of our members, particularly for the poorer ones who cannot subscribe for the main journal. It will enable them to learn, for the small sum of Rs. 2 annually, everything that takes place in the Society, to help on its progress and to understand something of the philosophy it teaches. From this initial number, a good idea may be had of what can be made of the late *Supplement*.

As stated last month, it will not be sent any longer *gratis* as a *Supplement* to *all* the subscribers, but only to such of them as are our members. Exception to this general rule as to *non*-theosophists will be made in the cases of old subscribers, if they ask for it before the first day of February. Other Theosophists than the regular subscribers will be charged Rs. 2, (India and Ceylon) in advance for the 12 numbers, postage included, while, to *non*-theosophists the charge will be Rs. 5 (India and Ceylon). For foreign subscribers to the *Supplement* only, the charge will be 6*s*. for members, and 12 for *non*-theosophists. Frankly speaking, we would prefer that no *non*-theosophist should apply, as we do not care to have the record of our Society's affairs thrown broadcast upon the world. But, allowing privilege to a few, we have to give a chance to the others.

It is evident, at a glance, that we could not go on giving year after year, twelve such bulky *Supplements*, free of charge to *every* subscriber. And the expenditure was useless in the cases of the large majority who, not being as yet registered members, had a personal interest only in the general questions, involved in the Asiatic philosophies and sciences. The price to the Fellows has been put so low ($2\frac{3}{4}$ annas per month) as to bring it within the means of the poorest; and if hereafter our liberality is not availed of very largely, it will be only too evident what cash value the Society's work has in the eyes of its members.

THE WORK OF THE BRANCHES.

MEMORANDUM.

NOTWITHSTANDING the repeated protests of the Parent Theosophical Society, there does yet seem to linger in the minds of individual members and of some Branches, a tendency to look upon the whole movement as a school where *Yoga Vidya* and Occultism may be learnt in a much more expeditious and easy way than heretofore. This arises out of an ignorance of the laws of Occult Institutions and those governing psychological development. Since the commencement, the Theosophical Society has tried to impress the fact that the Laws of Nature are immutable ; and no living being, however high and powerful, can ever alter them to suit the convenience of students. The attempt, therefore, which is now being made is not to carry on the vain and profitless task of finding a short cut to *Brahma Vidya*, since this is an impossibility, but to revive once more its knowledge, and thus to stimulate a true aspirant to adapt his life and thoughts to that standard which will better him and lead him gradually to such ways as run their courses to the Divine Wisdom. It will thus be seen that the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under their special charge. Mr. Sinnett was distinctly warned on this point when he asked for the assistance of some adept as the guiding genius of the Simla Eclectic Theo. Socy., as will be seen on reference to his *Occult World*. No doubt there are individual members who have been fortunate enough to be accepted as *Chelas*, but their acceptance was due not to the fact of their being Fellows, but because they have been living the life and have voluntarily passed through the training and tests, enjoined upon aspirants for occult knowledge of every age and nationality. In their case the Theosophical Society was only the means of giving them the conviction of their intuitive beliefs, and thus urging them to follow the promptings of their inner consciousness. For the comparatively easy mode they thus had of gaining the conviction, they have to make up by helping the building up of the Theosophical Society and putting it on a secure basis. This explanation ought to make it clear that what the Society expects from all its Branches and individual members, is co-operation and help in its grand task of uniting the East and the West, the North and the South, in a Scientific Brotherhood armed against dissension and consequent failure by the principle of mutual Toleration and mutual Intellectual Sympathy. It is an unthinkable proposition that any man with average intelligence cannot contribute his quota towards the realization of this noble scheme. If each man were but to do his duty to search, to investigate, to study, to digest, and join with his fellow-men, actuated by the same noble aspirations, in giving to mankind the benefits of their labour, the day would not be very far off when the Masters of Occultism might find the necessary conditions to enable them to once more live in the world as openly and freely as did their predecessors of times long, long gone by, and give to such a prepared people the benefits of THEIR knowledge. Until that blessed day comes, a duty is before us : we have to hasten its approach. And this cannot be done by merely joining the Theosophical Society and without preparation, training or qualifications, expecting the Adepts to place within our reach tremendous weapons of Power, FOR KNOWLEDGE IS POWER, which in the hands of the ignorant and the wicked is fraught with dangers to their holders and to Humanity at large. Enough has already been given out to bring home to any one, endowed with ordinary intelligence, fairness, and desire for knowledge—conviction of the truth of this Science and the Powers it confers upon its devotees. When once all this is clearly understood, the only question for solution is how best to promote the Cause, and thus by an unselfish effort for the good of our fellow-men and their regeneration, to fit ourselves for the higher life of a true co-worker with those who have devoted themselves to the amelioration of the moral and spiritual condition of Humanity. There are various ways of accomplishing this result, but as one man's meat is another man's poison, the Parent Theosophical Society has always endeavoured to leave the practical working of its Branches to their members, who are, or should be, the best judges of the circumstances they have to work under, and the material that can be utilized. Psychology is a vast field wherein many workers may employ themselves with advantage. The tastes of individuals must differ, but surely there can be found two or three in every Branch interested in the same subject. If a Branch divides itself into various Committees for the investigation of various subjects of Science, and communicates its results at general meetings, much good will ensue. Various articles in the *Theosophist* and other publications of the like nature might be taken up by different members, and the Society given the benefit of every individual exertion. Knotty questions arising out of such studies might be referred to the Head-quarters in the form of an article, or in any other shape which may be found best under the circumstances. Every legitimate demand for help and assistance has been, and will always be, granted by the Founders to their co-workers in this cause of Humanity. Several other matters of Reform might be undertaken by other Committees, without, of course, infringing upon any individual's or people's religious or social rights. For those who are capable of an unselfish impulse to work for the moral and spiritual regeneration of Humanity, there is plenty to do. And it is men of this stamp that are the pillars of such a grand movement, which must necessarily depend upon their co-operation and zeal for its success.

These are the lines upon which Branches are expected to be organised and worked.

By order.

ADYAR (MADRAS), 15th December 1883. } DAMODAR K. MAVALANKAR, *Joint Recording Secretary, Theosophical Society.*

COLONEL OLCOTT AT MORADABAD.

COL. H. S. OLCOTT with seven other gentlemen, all Fellows of the Theosophical Society, arrived at Chandausi on his way to Moradabad on the evening of the 9th November last, and was received at the Railway Station by the Vice-President of our Branch, who had gone there to arrange for the entertainment of the party, which took place in the garden of Ch. Benarsi Dass, also a Fellow of the Society. After the party had rested, the Colonel was presented with the following address of welcome by the members and citizens of Chandausi who had collected there for the occasion.

"I, on behalf of the members of the "Atmabodh Theosophical Society" and the citizens of this station, have the greatest pleasure in addressing you with the object of tendering our best thanks to yourself and your party for accepting our humble entertainment and undergoing so much inconvenience in paying us a visit which we had long hoped for. Although we had long since heard much of you, we have had no opportunity of paying our personal respects to you. We are, therefore, very glad to see our long-cherished desires fulfilled at the moment which we regard as the best in our life and which is devoted to its best and highest purpose.

"But we are sorry to feel that the auspicious and joyful occasion is very transitory, and the time to give full vent to our feelings is very limited. We feel greatly indebted to you for your ceaseless and untiring labour in promoting the cause of human happiness and sowing the seeds of universal brotherhood of humanity so sadly needed in these parts of our degenerated Aryavarta, once a country of which fine culture as could have put to shame all the discoveries and philosophies of the West, but, alas, through successive ages of disturbed peace, totally ruined and deprived of its grandeur!

"It is, therefore, to our great pleasure that we have now been illuminated with this light of Theosophy which makes us believe with full confidence that there are yet hidden treasures of knowledge in this country which can be gained, if we but try to search after them with honest labor and persevering mind."

To this Colonel Olcott replied in a short, touching speech which was translated into Urdu to the audience, and was appreciated by all present on the occasion. After the speech was over, Colonel Olcott and party left for Moradabad, and reached there at 11-20 P.M. There they were enthusiastically received at the Railway Station by the members of our Branch and a few other gentlemen of the city, and just after alighting from the Railway carriage were presented with the address given below:—

"We, the members of the Atmabodh Theosophical Society and the citizens of Moradabad and its vicinity, take it a great pride to welcome and receive yourself and company in our midst. Our tongue is not eloquent enough to sing your praise for steadiness of purpose, continuous exertions to improve humanity, and strict observance of truth and justice which adorn your character. But we feel ourselves under heavy obligation to you when we think of the trouble you have taken in paying us a visit, which though the first will not be the last, as we hope to see you more and more, now that the bonds of union and fraternity have been closely fastened between you and us.

"Lastly—words are not sufficient to express our feelings of joy and gratefulness in taking this auspicious occasion as a great boon conferred upon us, for which we cannot but offer our cordial and united thanks."

From the station the party drove in carriages to the Kothi of Quazi Tajammul Hussain, a *reis* of the station, who had especially decorated and illuminated the building for their reception. On the morning of the 10th November the gentry of the district came to pay the Colonel a visit (as we had previously notified his coming and time of meeting). In the afternoon he called the boys of the Sanskrit school, established by our Society and was much pleased to hear the young children read Sanskrit verses. He distributed books and fruit to all the boys who went away merrily receiving the *Inam* from the Sahib. In the evening he proceeded to the house of Raja Rai Kishen Kumar Bahadur, a great Zemindar and *reis* of the place, where he was received with expressions of joy by a large and enthusiastic audience who, long before the time notified, had assembled there in a crowd to see and to hear Colonel Olcott. We had already distributed copies of translation in Urdu of the aims and objects of the Theosophical Society to all present on the occasion. On taking his seat Colonel Olcott was introduced to the audience by Babu Baij Nath, a leading pleader of the station. He then rose and delivered an admirable lecture in his usual eloquent and masterly style. He strongly dwelt on the importance of the study of Aryan literature and science, proving by the discoveries of the greatest philosophers of the West their inferiority to our ancient scientific discoveries. He also sincerely regretted the untimely death of Swami Dayanand Saraswati, the founder of the Arya Samaj, the great reformer and the most eminent Sanskrit scholar, for whatever might have been the differences between the Theosophical Society and the Arya Samaj, and whatever the opinions of the orthodox Pandits in regard to his interpretations of the Vedas, no two opinions could exist concerning the fact that the Swami was a thorough-going Aryan and a true patriot. The lecturer felt much aggrieved in learning that other great men who had the reformation and welfare of Aryavarta at heart, such as the leaders of various other associations, were prevented from doing any substantial good to the country by one cause or another. He ended by reminding his audience that those were matters over which one had no control, and thereby we should not be discouraged, but should try our best to promote and further the cause of Sanskrit literature and science. After the speech was over, it was translated into Urdu for the benefit of those unacquainted with English by our worthy and learned Brother, Pandit Pran Nath, the President of the Satya Marga Theosophical Society of Lucknow, and greatly appreciated. When the Urdu speech was over, Raja Rai Kishen Kumar Bahadur offered a donation of Rs. 100 for the furtherance of the cause of Sanskrit education; many other gentlemen also came forward, and about Rs. 400 were subscribed on the spot. After a few minutes the audience were dismissed, and the Colonel with his party came back to his Kothi, where candidates were formally admitted into the Society. On the 11th he received visits from several sympathising gentlemen, and in the evening he left for Aligarh. He was accompanied to the Railway Station by the Fellows of our Branch, who had all along been conversing with him and who extremely regretted that his stay was necessarily so short. Indeed, he left many loving hearts behind. On the whole, his visit to us proved a great success, as it has thoroughly convinced the people of the importance of the objects of the Theosophical Society. In short, for two days Theosophy was the only subject of conversation in the city.

ESHRI PERSHAD, F. T. S.,
President, Atma Bodh Theos. Socy.

COLONEL OLCOTT AT ALIGARH.

IN compliance with an earnest request from the Theosophists of the place, Colonel H. S. Olcott, the President-Founder of the Theosophical Society, accompanied by Mr. W. T. Brown, B. L. (Glasgow), F. T. S. of the London Lodge T. S., Mr. Damodar K. Mavalankar, Joint Recording Secretary of the Theosophical Society, Mr. L. Venkata Varadarajulu Naidu, Honorary Secretary to the Head Quarters Fund Committee, and Mr. Toke Narainaswamy Naidu, F.T.S., of the Madras Branch, arrived here on Sunday, the 11th November, at 11-55 P. M. On the Railway platform the party was received by the members of the Branch, and a number of respectable and educated gentlemen of the station. They were thence conducted to a suitable bungalow, well-furnished for their accommodation.

The whole of the following day was spent by the Colonel in receiving visits from a large number of gentlemen—both of the town and the outlying district—who had long been anxious to hear from the lips of the President-Founder the aims and objects of the Society, and the work it has accomplished. In the evening, at 7 o'clock, some of the influential Hindu gentlemen accompanied the Colonel and his party to the Institute Hall, where a large and appreciative audience, principally composed of Hindus and Mussalmans;

with a fair sprinkling of European ladies and gentlemen, were waiting eagerly to hear the Colonel lecture on "The Evils of the day and their Remedy." The Chairman, Babu Jogendro Nath Chettarji, Vakil of the High Court, opened the meeting by referring to the three-fold objects of the Society, and the indefatigable and extraordinarily self-sacrificing labours of the venerable Colonel for their attainment. Amid loud and enthusiastic cheers of the assembly, the President-Founder rose and delivered *extempore* an eloquent and well-reasoned address which lasted for about two hours. In the course of his speech the lecturer pointed out that the innumerable evils, such as drunkenness, licentiousness and the like, with which the originally simple and sober people of India are sadly infected, have resulted, one and all, from the baneful influence of modern civilization, the outgrowth of the positivistic tendencies of the age, which dooms the fate of the Spiritual Ego by denying future existence, where the immutable Law of Nature metes out to every individual the results of his *Karma* on this earth. Then, after giving some undeniable scientific facts to prove the survival of the inner man after the death of the outer shell, and the independent action of the mental and spiritual principles in man, apart from the mechanism of the brain, the lecturer dwelt at length on the philosophy of the ancient Aryan Rishis. He pointed out how human beings attained divinity by a thorough study and practice of *Yoga*. He described some experiments in mesmerism which go to prove what wonderful phenomena could be manifested by "will-power", through the agency of Sensitives and Psychometers. And then in the most eloquent and pathetic words he stirred the sleeping souls of the degenerated sons of the mighty Aryans, by appealing to their sense of humanity, and by drawing their attention to the fact that their present deplorable condition was the fruit of their deviating from the path of wisdom and virtue, marked out by the holy Rishis of the ancient Aryavarta. He pointed out at the same time that their only chance of getting out of the mire and recovering their lost ground and former position lay in their strenuous efforts to revive and cultivate the sacred literature and matchless philosophy of their noble ancestors, the progenitors of all the diverse races of the earth, and teachers of the deepest philosophers of Egypt, Greece and Rome. The able lacturer resumed his seat amid a loud and prolonged cheering. He was followed by Mr. W. T. Brown, B. L. who like Colonel Olcott had forsaken his home and all, and come to India as a friend and sympathiser of the natives, and a student of the ancient philosophies of the land. Sweetly and pointedly he addressed the audience for some time, impressing upon them the usefulness of the toilsome work which the Founders have so nobly taken upon themselves to accomplish. The attentive hearers having shown by constant cheering their high appreciation of Mr. Brown's charming speech, the Chairman addressed the meeting on the importance of the advice given by the lecturers, and having urged upon them the necessity of following it, he, on behalf of the assembly, offered, in suitable terms, heart-felt thanks to the Colonel and his party for affording the audience an opportunity of seeing and hearing such good and sincere friends of India.

After the meeting was dissolved, the party, together with the local Fellows, returned to the bungalow, where some experiments in mesmerism were tried.

The next day, at 9-30 A. M., Colonel Olcott and Mr. Brown paid a visit to the Sanskrit Pátáshálá at Sonpal's Mandir. He was received at the entrance by Mr. Dhiraj Lal, Babu Tota Ram, Babu Mohan Lal, Lálá Sri Lal, Lálá Chiranji Lal, and some other gentlemen, and then conducted to the garden house or Kothi attached to the Mandir. The hall of the Kothi was fairly filled by a number of respectable Hindus, who had assembled there to do honour to the occasion. Mr. Brown examined a few of the students and was much pleased to find that they had attained a fair knowledge of Logic and Philosophy.

By the evening train the Colonel and his suite left for Delhi. His brother-Theosophists and most of the respectable native gentlemen of the town assembled at the Railway Station to bid him a happy journey.

BAKHTAWAR LAL,
Secretary,
Aligarh Theosophical Society.

18*th November* 1883.

COLONEL OLCOTT AT MEERUT.

COL. OLCOTT, President-Founder of the Theosophical Society, accompanied by Mr. Damodar K. Mavalankar and Mr. Naidoo, arrived here by 11-30 P. M. train on the 15th instant, and was received on the platform of the City Railway Station by Babu Jwala Prasada, the President of our Branch, and a few other members. From the station the President-Founder and his companions drove to the house which was furnished for them in the city.

On the morning of the 16th, the Colonel gave instructions on Mesmerism to Babu Jwala Prasada and some other members. In the evening of the same day at 6-30, he gave a lecture on the relation between Theosophy and Mesmerism, at the premises of Lallas Saheb Sing and Holas Rai, Bankers. The lecture was attended by almost all the English-knowing residents of the city and the cantonments, and also by a few Europeans. Rai Bukhtawur Sinha Bahadur, the Sub-Judge of Meerut, was voted to the chair. The President of the meeting in a short speech introduced Col. Olcott to the audience. The learned Colonel first gave a short history of Mesmerism. In his lecture he clearly showed how by the practice of Mesmerism the existence of the soul could be established. Under the influence of Mesmerism, while the body is dormant, the latent powers of the soul are awakened. The patient does not feel if his body is cut to pieces. He can read the contents of closed envelopes, describe things hundreds of miles away from him. All this he cannot do while in his normal state. This shows that, properly speaking, man is something other than the gross material body. Yoga was defined to be the mesmerising of oneself by oneself. After dwelling at some length on the three objects of the Theosophical Society, and on the progress it has made in the short space of these eight years, by spreading itself all over the world, and proving the usefulness of the Society by showing how hundreds of sick people are being daily cured by mesmerism, and how the divine Sanskrit language was reviving by the rapid growth and multiplication of Sanskrit schools in the country, under the auspices of the Theosophical Society, the eloquent Colonel resumed his seat. The lecture lasted for more than an hour. At the close of the lecture, the able Colonel was thanked by the Chairman on behalf of the audience, and by the Secretary of the Meerut Branch of the Indian Association on behalf of his Association.

From the Lecture Hall the indefatigable President-Founder drove to the new Medical Hall, where some new members were initiated. He returned to his quarters at about 11 P. M.

On the morning of the 17th, an oral address on behalf of the Meerut Theosophical Society was given to the President-Founder by Babu Baij Nath, B. A., the Munsiff of Meerut; and the Colonel made a short, touching reply. The President-Founder and his companions were escorted to the Cantonment Railway Station by the members of our Branch, and they left for Lahore by the Mail train of the 17th.

MEERUT,
The 19th Novr. 1883.

BHAGWAN CHAND,
Secretary, Meerut Theosophical Society.

COLONEL OLCOTT AT LAHORE.

COLONEL H. S. OLCOTT, President-Founder of the Theosophical Society, with his staff, reached Lahore on the morning of 18th November. At the station he was well received by many friends, including Pandits of good repute and learning. H. H. Raja Harbans Singh and other Sirdars sent their conveyances to bring the party to their quarters. Pandit Govindsahaya, F. T. S., introduced all the gentlemen present to the Colonel, and all were well pleased with his gracious manner and good advice. After waiting for a few minutes, for the arrival of the down mail from Peshawar to receive Mr. W. T. Brown and Mr. L. Venkatavaradarajulu Naidu, who had been deputed to organise the Rawalpindi Branch, at the request of the members there, Colonel Olcott was conveyed to the Parade Ground (maidan) opposite the fort, where a camp of six tents and four *shamianas* had been pitched for the party.

Besides posting large notices on boards, walls and gates, letters of invitation had been sent beforehand to all the influential gentlemen of Lahore, interested in the subject. Among those who came to meet Colonel Olcott and had a talk on Theosophy and cognate subjects, may be mentioned the following gentlemen :—

H. H. Raja Harbans Singh (of Shephura); Dewan Mathura Das of Kapurthala State (who had specially come from

his State for the purpose); Lala Harichand, Judicial Commissioner, Kapurthala; Dewan Narendra Nath, *Reis*; Babu Navin Chandra Rai, Superintendent, Oriential College; Pandit Rishi Kesh, Honorary Magistrate (grandson of Pandit Madhusudan, Chief Priest of the late Mahàrájá Ranjit Singh, "the Lion of the Panjab"); Lala Sewàrám; Rái Hukum Chund Bahadur, M. A.; Sirdar Dayál Singh Majethiá, (*Reis* and Jàgirdar of Amritsar); Munshi Harsukhrai, Proprietor of the *Kohinoor*; Hakim Bazurg Shâh; Pandit Janardun, Honorary Magistrate and Professor of Hindi Medicine in the Oriental College; Nawab Fatch Jang Khan of Jaggar; Pandit Gawi Shankar Goswamy; Lala Rattan Chand Bary, Editor of the *Arya* Magazine; Mian Salal-uddin, *Reis* of Baghbanpura; Bhai Gurumukh Singh, President, "Guru Singh Sabba" (of the Sikhs); Sodhi Huken Singh, Mir Munshi to the Panjab Government; Maulvi Mahammad Husain Azad, Professor of Arabic, Government College, Lahore; Sheikh Wahabuddin, Commissioner, deputed by H. H. the Maharaja of Kashmir; Sri Nepali Swamiji Maharaj, an Occultist, &c. &c.,

On the 19th, the Colonel delivered a most impressive lecture to an unprecedentedly large audience, Dewan Mathura Das of Kapurthala, occupying the chair to the entire satisfaction of the meeting. This was the first time in the history of Lahore that a public lecture was delivered on the Parade Ground under *shamianas*; in fact *no* Hall here could have contained such a large concourse of people. The subject of the lecture was the "Aryan Philosophy." Even the most dogmatic persons had nothing to say against the arguments of the learned lecturer. Col. Olcott proved how both in theory and practical experiments the Aryan Philosophy was superior to that of the West—the latter ignoring the existence of the inner man. His comparing the Aryan Philosophy with the old lamp of Aladdin, in the Arabian Nights, made a very deep impression. He advised the people to rub the lamp and ascertain its potentialities; otherwise the cunning magicians of the West might offer their smart-looking and polished but practically inferior lamps, and take away in exchange the original lamp to enrich the Universities of Europe and America.

Col. Olcott then expressed his personal grief at the death of Swami Dayanand Saraswati, and declared him to be a patriotic Hindoo to the backbone; one who loved his country devotedly. Although the doctrine he preached might not commend itself to orthodox or European Pandits, yet his energies were devoted to the cause of national reformation, and thus deserved admiring recognition. The breach of the alliance with the Theosophical Society was due to his being misinformed on the matter, perhaps from the very beginning, and he had, as the Founders thought, done them wrong; yet he ought to be respected as a bold and patriotic son of India, and he, Col. Olcott, did not know where his successor could be found.

The lecturer afterwards introduced Mr. W. T. Brown, B. L., F. T. S., of the London Theosophical Society, who in the very prime of his life had left all his professional prospects in England and, like himself and Madame Blavatsky, had come to India to live and die among the natives. For the benefit of those who could not understand English and whose number was not few, Pandit Gopinath, F. T. S., (Editor *Mittra Vilasa*) translated the lecture into Hindustani.

The next day, the 20th, at the same hour (6-30 P.M.,) Col. Olcott addressed the audience on "Theosophy." The attendance was larger still than the day before, and the management most satisfactory, Mr. W. Bull, F. T. S., occupying the chair. The meaning of *Theosophy* was well defined and its objects satisfactorily explained. After concluding his lecture amidst loud cheers, Col. Olcott gave Mr. W. T. Brown the opportunity of addressing the public on his behalf. This promising young gentleman expressed his ideas so clearly and boldly as to win the respect of every one present.

PANDIT GOPI NATH., F. T. S.

THE SAME.

LAHORE, 21*st November*.

THE topic and sensation of the moment is the visit of Colonel H. S. Olcott, President-founder of the Theosophical Society, to this ancient city. The worthy Colonel arrived in Lahore on Sunday last at 8-30 A. M., and drove from the Railway station, in company with his party and several native gentlemen, Theosophists and Aryans, to the parade ground in front of the Fort, where several large tents and a spacious *shamiana* had been pitched for his reception and accommodation. In course of the day and evening he received visits from many of the leading *Raises* and gentlemen of the city. The Colonel looked fresh and strong in spite of the arduous and unremitting labor he has had to undergo of late. He talked with the visitors, and answered every question about the aims, creed and objects of the Theosophical Society, and those relating to Aryan philosophy and science, &c., as gaily as a cricket, and to the thorough satisfaction of those who put them. The next day (Monday) also there was no lack of visitors from morning up till 4 o'clock in the afternoon, Dewan Muthra Dass of Kapurthala and other officials of that State, in company with many learned Pundits and Sadhus being present, and conversed, in the morning, with the Americo-Aryan *Yogi* on many intricate subjects in connection with the human soul and Aryan religion and philosophy. The Pundits and the worthy Dewan were mightily pleased with the acquirements of the Colonel, and expressed their unfeigned delight in finding in him such a learned champion of all that is now left of the most ancient and glorious Aryavarta. Mr. Brown of the London Theosophical Society arrived the same morning from Rawul Pindi, whither he had been deputed by his chief in answer to the request of the Theosophists of that place. There was another gentleman with the Colonel, Mr. Damodar K. Mavalankar, the Joint Recording Secretary of the Society—a young man of remarkable intelligence and decidedly great Anglo-Aryan scholarship—an indefatigable worker for the cause of the regeneration of India, and last, though not least, an occultist of great promise. In the evening at 6-30 o'clock., the Colonel delivered a lecture in his *shamiana* on "The Aryan Philosophy." Shortly before that time, people began pouring in, and at the time of the Colonel's taking up his stand, there were gathered in and around the *shamiana* a crowd numbering thousands, some sitting in chairs, some squatting down upon the carpet on the floor, others standing. There was also a sprinkling of Europeans. On the Colonel entering *his* appearance, the entire audience greeted with loud and enthusiatic cheers. In course of his lectures also he was similarly cheered every now and then. After a few prefatory telling remarks the Colonel explained the objects of his Society at some length. He then spoke of the Aryan Philosophy, and in vindicating its superiority by comparing it with those of the West, he paid many a rich tribute of praise to those who had conceived it. He then expressed his regret at the neglect which the Sanskrit language at present suffers at the hands of the modern Aryans—the language in which Aryan Science and Philosophy are clothed—the consequence being that even the Pundits do not receive so much education as to enable them to comprehend the exact meaning of the pregnant *slokas* they recite and chant, not to speak of the young Hindus who are being driven to scepticism. He made an eloquent appeal to those present for the revival of Sanskrit learning, and advised them not to be so foolish as the wife of Alladin, who exchanged the old wonderful lamp for a new one by adopting new methods of thought in preference to old ones. He also said that the Theosophical Society has already been successful in establishing, and raising subscriptions for establishing, fifteen schools for the teaching of Sanskrit. Before taking his seat the Colonel expressed his deep sorrow and regret at the death of his distinguished co-worker, Swamiji Dayananda Saraswati who, he said, was a patriot to the very backbone, a bold and strong reformer such as he seldom met with among the modern Hindus. The breach which took place latterly between the Arya Somaj and the Theosophical Society was owing to some misunderstanding between him and the Swami, fostered by some evil-disposed persons. But now that he was dead he could not but express his sincere sorrow for his loss. The next day (Tuesday), the morning and afternoon were passed by the Colonel in receiving visitors and discussing about many religious and philosophical matters. In the evening at the same hour as the previous day, the Colonel delivered another of his eloquent and impressive lectures, the subject this time being "Theosophy." The audience was larger than that of the previous evening, and showed their appreciation of the Colonel's utterances by enthusiastic and repeated cheers. He said that "Theosophy" had no religion of its own. The objects of the institution were to search after the eternal Truth, wherever that was to be found, to form

the nucleus of an universal brotherhood by advising all religionists to rise above the bigotry and prejudice of sectarianism, and to co-operate with one another in a brotherly way to discover the divine Truth hidden beneath the foundation of every established form of religion, to vindicate the cause of all ancient philosophy, science, and religion, wherein lay the path to that glorious Truth, and lastly to discover the hidden mysteries in nature and the psychical powers latent in man. He then made a very eloquent appeal for the sympathies of all right-minded men with those objects, and assured the Hindus that though he was different in complexion, he was at heart but like one of them. On the Colonel taking his seat amid loud cheers, Mr. Brown rose and delivered a short but eloquent speech, telling the audience how he found the science and philosophy of Aryavarta to be superior to those of his own country, and how they were now attracting the attention of all learned men of the West. He referred to the establishment of a Branch Theosophical Society in London, of which some of the most eminent men, whether in point of rank or learning, were members. He then told the audience that he also, like Colonel Olcott and Madame Blavatsky, had come to India to live in it, to work for it, and die in it. The audience was greatly touched by Mr. Brown's words, and they expressed themselves by enthusiastic cheers. At the end of Mr. Brown's speech the proceedings closed with a few remarks from Pundit Gopi Nath, Editor of the *Mitra Vilas*. The next day the Colonel left the station in the evening for Jummu, whither he has been invited to go by the Maharajah of Kashmere.—*Punjab Times.*

COLONEL OLCOTT AT THE COURT OF KASHMIR.

At Lahore, Col. Olcott was met by a Councillor of His Highness the Maha Raja Saheb of Kashmir and Jammu, who had been specially deputed for the purpose of escorting the President and his party to Jammu. His Highness had sent a special request that before proceeding from Lahore to Jammu, Col. Olcott should consent to accept the *khilat* * which it is customary for the Court to offer to its most honoured guests, as a refusal would be derogatory to his dignity. The President accepted the kind offer on the distinct understanding that the presents would be received not for his personal benefit, but on behalf of, and for the benefit of the Society. The necessary preliminaries having been arranged, the party, accompanied by Pandit Gopi Nath, F. T. S., Editor of the *Mittra Vilasa*, the organ of the orthodox Pandits of Lahore, and by His Highness' Councillor, left Lahore by the evening mail of the 21st November, and proceeded from the Wazirabad Railway station in carriages direct to Sialkot, where they rested for the night. The Maharajah had sent his State carriages to that place to take the party to Jammu which, after about four hours' drive, they reached in the evening of the 22nd. On this side of the Ravi river, two State elephants were in waiting to take the party to the city. One of these was fitted up with a silver *Howdah* in Kashmiri *repoussée* work, with dragon supporters and velvet cushions for the President. An hour's ride brought the party to the barracks, where the bungalow set apart for the British Resident and other distinguished European guests had been fitted up for their accommodation. The next morning, elephants were sent with an officer and a guard of honor, and upon arrival at the Palace, the whole guard presented arms, and His Highness gave audience in full Court. The Maha Rajah Saheb was very well pleased with Col. Olcott's exposition of Theosophy, and expressed great sympathy with the objects of the Theosophical Society, especially its efforts for the revival of the ancient intellectual and spiritual glories of India. Their Royal Highnesses Prince Rama Singh, Cammander-in-Chief, and Prince Amara Singh, the junior Prince, also seemed very much interested in the subject. The same evening, Col. Olcott received the Royal presents. According to the ancient custom of the Court, first-class guests receive twenty-one pots of sweetmeats, those of the second class, fourteen, the third-class seven, while the fourth-class are given none. The President was treated as a first-class guest—a distinction shown to Princes and to the British Resident and other high Europeans, and was thus presented with twenty-one pots of sweet-meats and a purse of five hundred rupees as *Dawat*, for which he immediately receipted in his official capacity and on behalf of the Society. Every day the Maha Rajah Saheb accorded him an interview of about two hours, and on some days even two. On each occasion, at the Palace, a guard of honour old turned out who presented arms, both at the time of his entering and leaving the Royal mansion. Two elephants and four saddled horses were all the time at the disposal of the party at the barracks—besides armed *chuprasis* and other servants. Col. Olcott had long discussions on matters of Aryan Philosophy and Religion with His Highness, who manifested a most thorough knowledge of the subjects, and seemed extremely gratified to find that the American *Chela* had derived his knowledge from the same school to which his own Guru apparently belonged. The Maha Rajah Saheb not only believed in the existence of the Himalayan Mahatmas, but seemed to be sure of the fact from personal knowledge. He expressed his entire approbation of Col. Olcott's work for the resuscitation of Sanskrit in which direction he himself was working hard in his own State. The party remained at Jammu for a week. On the last day, they were presented with the *khilat*, which consisted of an offering to Col. Olcott of seven "cloths"—technically so called,* and three to each of the rest—as also an additional purse of two thousand rupees, which the President receipted for, as before, on behalf of the Society. Before quitting Jammu, the Colonel made over fifteen hundred rupees to the Honorary Secretary of the Head-quarters House Fund Committee towards the purchase of the Adyar Property, and the remaining rupees one thousand of the Maharajah's cash present, to the Treasurer of the Society, for the Society's general expenses. Col. Olcott had special interviews with His Royal Highness Prince Amara Singh, the youngest son of His Highness the Maha Rajah Saheb, with His Excellency the Diwan, and other high officials of the State, who were all more or less interested in what the President had to say, and professed themselves pleased with his advocacy of Aryan Philosophy. From Jammu to Sialkot the party was provided with State carriages. Thence they proceeded further on their journey. Col. Olcott's visit to the State of Kapurthala, where he was invited by the Diwan, who had specially gone down to Lahore for the purpose, will be found described elsewhere.

Damodar K. Mavalankar,
Joint Recording Secretary.

* *Khilat* is a royal gift peculiar to Asiatic Courts: its richness and value being proportionate to the munificence of the Sovereign and the rank of the visitor.—*Ed.*

* In point of fact they comprised an embroidered coat (*choga* red) "*pashminah*," silk-lined, a Kashmiri square shawl (*rumâl*) embroidered to the centre, a turban, an embroidered scarf, and three pieces of Kashmiri fabrics.

COLONEL OLCOTT AT JEYPORE.

[From the *Indian Mirror's* own Correspondent.]

Jeypore, 8th December, 1883.

Colonel H. S. Olcott, the President-Founder of the Theosophical Society, with the Honorary Secretary, Head-quarters Fund, Mr. L. Venkata Varadarajulu Naidu, and Mr. Brown, arrived here from Kapurthala on the 5th instant, at 6 P. M. There was a gathering of the members of the local Branch Society and of other Native gentlemen of the city at the Railway Station to receive the Colonel. He put up at the Dàk Bungalow, and stayed only for 24 hours, during which time he had various engagements. He delivered a lecture on "The True Art of Healing" in the College premises, where the *élite* of this place thronged to hear him. Every one was highly pleased with his excellent lecture, and praised the Colonel for his noble efforts to revive the Aryan spirit among the people. Fresh strength has been added to the Society by two new men joining it. He started for Bombay, *viâ* Baroda, on the 6th December 1883, by the evening mail.

COLONEL OLCOTT AT KURNOOL.

On his arrival at Kurnool, Colonel Olcott was presented with the following address by the local gentry:

"We, the undersigned inhabitants and residents of Kurnool, beg to accord you a most hearty welcome on this your first visit to Kurnool.

2. We deem ourselves singularly fortunate in having been favoured with your long-expected visit and thus allowed the opportunity, through your assistance and advice, of getting an insight into Oriental philosophy and sciences and of investigating the laws of nature in regard to occultism, and the psychical powers latent in man.

3. Deeply convinced as we are of the necessity of being in sympathy with the aims and objects of the Theosophical Society, to establish branches of which, in various parts of India, you and Madame Blavatsky have travelled and done not a little, at the risk of much personal comfort, imbued with the desire of resuscitating and promoting a study of our Aryan philosophies and religion and of convincing the people of the necessity of investigating and following them for their own future good—we are now assured in the belief that your stay amongst us, however short it may be, would be productive of much good among the people, who as yet from want of a systematic study of the philosophy of their own religion, and from various other causes are often led astray, and not unfrequently show a vast amount of indifference towards it and the cause of Theosophy.

4. We now, however, hope that such a state of things will cease to exist, and trust that before long our endeavours to establish here a branch Society through which we desire to create a feeling of brotherhood among the people and to be enabled to follow our time-honored customs *ceteris paribus* shall be crowned with success.

5. In conclusion, we beg that you will accept our welcome, given in the spirit of friendship and brotherly love.

We beg to remain,
Sir,
Your most obedient servants,

K. Rangamannar Iyengar, A. Lakshmandoss, V. Venkataseshayya, L. Chendulala, T. Kumarasami Achari, C. Munusami Nayudu, S. Narayana Row, V. Varadarajulu, P. Ramanjulu Naidu, Sheroff Ummaji Row, C. Viswanadham, V. Pardasaradhy, N. Varadarajulu Naidu, D. Sambiah Devara, V. Abboy, Ch. Rangayya Naidu, and Hanumanta Row."

Official Reports.

THE DELEGATE FROM AMERICA.

[The following credentials were handed over to the Recording Secretary of the Parent Theosophical Society by Dr. Franz Hartmann, F. T. S., late of Colorado, U. S. A., who landed in Madras on 4th December last]

FROM THE THEOSOPHICAL SOCIETY OF N. Y., *July 30th*, 1883.

Greeting to all to whom shall come these presents, know ye, that Dr. Franz Hartmann, F. T. S., is hereby authorized and empowered to represent this Society as its Delegate, at the Anniversary celebration, in India. Witness our hands and the Society's great seal, at New York, U. S., the day and year above written.

(Sd.) ABNER DOUBLEDAY, [MAJ. GEN.]
President pro-tem.

(„) WILLIAM Q. JUDGE,
Recording Secretary.

FROM THE ROCHESTER BRANCH OF THE THEOSOPHICAL SOCIETY.

ROCHESTER, N. Y., *August 9th*, 1883.

Know all ye to whom these may come:

That the Rochester Branch of the Theosophical Society, have authorized, and by these presents, do authorize and empower

Dr. Franz Hartmann of the United States of America, to represent this Branch at the next Anniversary meeting of the Society which he shall attend at Adyar, or other place in that country.

Witness the hands of the President and the Corresponding Secretary of the said Rochester Branch, at Rochester, N. Y., this 9th day of August 1883.

(Sd.) W. B. SHELLY,
President.

(„) J. H. CABLES,
Cor. Secy.

FROM THE PIONEER THEOSOPHICAL SOCIETY.

Know all men by these presents: That Dr. Franz Hartmann, F. T. S., is hereby authorized and empowered to represent the Pioneer Theosophical Society of Saint Louis as its Delegate, at the next Anniversary celebration of the Theosophical Society in India.

Dated at St. Louis, Missouri, U. S. A., this ninth day of August, 1883.

(Sd.) ELLIOT B. PAGE,
President.

(„) FRANK KRAFT,
Secretary.

THE PIONEER THEOSOPHICAL SOCIETY.

ST. LOUIS, U. S. A.

At a meeting of the Members of the Theosophical Society, held on the 17th of July 1883, at the residence of Mr. Elliot B. Page, No. 2714, Scot Avenue, St. Louis, Ma., U. S. A., the charter granted by the Parent Society in response to the application of the local Theosophists—was unanimously adopted.

The following office-bearers were then elected for the ensuing year:—

President, ELLIOT B. PAGE; *Secretary and Treasurer*, FRANK KRAFT; and EDWARD H. GORSE, Member of the General Council.

The above officers were constituted a Committee for the purpose of preparing a code of Bye-Laws and submitting it, for adoption, at the next Meeting of the Branch.

THE LONDON LODGE
OF
THE THEOSOPHICAL SOCIETY.

THE Theosophical Society, of which the London Lodge is a Branch, is permanently established in India, where its objects are (1) to promote the principle of a Universal Brotherhood of Humanity, without distinctions of race or creed; (2) to encourage the study of Eastern Philosophy, from which the Society believes that important truths are to be learned; and (3) to investigate the psychic powers latent in man.

The special objects of the London Lodge are:—

(1). The investigation of the nature of existence, with a view to the comprehension and realisation of the higher potentialities of man.

(2). The revival of research connected with occult science and esoteric philosophy.

(3). The examination of religious systems from an unsectarian standpoint, for the purpose of demonstrating the substantial identity subsisting beneath their apparent diversity.

(4). The reconstruction of religion on a scientific and of science on a religious basis; and the elaboration of a perfect system of thought and rule of life.

RULES.

(1). The officers of the Society shall be a President, two Vice-Presidents, an Honorary Secretary and an Honorary Treasurer. The offices of Secretary and Treasurer may at any time be held by the same person, and the Vice-Presidents are eligible to them.

(2). The Council shall consist of the officers, and of not less than five nor more than seven other Fellows, three to be a quorum for the transaction of all business, save as provided in Rules 7 and 14.

(3). The officers and other members of Council shall be chosen at general meetings of the Society, to be held annually on a day in January, of which the Secretary shall give not less than twenty-one days' notice to the Fellows (other than honorary Fellows), by posting the same to the addresses entered against their names in the list to be kept by him. Any two Fellows can propose officers or other members of Council. Written notice of such nominations must be in the hands of the Secretary fourteen days before the meeting, and he shall then transmit the names of the proposed and proposers to all Fellows entitled to vote, one clear week at least before the meeting. Fellows not attending the meeting may signify their choice by letter to the Secretary which shall be counted as votes. The vote of those present shall be taken openly, unless any two members demand a ballot, in which case the elections shall be by ballot and by the letters of the absent Fellows.

(4). The Council shall have power to fill up vacancies therein, at any time between the general meetings, by a majority of two-thirds, at any of its meetings at which not less than six shall be present.

(5). The election of Fellows shall be by a majority of two-thirds of the Council present at any of its meetings, every candidate being proposed and seconded by Fellows of the Society.

(6). Persons of either sex are eligible to the Society, to the Council, and to any office.

(7). The initiation fee is £ 1, and the annual subscription is 10s. except in the case of honorary Fellows who may be elected by the Council free from all pecuniary liability, and in the case of any ordinary Fellow whom, for special reasons, the Council decide to exempt.

(8). Subscriptions are due on election, and on the first of January in every year, except in the case of Fellows elected during the last three months of any year, whose subscription shall cover the succeeding year.

(9). Honorary Fellows shall be entitled to all privileges of membership except the right of voting and eligibility to offices or to the Council.

(10). Notice, in writing, of resignation of Fellowship must be given to the Secretary before the 31st of December, or liability to the subscription for the succeeding year will be incurred.

(11). Fellows can be expelled by a vote of two-thirds of a Council meeting, at which not less than three of the officers and three other members are present.

(12). Power to transact all business connected with the Society, except the alteration of its constitution or rules, is vested in the Council.

(13). Every alteration of, or addition to, the constitution and rules shall be made either at the Annual General Meeting or at a Special General Meeting of the Society.

(14). Special General Meetings may be called for any purpose by the President or by the two Vice-Presidents, fourteen days' notice being given to the Fellows by the Secretary.

(15). All questions (other than the election of officers and Council) brought before the Annual General Meeting, or a Special General Meeting, shall be determined by a majority of those present.

THE TODABETTA THEOSOPHICAL SOCIETY.

Bye-Laws.

1. Any Fellow of the Parent Society or one of its branches may be admitted as a member by the President.

2. Every candidate for admission to the Society must be recommended by two Fellows.

3. The President, the Secretary, and the Assistant Secretary shall be elected for a term of one year, commencing from 1884 by a majority of the Fellows. The President may be re-elected with the sanction of the General Council obtained before the expiration of the year.

4. The President and two Fellows, or the Secretary and two other Fellows or any five Fellows, shall constitute a quorum in all cases.

5. Every member shall pay in advance a monthly subscription of not less than eight annas, towards the expenses of the Society. The Society may exempt a member who is unable to pay.

6. The Secretary shall keep a record of the proceedings of the Society and an account of its funds. He shall also correspond on behalf of the Society.

7. The members shall meet at least once a month on such day and in such place as may be found convenient and notified by the Secretary.

8. A small library, to begin with, of the books recommended by the Parent Theosophical Society shall be formed out of voluntary contributions by the members, while some periodicals, the *Theosophist* among them, shall be sent for out of the monthly subscriptions.

9. Each member shall select and study one of the books thus got out, and at the meeting communicate to others the portion he has studied, answering the question put by them in view to the proper understanding of the subject.

10. An extraordinary meeting may be called by the Secretary with the consent of the President.

11. No resolution shall be passed unless there be a majority of votes for it.

12. The President in case of a tie, shall have a casting vote.

13. Whoever infringes any of these Bye-laws or the Rules of the Parent Society, shall be called upon by the President to explain and defend himself. Should the President-in-Council with the Fellows think that his conduct is blamable, it shall be reported to the Parent Society for such action in the matter as the Founders may deem fit.

14. The above Bye-Laws may be modified, from time to time as occasion arises, with the consent of the majority of the members.

15. A copy of the Bye-Laws or any alterations therein shall be sent to the Parent Society.

(Major General) H. R. Morgan, F. T. S.
President.

Approved :—H. S. Olcott,
P. T. S.

17-12-83.

ROHILKHUND THEOSOPHICAL SOCIETY.

At a general meeting of the above Branch, held on the 25th November 1883, the following office-bearers were elected :—

President, Babu Nil Madhub Banerjee ; *Vice-President*, Pandit Cheda Lal ; *Secretary*, Babu Preo Nath Banerjee ; *Assistant Secretary*, Lalla Dhurm Narayan ; *Librarian*, Rai Peari Lal ; *Treasurer*, Lalla Baldeo Sahay ; *Councillor*, Pundit Chundra Sekhar ; Rajah Madho Rao Vinayak, *Patron of the Society (Branch.)*

Preo Nath Banerjee,
Secretary.

SANSKRIT SCHOOLS AT MORADABAD.

A meeting was held on the 4th instant in which the proposal that both the schools (one is started exclusively by the Theosophists and the other by the citizens) should be amalgamated, was carried out. The school, thus established, will be entirely Unsectarian. The Punjab scheme has been adopted for the guidance of the Pandits. The active management of the school has been placed in the hands of the Theosophists, though some outsiders are selected as the members of the Executive Committee. It is hoped that the step thus taken will end in producing important results, as the citizens have begun to feel that *Union is Strength.*

THE JEYPORE THEOSOPHICAL SOCIETY.

At a meeting of the Jeypore Theosophical Society, held on the 6th December 1883, the President-Founder in the Chair, the following office-bearers were elected for one year :—

Babu Opendra Nath Sen, *President.*
" Purna Chandra Sen, *Secretary and Treasurer.*
Lalla Durga Sahaie, *Assistant Secretary.*

THE JAMALPORE THEOSOPHICAL SOCIETY.

The first anniversary of the Jamalpore Branch Theosophical Society was held on Sunday, the 18th November last. There were present on the occasion Baboo Parbutty Churn Mookerjee and Pundit Nitya Nanda Misra of the Bhagulpore Branch Society and the *élite* of the native community of this station.

The ceremony commenced at 7 A. M. with a hymn. Baboo Parbutty Churn Mookerjee, President of the Bhagulpore Branch, being requested by the members, presided at the meeting. The Secretary then read his annual report, giving a brief sketch of the rise and progress of this Branch Society, its list of members and a detailed account of its receipts and disbursements during the year under review. The report also dwelt on the importance of the study of Aryan philosophy, science and literature, and clearly stated the object which the Theosophical Society has in view by quoting its three fundamental rules in support thereof.

The President said that this Society has a high and noble mission to fulfil in so far as it seeks to form the nucleus of a universal brotherhood, and aims at the revival of oriental science and literature; and as such, it cannot fail to excite the sympathy of every true Indian who has the Aryan blood still running in his veins. This may be a lofty idea; but its consummation is possible. He also dilated at some length on the subject of concentration of the mind, which, he said, greatly depends on the discipline of the gross or material body, and cited several *slokas* from our *shastras* in support, which he explained in such lucid and appropriate terms as to make them intelligible to all present.

Baboo Tarini Churn Roy, F. T. S., a member of this Branch, then rose, and in a short but eloquent speech exhorted the audience with a view to enlist their sympathy on behalf of the movement. He said that if we wish to know anything about God and the human soul, we must turn the pages of our *shastras* for an explanation, as it can be found nowhere

else. The so-called enlightened West which has made such vast progress in all directions relating to the material prosperity of man is silent on this point, and we must either look back to our Aryan Rishis for a solution of this problem or despair to know. Western culture has made us grossly materialistic and thoroughly unmindful of our religion and science, and Theosophy has opened our eyes. He also dwelt at some length on the scientific basis of the Aryan religions, and illustrated it by examples. This lasted till 10 A. M. Then alms were distributed to the poor from 10 to 11 A. M.

From 11 to 2 P. M. entertainment of guests and rest.

From 2 to 4 P. M. hymns and religious discourse.

From 4-30 to 6 P. M. Pundit Nitya Nanda Misra replied to questions put by an outsider regarding Theosophy and its objects, in an able and satisfactory manner. The gathering was very large on the occasion, and all seemed pleased to hear him. The ceremony then ended :—

The re-election of office-bearers took place the next day. With the unanimous consent of all the members, the old office-bearers have been retained in office :—

Baboo Ram Chunder Chatterjee, President.
,, Deno Nauth Roy, Secretary.
,, Raj Coomar Roy, Asst. do.

In conclusion, I beg to add that this Branch Society, although it has not been able as yet to do much towards furthering the cause of Theosophy, has at least succeeded in drawing public attention to the movement, as has been clearly evidenced by the large gathering that assembled at our anniversary meeting. Theosophy has become the current topic of the day, and is being widely discussed in all circles.

This Society has under contemplation the establishment of a Sanskrit school for children at this station, and endeavours are being made in this direction.

DENO NAUTH ROY,
Secretary.

THE KURNOOL THEOSOPHICAL SOCIETY.

AT a meeting of the members of the Theosophical Society, held at Kurnool (Madras Presidency) on the 12th day of December 1883—the President-Founder in the chair,—it was upon motion unanimously resolved that a branch be formed under the title of "The Kurnool Theosophical Society."

Upon motion the bye-laws of the Parent Society were temporarily adopted, and M. R. RY. Lukshmandas Garu, V. Venkatasashia Chetty Garu and Komaraswami Achari Garu were appointed a committee for framing new Rules for the guidance of the Branch.

The following gentlemen were elected office-bearers for the ensuing year :—

President, M. R. RY. V. VENKATASASHIA CHETTY GARU ; *Vice-President*, S. V. VARADARAJULU NAIDU GARU ; *Secretary*, S. KOMARASWAMY ACHARI FARU ; *Treasurer*, A. LUKSHMANDAS GARU.

THE GOOTY THEOSOPHICAL SOCIETY.

AT a meeting of the Theosophical Society, held at Gooty on the 14th day of December 1883, Mr. W. T. Brown presiding—it was unanimously resolved to form a Branch Society in that town. It was resolved that the Branch be known as "the Gooty Theosophical Society," and that the following gentlemen be elected office-bearers for the ensuing year :—

President, I. SRENEIVASA ROW GARU ; *Vice-President*, PATTU KESAVA PILLAI AVERGAL ; *Secretary*, BANGALORE PAPPU NARASIMIAH GARU, B. A.

The Branch Society then adopted the Bye-laws of the Parent Society for the time being, and the members formed themselves into a committee for the purpose of framing bye-laws for the Branch itself. The proceedings then terminated.

W. T. BROWN,
Chairman.

Approved.

Let charter issue,

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

OXFORD MISSION SHOTS AT OCCULTISM.

OUT of the clear sky of a correspondent's remarks on the comparative merits of Buddha and Christ, the thunderbolt has been hurled against Occultism by the Indra of the *Epiphany*. The startled Theosophist but meekly enquires how his humble self could be suspected of intrusion in such sublime regions as the arena of discussion of our contemporary's correspondent—"A. B. C." In the meantime, however, as Great Indra threatens to bring his *Meghástra* into play, it is necessary to avert the impending downpour by pointing out its unseasonableness. It is but proper that the misconceptions, so unmistakably glaring, should be, if possible, removed. The *Epiphany* thus begins what is meant to be a reply to its correspondent's remarks :—

"I never grumble when Theosophists tell me that in order "to experience the power of the invisible worlds vouchsafed "to them I must first practice *Yogi*.* It is quite clear to me "that there is a power working in them, to be attained only "by certain processes. The only questions with me are (1) is "the power of a kind worth attaining? (2) what is the "nature and source of the power? (3) what is the trust-"worthiness of its result? To these questions I answer some-"thing as follows. 1. The power of supreme wisdom or of "working what men call miracles is to my mind worthless "compared with the power of love. I must learn to love, "to labour for others, to desire their good more than my "own, before I can be fit to be trusted with occult powers, "which at present would only tempt ME to pride, and be "ill-used . . . . . ."

The erudite critic is manifestly unaware of the fact that the true *Yogi* does not study Occultism for the purpose of acquiring powers. In his onward spiritual progress toward deliverance from the shackles of *Maya*, the *Siddhis* come to him of themselves. There can be no psychological perfection so long as the *Ego* is in the least affected by the trammels of *Avidya*, and these *Siddhis*, however high they may be, are yet within the domain of illusion. Every student, even a tyro, of occultism knows that the acquisition of *Brahma-Vidya* is dependent entirely upon the development of a feeling of universal love in the mind of the aspirant. For his final goal, the attainment of *Mukti*, is the very identification of the *Jivatma* with *Paramatma*, the Universal Spirit, which manifests itself in ALL—which can never be accomplished except by one's putting one's-self *en rapport* with Nature through a cultivation of the feeling of unselfish Philanthropy. It will thus become apparent to a mind free from preconception that the *Yoga Siddhis* are only the accessories of *Brahmavidya*, *i. e.*, Esoteric Theosophy, the acquisition of which is guided only by unselfish philanthropy and universal love. The misconception in the above extract is evidently due to the Reverend writer's confounding the path, pursued by a *real Yogi*, with that of ordinary jugglers and sorcerers. While the powers of the former are psychological, those of the latter are physical, pure and simple. If the writer had carefully studied the important articles in the *Theosophist* on this subject and various other publications on Rosicrucianism and Esoteric Theosophy, before hastily penning his remarks, the present controversy would have been saved. He says that he must "labour for others and desire their good" more than his own. The *true Yogi* replies:—"We postulate that the good of others is our own, since we are a part of the integral whole, and therefore it is not logical or wise to think of mere relative good to others." "When the student has once realised this important fact—and until he has, he is not a fit student—where then is there room left for "pride" from which the Reverend writer shrinks with such pious horror? Self-conquest is the first step on the ladder of *Brahmavidya* leading to *Nirvana or Mukti*. If it is thoroughly comprehended that *Avidya* in every shape is to be got rid of, and if the way to achieve that object is found to be as stated in the preceding remarks, the basis on which the Reverend gentleman has raised a structure of fears concerning *Yoga* is necessarily removed, and the whole edifice thus must tumble down. One or two more points may also be noticed, with advantage. He says :—

"The trance consciousness in me may be the gateway to im-"perfect and distorted visions, the creations of brain in an "unnatural tension, and not free from its own preconcep-"tions."

* The learned Editor of *the Epiphany* probably means *Yoga*. *Yogi* is the person who practises *Yoga*.

Precisely so: this is just what the occultist guards himself against by first passing through the process of unlearning before beginning to learn. He rests neither upon the deductive nor the inductive method solely, but employs both before accepting any fact. More than this: he practically and experimentally demonstrates to himself the truth of the conclusion he arrives at, before taking them as final. Human will is merely the manifestation of the *Divine Will* or rather *Paramatma*. But its action or expression depends upon its associations and the medium through which it has to act. It is all these disturbances or the veils of *Maya*, that the occultist guards himself against in his studies, and it will be admitted that this mode of procedure is a purer source of knowledge than any other where the counteracting influences are allowed their full sway. In conclusion, the Reverend gentleman adds:—

" . . . . . His (Buddha's) noblest merit is that he never "claimed to be God. If Christ did so claim to be without "being so in reality, He must have been one of the world's "least souls, its most deluded Prophets. Do you believe this?"

Before answering this query, it is essential to enquire whether Christ's Divinity is to be assumed on blind faith, or is the reason of the reader appealed to above? In the former case, silence is gold, but in the latter, the question becomes serious. In the first place, we defy the Christians to point out to us one sentence, one word, in the *Four Gospels* proving in plain and unambiguous language that Christ ever claimed or declared himself to be God. On the contrary—"Why callest thou me good? There is none good but *one*, that is, God" (Matt. xix 6)—is a rebuke showing plainly that Christ, far from considering himself God, looked upon any attempt to attribute Divinity to him as blasphemy; no amount of ecclesiastical sophistry can successfully distort the meaning. "I and my Father are one," is entirely weakened by "I ascend to my Father and your Father, to my God and your God." Moreover, the present writer very much doubts whether Christ, even if he did claim to be God, could ever have claimed divinity, *as generally understood*, if he was, as he is represented. What was there more, indeed, in Christ, not possessed by Buddha? Nay, the *impartial* student, whether Occidental or Oriental, must admit that in moral grandeur and unselfish philanthropy, Buddha is unequalled, at all events not inferior to Jesus. The whole question of divinity must, therefore, rest either upon their personal claims and powers, or those of their later followers, namely their respective clergy. Pride is inconsistent with genuine greatness, and humility is the essential qualfication of a true philosopher. In this respect too, Buddha shows his superiority in not claiming divinity which might more appropriately be attributed to him by his unphilosophical followers than to the Galilean Prophet by his. As regards their respective powers, or (so-called) "supernatural" gifts, the question can very well be decided by those possessed by their respective followers at the present day. The readers of *Esoteric Buddhism* and the *Occult World* need, of course, no further dilation on this point.

Before concluding, an instance of the wonderful argumentative powers of the learned writer in the *Epiphany* may as well be noticed. While admitting the philosophical force of the defence of Vedic Pantheism and Idolatry by Babu Ishan Chandra Ghose, he remarks:—

" ...It may be very true that a mind capable of grasping "only one million out of the thirty-three millions of idol "personifications would have a very complex idea of God. "But we would ask for an honest and candid answer as to "whether the uneducated masses do not rather worship one "or a few of these personifications. The Rishis made the "analysis: what idol-worshipper, except an educated one like "yourself, ever makes the corresponding synthesis?"...

The fallacy of this argument is self-evident and needs no comment. The Babu may well retort by asking in his turn how many Christians, even of education and culture, understand the teachings of their religion in that high sense, put upon them by the philosophical few? The perversions and misconceptions that a religion suffers at the hands of its ignorant followers are no argument against the religion itself. The vices and superstitions of the lower order of the Hindus do not injure their philosophical faith any more than the following incident degrades the high moral worth of the teachings of Christ. Only the other day the papers published the account of an English Christian husband having *sold his wife for a quart of beer!!* And the parties to the contract, witnesses and all, were so strong in a sense of their innocence, that each and every one acknowledged the fact freely in open court. The excellence of a religion depends upon its intrinsic philosophical value and its moral influence upon its followers. It is only Statistics and History that can show which Faith has acquitted itself most honorably of its task.

D. K. M.
F. T. S.

THEOSOPHY.

"A Native Thinker" writes:—

On the subject which heads this, a few observations from a disinterested spectator may not be unacceptable to the public, especially as much misapprehension has prevailed. It seems now beyond doubt that the Theosophical movement inaugurated in India by Colonel Olcott, assisted by Madame Blavatsky, is a reality. It can no longer be treated as a myth or a chimera. Its popularity and increasing success are visible, and even striking. The movement has a sound and solid, though necessarily a general, principle to support it. The object is to inculcate the fatherhood of God and the brotherhood of man. In this, there is nothing of the nature of a new revelation. What is new is that the object is sought to be gained with an earnestness, with a perseverance, with an intelligence, and with an organization, for superior to any heretofore employed. The credit of this is certainly due to Col. Olcott.

This Theosophical movement is the outcome of circumstances. I mean that it is not a mere accident. Education has made considerable progress, and has created a demand for some such general religion as would commend itself to the vast and heterogeneous population of India without a direct and destructive conflict with the existing beliefs. Theosophy is acceptable to the educated natives on account of its broad national basis. To the vast mass of the people, it is acceptable, because it disavows hositility to prevailing creeds—because it even professes to have been distilled from those very creeds. The theological necessity above mentioned could not be satisfied by the Christian religion which European and American missionaries sought to introduce and diffuse in India in a manner repugnant to the Indian conservative spirit, and highly aggressive towards the indigenous religious systems of immeasurable antiquity. Reasoning and experience have equally shown that India will not accept Christianity in supersession of Hinduism. In these circumstances, the Bramha Samaj made its appearance in Bengal and was eagerly welcomed. For a course of years it spread with rapidity under the guidance of able and earnest men. It is now giving place to Theosophy as expounded and propagated by Colonel Olcott. The Theosophical movement possesses a vitality and an energy superior to that of its predecessor, and commensurate with the knowledge, enthusiasm and perseverance of its founder. It already covers a vast area and embraces the representatives of many creeds. There is much reason to conclude that Theosophy will do good and will do no harm in India. It will serve to promote union and concord, and knowledge and enlightenment, though not to the extent of the sanguine expectations of the good Colonel Olcott. The ends he has in view will take generations to reach.

As matters stand at present, Colonel Olcott is the life and soul of the movement. Whether the movement will long survive him is a fair question. Even in his own time, it may suffer the moment he quits his lofty and cloudy sphere of generalities, and descends to any details, for, it is in regard to details that wide and innumerable differences prevail among the Indian populations. Nevertheless, Col. Olcott is doing good work with good motives. On this account he deserves respect. As for Madame Blavatsky, she appears to be a woman of extraordinary learning, ability and tact. She cordially coo-perates with Col. Olcott. But she claims to be in direct communication with "the Mahatmas of the Himalayan Mountains," and claims to be in possession of "occult powers." Many native gentlemen of intelligence, too readily I fear, admit this claim. They had better, I think, at least suspend their judgment until they have some conclusive evidence. For instance let her ask the Mahatmas for some efficacious ready for cholera or snake-bite, obtain it, and use it all over India, and save the immense loss of life which takes place year after year!

The recognition of the powers claimed by the lady in question is not, however, essential to Theosophy as proclaimed by its founder. On the whole, this Theosophical movement is a remarkable phenomenon of our times. It is too much of a reality to be despised. It deserves to be watched with interest. (*Madras Times, Jan.* 3.

Observation by Col. Olcott.

The "Native Thinker"— whose identity as one of the most, if not the most, eminent among Indian statesmen his alias very thinly veils—having so unreservedly qualified

me as a witness as regards the theosophical movement, I proceed to testify as follows:—

1. I am *not* the sole but the joint Founder of the Theosophical Society.

2. Neither I nor my colleague is entitled to the credit of originating the movement: the impulse came from our Masters, Teachers, and Exemplars, the living Mahatmas of the Himalayan range. Moreover, the fact that we had been brought together, that we were in relations with them, and that we would come from America to India to extend our Society's operations, was declared by them to several living Hindu witnesses, who are accessible now at Jeypore, Benares, and elsewhere.

3. To Madame Blavatsky directly, as the visible agent of the MASTERS, sent to me in America for the purpose, do I owe all my initial instruction in Asiatic Philosophy and science. Her learning is far greater than mine, her zeal has ever warmed my own enthusiasm, and I owe her the greatest debt I could owe any one in her having shown me the path to wisdom, and brought me to the feet of the Blessed Ones.

4. The movement was for a time dependent largely upon the lives of the Founders, but that stage is passed. We have proclaimed our message, and the joyous tidings of which we were the heralds, have now been received so widely and thankfully, that if we were to withdraw tomorrow, the quiver of this new life would continue to thrill the heart of our generation. For those who stand behind and tower above us will not suffer it to die out.

5. For an answer as to the practicability of reconciling "details" under theosophical influence, I need not point to the spectacle, witnessed by our distinguised critic himself at the late anniversary, when he saw men of many races and creeds sitting and working of good-will.

6. The ends we have in view are immediate and remote; our plans cover the present and the future. We are until now working against not only the positive obstacles raised by hatred and stupidity, but also the very serious one of lack of money. If we were supported by the liberality of our sympathizers as anti-theosophical, and non-philanthrophic Societies are by theirs, we would have made the "phenomenon" of our success still more staggering to that great body of superficial students of their kind who, having ever dealt with the selfish and worldly shell of human nature, have not suspected what lies beneath.

7. I thank our critic for not having descended, while defining his crucial test, to the stupid vulgarity of some Lawn Tennis philosophers, who have asked that the Mahatmas should prove their control over the laws of matter by bringing them boots or clothing from London through the *Akasa* ahead of the Parcel Post. Doubtless, it would be a good thing to "save the immense loss of life" which takes place in India yearly from cholera and snake-bite, if—special interferences with the operation of generel law are ever desirable. In such case, however, why make two bites of the cherry? Why not vanquish death entirely, and earn the praise of "A Native Thinker" by keeping the successive generations of mankind alive indefinitely, to continue Mr. Darwin's Struggle for Life and prove his theory of the Survival of the Fittest? Let our critic bend the powers of his splendidly practical mind to gain as much experience with the realm of his inner, as he has with the—in comparison—beggarly one of his outer self, and he would come to know that even ten thousand proofs or "tests" do not suffice of themselves to bring conviction. As research into the phenomena of sentient corporeal life has its methods, so equally has Psychic Research its imperative methods. One cannot extract the "Soul" with a corkscrew, nor carve it with a bistoury.

ADYAR, *3rd January* 1884. H. S. OLCOTT.

A splendid photograph has been made of a group comprising eighty-three Delegates attending the eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Mansion. Every portrait is excellent. Copies may be had at Rs. 2-8-0, inclusive of postage and packing. Apply to the Manager of the *Theosophist*.

A GENEROUS GIFT FROM LONDON.

On behalf of the Theosophical Society we have to render our best thanks to the unknown benefactor who has contributed a sum of £ 50 to the funds of the Society. The handsome donation was accompanied by the following note:—"A contribution towards 'paying the way' and in grateful acknowledgment of light from the East, from F. T. S., London Lodge, 30th November 1883." The circumstance is not so gratifying to us for the addition made to the Society's funds as for the discovery that the Western mind is showing signs of a new Spiritual awakening. May the day be not distant when the East and the West will be knit together in the bonds of a real Intellectual Brotherhood.

Our Eighth Anniversary.

THE unprecedented success with which the eighth Anniversary of the Theosophical Society was celebrated on the 27th December 1883, and the following days, most clearly shows that the Mission of our great Association is far from being chimerical. At the the early part of the last month Dr. F. Hartmann of Colorado, U. S. A., landed in Madras and was received at the Head-Quarters as the delegate of three American Branch Societies. Mr. Brown of the London Lodge T. S. had arrived from England some two months previously. There is no other philanthropic Society in any part of the world which can point to so much self-devotion on the part of its members as to lead them to travel over vast stretches of seas and continents to give their fellow-workers in so unpopular a cause the grip of true brotherhood. Although the 27th ultimo was announced as the day of the celebration, Indian delegates from all parts of the Peninsula began to drop in as early as the 23rd. In a few days the Theosophical Home became so full that every nook and corner of the main building and several out-houses were occupied, and tents had to be pitched on the compound for the accommodation of our welcome guests and the large gathering of delegates and Fellows, gave to the place the character of an epitome of India, by their variety of dress, manner, speech and religion. There is no other Society in the world capable of bringing together on such fraternal footing men of so many faiths and nationalities; and who shall say the cause is not worthy of such devotion?

At 9½ o'clock on the morning of the 27th ultimo, nearly 500 members and delegates, decorated with their appropriate badges of pretty blue ribbon with the word "Delegate" or the letters "F. T. S.," printed thereon in golden lace, assembled before the grand pavilion, erected in front of the Head-quarters, and then with a solemnity befitting their cause proceeded to the *pándal* (pavilion) erected for the occasion. Although the pavilion was constructed in the greatest hurry, after the Syndicate of the Madras University, to their great shame, had refused us the use of the Senate House Hall, it was a vast and magnificent structure, tastefully adorned with flags and festoons, and matted with rich carpets. The pavilion contained accommodation for about two thousand persons. The *dais* upon which were placed the presidential chairs was overhung with a rich canopy, an exquisite specimen of native workmanship, and supported by four massive silver posts. As we close the present account with a paragraph from the *Madras Times*, describing the evening *fête*, we shall say no more of it. The programme of the three days' festival ran as follows:—

"THE THEOSOPHICAL SOCIETY,

EIGHTH ANNIVERSARY.

PROGRAMME.

Thursday, 27th December 1883.

AT THE PARENT SOCIETY'S HEAD-QUARTERS.

ADYAR—(MADRAS.)

From 9-30 A. M. to 10 A. M.
(1)—Distribution of badges to Delegates and Members.
(2)—Band playing.
(3)—Assembling of Delegates and Members.
(4)—Procession to the Pavilion.

„ 10 A. M. to 10-30 A. M.
(1)—Addresses of welcome to the Delegates by the officers of the Parent Theos. Socy and the Madras Branch.

„ 10-30 A. M. to 11 A. M:—
The appointment of Committees and distribution of work.

„ 11 A. M. to 1 P. M. Consultation by the Committees on the subjects before them.

„ 1 P. M. to 2 P. M. Refreshments.

„ 2 P. M. to 4 P. M. Discussion on the proposals submitted by the Committees.

„ 5 P. M. to 8 30 P. M. Public reception, with addresses by Delegates, Illuminations, Music, &c., &c.

Friday 28th December 1883.

From 9-30 A. M. to 10 A. M. Music by the band.

„ 10 A. M. to 1 P. M. Unfinished and new business.

From 4·30 P. M. to 5·30 P. M. Assembling of the Delegates and Members at Patcheappa's Hall for the Public Meeting.
" 5·30 P. M. to 7·30 P. M. Public Meeting:—Address by Col. Olcott and presentation of the American, English, French, and other Delegates.

Saturday, 29th December 1883.

From 9·30 A. M. to 10 A. M. Music.
" 10 A. M. to 2 P. M. Further discussions on the subjects selected. Adjournment of the Convention.

NOTE—The subjects for discussion will be the following:—

(1) The desirability of imparting to future Conventions of Delegates and Theosophists on the occasion of Anniversaries of the Parent Society, as far as possible, the character of a literary and scientific Congress.

(2) The necessity of instituting an Aryan League of Honour as proposed by the President-Founder; Report of Head-quarters Fund Committee; and the reading of the names of the Subscribers.

(3) Appointment of Trustees for the Adyar property, and the framing of Rules for the due administration of the Trust.

(4) On the adoption of necessary measures for raising a permanent fund for the support of the Theosophical Association.

(5) Discussion on the proposal of the London Lodge to call Branch Societies by the names of "Lodges."

(6) Discussion on the necessity of appointing inspectors for periodical examination and supervision of the work of the Branches.

(7) Revision of Rules and Bye-Laws.

By order of the President-Founder,

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

25th December 1883.

PRESIDENTIAL SPEECH.

At 10 A. M. the President-Founder in welcoming the Fellows and Delegates present spoke as follows:—

I welcome you, gentlemen delegates, in the name of the Parent Theosophical Society, which looks upon your respective Branches with a father's solicitude and care to the new home, our home, where under the same roof-tree we, though of diverse faith and nationality, may live in peace and harmony like children of the same father and mother. It is a matter of rejoicing, gentlemen, that the Society has found a home at last and has no longer to wander about, a stranger, unhoused and uncared for. The soul-consoling spectacle of Brotherhood and Unity, now presented to us, is perfectly unique in its character and could not have owed its parentage to any thing but Theosophy, the Universal solvent of hearts. Tempests of hatred may blow with all their fury, and waves of bitterness raise their foamy crests. Theosophy has found a safe harbour, and the power of wave and wind can naught avail against her security. The movement is now too strong to be stopped: it must run out its career and exhaust its momentum. Ideas penetrate the carcases in which error reincarnates itself as a rifle bullet does the body of an ambuscading assassin. The antagonisms and antipathies of mankind all lie upon the surface of being; the inner man of each of us is kin to all humanity. The surface stream may run muddy, but the water that trickles through the gravel bed beneath the clay is limpid. The surface stream brawls and mingles its tide with the offal of life's selfish industries, but the vapor of the clouds which afterwards drains from the glaciers of the mountain peak, to sink out of sight until it reappears and refreshes the valley, is crystal-pure. This is the secret of Theosophy. This the key to its success. Just in proportion as Theosophists keep this in view, will they enjoy peace and happiness, and spread them around.

Our Society is young as yet: it has all before it. It has gained its foothold and done much. But in comparison with what there is to do, it is nothing. But never despair. Lasting reforms grow slowly. We have no compulsion here. We are winning men by persuasion: drawing them out of their baser selves to a higher ideal of life and conduct. It is a slow process, because the odds are tremendously against us.

We are met, gentlemen and brothers, for a very lofty purpose: it behoves us to rise to the dignity of the occasion. No political question will trouble our harmony, no sectarian differences breed disunion of counsel, no worldly objects appeal to that base spirit of slfishness which is the bane of mankind. From homes thousands of miles apart, we have gathered together as seekers after spiritual truth, as lovers of mankind. The word has come to us that in the ancient days our forefathers had solved the mystery of human existence and the riddles of natural phenomena. We have been convinced that they had evolved out of their highly refined moral perceptions a codo of ethics that leaves nothing to desire. These facts have been long forgotten. For lack of them human society has been making to itself false creeds and low ideals. Man has gone so far down the scale that our best moralists plead the argument of utility as the best provocative to clean living and good thinking. Things could have never come to this, if there had survived an experimental metaphysics with the full realisation of the limitless potentialities that ennoble human nature. We are groping on the level of a physical humanity, a sort of higher automatic existence, a single span of life, bounded at one end by the cradle; at the other by the funeral pyre or the grave. Hindu, Buddhistic, and Parsi philosophy alike protest against so imperfect a conception. Ours is the task to show its scientific and moral fallacy, and to point out the safe and sure paths to perfect knowledge which our progenitors discovered, and upon which we are entering with firm purpose, even if with faltering feet.

You came here, for the most part, as strangers, gentlemen; you will leave as so many brothers. But the object of this Convocation will not have been attained if these friendships which you are cementing do not lead to concerted action, all over India, for the promotion of the objects which our Society has in view. You have made yourselves, in point of fact, the volunteer champions of the moral and spiritual interests of your Motherland. Her hopes are in you, her honour is in your keeping. If the glory of the Aryan name shall once more fill the earth, to your labors will be due the triumphant result. The names of the Founders of Asiatic religions have grown tarnished with the lapse of the centuries, and the dust of neglect obscures the pages of their immortal works. Superstition is rampant, and ignorance has filled the world with grotesque distortions of religious truth. Many—nay, I might say most—branches of science are, by the confession of their best exponents, full of gaps, of half glimpses of first principles, of misconceptions of natural law. The human body is a mystery to our doctors, almost as puzzling as the human mind. So there is a wide enough field awaiting the seed of Aryan thought if you are ready to sow it. You may answer me that this has already been done to a considerable extent. You may point to the intellectual quiver that is running throughout India and the Western world, as ample proof that Theosophy is already a powerful factor in the social problem of our day. True, we *can* see these signs. Theosophy is in every man's mouth and has crept into thousands of hearts. To many it has come like a beam of golden sunlight, a rift in the black cloud of doubt. It has been a blessed comforter to many, who were in despair for the present, and in perplexity as to the future. Blessings, a thousand blessings, upon those Masters who saw our necessities and helped us to enter the safe path! The woes of humanity are myriad, but Theosophy giving Wisdom reduces their sting to the minimum; and such as it cannot remove it teaches us to bear with courage and hope. If an ideal of human perfectibility, and of the truest manhood was ever held up to view, it has been by Theosophy, the wisdom of the ages, the priceless heirloom left us by the Pitris. Heart to heart and hand in hand, come, brothers of many nations, tongues and faiths, let us pledge the best efforts of our lives to the cause of Universal Brotherhood, and of the propagation of truth, whencesoever we may be able to derive it. For,

"The Truth is perilous never to the True.
Nor knowledge to the Wise: but to the fool,
And to the false, error and truth alike."

[Bailey's *Festus*, p. 41.]

NEW BRANCHES FOUNDED IN 1883.

In no other way can the progress of our Society be so clearly shown as by a simple, numeration of the statistics of our new branch organisations. At the time of the celebration of our Seventh Aniversary, on the 7th of December 1882, at Bombay, there were in existence but thirty-nine Branches in Asia. All of these had been formed since the arrival in India of the Founders, on the 17th of February 1879. But, whether as the result of last year's Convention or not I cannot say—the greatest interest was soon manifested in our cause throughout India, and invitations to visit distant places and form Branches came crowding in at Head-quarters, and my time has been continuously occupied since then in answering the calls. On the 17th of last December, the Head-quarters staff left Bombay for Madras; on the 19th we all safely reached our new and beautiful home at Adyar, and took up our residence in it. On the 17th of January I took steamer for Calcutta where, on the 20th, I began a tour which led me 2,000 miles of a journey through Bengal and Behar within 92 days. On the 27th of June I sailed from Madras for Colombo, whither I had been urgently called by the leading Sinhalese Buddhists to advise them about the recent religious riots. I stopped there a fortnight and then crossed over to Tuticorin, where a South Indian tour arranged for me began. By the 23rd of September I was back again at the Head-quarters, after having visited almost, if not quite, every important station in Southern India, and spent some three weeks at Ootacamund, in the Nilgiris, to have the relations between the Madras Government and our Society properly defined. After four days of rest at home, I began my third and last tour of the year—a tour of over 7,000 miles, taking me to the extreme northern limits of British India, and enabling me to found new Branches in Northern Madras, the Nizam's, Hyderabad, the North-Western Provinces, the Punjab, and Rajputana. Thus I have made since the last Session of this Convention in December last, journeys in the aggregate to the extent of 16,500 miles on Society's business, And by the gracious favor of our Masters, the

Mahatmas, not only I but the brother-Theosophists who have kindly accompanied me, lending me their invaluable services, have enjoyed throughout excellent health, and met with not a single accident.

The fruits of all this work are to be seen in the number of Branches, inscribed in our Register. Since the last Anniversary there have been organized the following

NEW BRANCHES OF THE THEOSOPHICAL SOCIETY:—

In India	46
„ France...	2
„ U. S. of America	2
„ Queensland (Australasia)	1
„ Russia...	1
Total New Branches formed in 1883...	52

We have now in India 77 Branches, in Ceylon 8, or 85 in all as against 39 in December 1882—an increase of 120½ per cent. I have also been fortunate enough to raise subscriptions at Tinnevelly and Combaconam for the purchase of libraries for the sole use and benefit of Hindu school-boys and undergraduates.

While the thanks of the Parent Society and General Council are due to our brothers and well-wishers at all the stations I have visited during the year for their exertions to make my tours successful and to arouse an interest in Theosophical ideas, I have personally to express my grateful recognition to the gentlemen who have shared the fatigues of my journeys and aided me in the capacity of Private Secretaries. Messrs Cooppooswamy Iyer and Soondaram Iyer of the Madura Branch, Babu Nivaran Chandra Mukerji of the Calcutta Branch, and Mr. L. V. V. Naidu, Honorary Secretary of the Head-quarters Fund Committee and Fellow of the Madras Branch, have severally laid me under deep personal obligations in this manner; and very warm thanks are also due to Babu Norendronath Sen, of Calcutta, M. R. Ry. S. Ramaswamier, of Tinnevelly, L. V. V. Naidu, of Madras, Babu Avinash Chandra Bannerji, of Allahabad, and Pandit Gopinath of Lahore, for special services in the arrangement of tours and management of correspondence. But when I glance back in memory to the thousand and one acts of brotherly kindness, shown me by our friends throughout the four quarters of this dear land of Bharat Varsha, my heart is so full of thankfulness that I do not find words to give it expression. If there was ever a man who has felt the kindly beating of the Aryan heart, surely it is I; and why, then, should it be expected that I could ever despair of "forming the nucleus for a Brotherhood of Humanity" which is what our Theosophical Society aspires to? And now, dear brothers of many races, religions, and complexions, behold us gathered together from the very ends of the earth into our common home, to pledge once more our allegiance to the sacred cause of humanity, and to the MASTERS who whispered into our willing ears that noble watchword!

SANSKRIT AND OTHER SCHOOLS.

I am happy to say that the past year has furnished many practical proofs of the interest which the members of our Society take in the revival of Sanskrit learning and the education generally of the natives. There are now in existence the following schools which we have founded—mainly since the last anniversary:—

At and near Guntur, 3 schools for boys and two for girls.

At Bhagalpur, 1 Anglo-vernacular school for boys (the Tej Narain City School), with above 300 scholars.

At Calcutta, 1 Religious (Sunday) school for boys, where the Bhagvad Gita is expounded.

At Naldauga, 1 Anglo-Sanskrit and 1 Sunday school.

At Moradabad, 1 Sanskrit school, established by our local Branch, and 1 (new one) by public subscription after my recent lecture there, which is now to be amalgamated with the older one.

At Madras, 4 Sanskrit schools established by our local Branch, and two receiving aid from the latter. Also 1 religious school.

At Nellore, 2 schools.

At Gorakpur, 6 night schools for imparting elementary instruction in Hindi reading, writing and arithmetic, to persons who are actually earning their livelihood by manual labour. There are above 250 persons in these schools. Besides these there is 1 Sunday school for instruction in the Hindu religion, with about 50 scholars.

At Gooty, 1 Sanskrit school recently established and in a flourishing state.

At Srivilliputtur, 1 elementary Hindu school.

In addition to these there are to be at once begun schools for Sanskrit and English at Jubbulpur, where about Rs. 1,700 was subscribed after my lecture; at Allahabad, where Rs. 2,700 was subscribed at my lecture, and Rs. 2,500 more pledged on the next day; at Ghazipur, where a self-imposed cowrie tax upon each box of sugar and package of goods passing through the bazaar was voted by the merchants, for the upkeep of a Sanskrit school. The revenue from this source is estimated at Rs. 50 per month, and additional sums are counted upon.

At Lucknow, where our Branch has already raised a popular subscription of Rs. 7,000 and expects to make it more than one lakh, and thus found not merely a school but a Sanskrit college.

So here we have a total in India alone of 27 schools in actual operation, and 3 schools and 1 college for Sanskrit teaching to be opened.

THEOSOPHICAL WORKS PUBLISHED.

The year has also been fruitful in useful books and pamphlets upon subjects cognate to Theosophy. Among them are—

1. An excellent Sanskrit Primer, by Pandit Nitya Nanda Misra, F. T. S., of Bhagalpur;

2. 3. An Elementary and a more advanced Primer for Sanskrit, Telugu and Tamil students, by Dewan Bahadur R. Raghunath Row, F. T. S., President of our Madras Branch.

4. Hints on Esoteric Theosophy, No. 2, by A. O. Hume, Esq., F. T. S.

5. Paradoxes of the Highest Science; a *resumé* of unpublished writings of Eliphas Levi, the great French Occultist.

6. The Occult World, 3rd Edition, by A. P. Sinnett, Esq., Vice-President of the Parent Theosophical Society.

7. Esoteric Buddhism, 2 Editions, by the same Author.

8. Thoughts on the Metaphysics of Theosophy, by a fellow of Tinnevelly.

9. A Collection of Lectures, by the President Founder, edited by M. A. Theyagarajier, Assistant Secretary of the Madras Branch.

10. A French Translation of my Buddhist Catechism, by M. D. A. C—F. T. S., of the Paris Branch.

11. Theosophy, a highly praised pamphlet, by M. P. Sreenivas Row, Vice-President of the Madras Branch.

12. La Quadruple Constitution, by the Dowager Countess of Caithness and Duchess of Pomar, President of the Paris Société Theosophique d'Orient et d'Occident, one of our new Branches.

13. A Tamil translation of the 1st Upanishad, by M. Theyagarajier, F. T. S.

14. At Poona a Marathi Edition of the *Theosophist* is being issued monthly. And to crown all, the entire contents of Madame Blavatsky's *Isis Unveiled* have been translated into French, and the MSS. are now on their way hither for revision by the Author.

The above facts will show how rapidly a new literature of Theosophy is growing both in Asia and Europe, and how things are tending towards a collobaration of our students in these several quarters of the globe for occult research. The taste for this, as for every other branch of knowledge, grows with the supply furnished, and we see every promise of an enormous development of ancient ideas upon the subjects of Philosophy, Science and Religion.

MESMERIC CURES.

Many of you will recollect that I began last year in Southern Ceylon to give some practical illustrations of the curative power of vital magnetism, by restoring to health about sixty persons afflicted with partial or complete paralysis. The rumour of these cures preceded me to Bengal, and I was so strongly pressed to afford similar examples in that country, that I finally, with the permission of my blessed Guru, yielded. I was fortunate enough to effect many very striking cures, and, first and last, gave relief to a greater or less extent to above 2,000 patients during that tour. In Southern India, I treated in one way or another about 5,000 more; and at stations between Madras and Bombay perhaps another 1,000. But such an enormous drain upon my vitality could not be kept up indefinitely, and so upon reaching Bombay a peremptory order came from the revered Mahatmas to discontinue healing, and reserve my strength for my legitimate presidential duties. The relief was most timely, for it was only when I had actually stopped the work that I could realise how near I had come to complete exhaustion of my vital power. Even now, after a rest of some weeks, I have not fully recovered my normal nervous tone. I have mentioned these facts for two reasons. 1st, to enforce upon your minds the fact that the power of a healthy person to heal the sick of a wide range of diseases by the impartation of his vital aura has been absolutely proved by a large number of examples; and 2nd, that it is most unwise to overdo the thing. There is a just limit within which one benevolently inclined can safely exercise the healing power, and that differs greatly with different individuals. One may without injury to himself treat ten or a dozen parties of a morning, while another ought not to venture upon more than half or fourth of that number. The morning is the best time to choose, and the sensitiveness of each patient to the mesmeric current should be invariably tested by the simple and scientific method which I have shown you all when visiting your several stations. I am glad to see before me a number of brothers among the delegates whom I have cured of various afflictions, and who will doubtless be quite ready to give you the particulars of their respective cases. Among others, Babu Ladli Mohan Ghose of our Bhagalpur Branch, can certify to the restoration of sight to one of his eyes after he had been blind from childhood.

FINANCIAL.

Our Society has, for the first time since its organisation, received enough from various sources to defray its ordinary and extraordinary expenses. In fact, but for the very heavy cost of removing the Head-quarters' installation in the new premises, erection of new chambers, repairs, purchase of furniture, &c., the

Treasurer's account would have shown a handsome surplus. This fact is most gratifying, and we may all hope that before long our pecuniary condition will be as satisfactory as could be desired. You will have laid before you the Report of the Head-quarters' Fund Committee and certain suggestions by the Poona and other Branches as to the future up-keep of the organization. The Founders feel that they should leave all these matters to be settled by the Convention according to its best judgment, and content themselves with the promise to co-operate in carrying out any and every wise plan that may be agreed upon by their colleagues. For my own part, as the party most interested, I would wish that a limit should be fixed to the expenditure to be incurred by local Societies for the entertainment of visiting officers from Head-quarters. I fully appreciate the desire of our brothers to testify their affection by lavish hospitalities, but at the same time I think it would be better to keep the same within such moderate limits as to prevent the visit from becoming at all burdensome to young Branches, not yet supplied with the necessary theosophical libraries. With these few words, I leave the matter to be disposed of by the appropriate committee.

FUTURE WORK.

The Theosophical Society has two parallel and distinct lines of work laid out before it. I wish this to be very clearly understood, so that all unjust suspicions and misconceptions may be avoided, alike by friend and foe. These are—(1) The reformation and re-habititation of pure Buddhism in Ceylon and other Buddhistic countries, where it has become degraded by admixture with superstitions of various kinds; and (2) The revival of the Aryan and other non-Buddhistic philosophies, religions and sciences throughout India, and the vindication of their merits. These fields of labour do not clash with each other, and both are alike important to the world's moral and spiritual well-being. The Founders of the Society were long ago taught the essential identity of basis under all these ancient faiths. Accepting, as they do, the fact that all rest upon the archaic secret doctrine, of *Brahma jnánam* it seems to the Founders equally important that *all* should be studied, and expounded by the common key which that esoteric doctrine provides. If, then, we are seen at one time doing our best to help Hindus to understand the Hindu Shastras, at another the Parsis to catch the glorious hidden light of Zoroastrianism, and anon the Buddhists of the Southern and Northern Schools to confound their differences and mutually compare ideas, it must not be inferred that our own belief is but an intellectual phantasmagoria. Far from it; we have very distnict and pronounced convictions upon religious subjects. But our Masters have ever taught us that man never did and never will think alike, and that this diversity is but the necessary corollary of the universal harmony of nature—a symphony composed of apparent discords. The corner-stone of our Society is, as you all know, Tolerance and Reciprocity of Good-will. So attuned is the human mind to this sense of essential religions harmony, that you can find the more spiritual thinkers of even the most bigoted exoteric crudal groups agreeing upon a common esoteric basis. There is an esoteric Christianity under the bigotry of its externalisim which is almost identical with our own Eastern *Gupta Vidya*. And some of our warmest friends in Europe and America are such, because they hope we and they can agree to bring out this truth before the world. Then again, as to Mohammedanism. There is a bitter hatred between the orthodox followers of Islam and the orthodox Hindus of all our sects. Yet what can come nearer to our highest Indian philosophy than the Mohammedanism of the Sufis—of which class we now have a number of the most intelligent in our Society? These Sufis say that there are four stages of spiritual development, corresponding with the Hindu Dhyana:

1. *Shriyat*, or Ceremonial worship, dogmas, and civil observances.
2. *Tarikat*, simpler ceremonials, with a preponderance of spiritual training. This includes secrect teaching as to methods of practice, given by the *Murshid* (Guru) to the *Murid* (Chela,)
3. *Hakikat*, attainment of true knowledge of the Divine Being (Allah) who seems to correspond with Jehovah, Brahma, &c. &c. in attributes.
4. *Marafat*. The merging of self into the Divine Principle.

When that splendid Arabian philosopher of the XIIth Century, Averroes, had evolved out of crude Mahammedanism, the quintessence of his philosophical Islamism—as Draper calls it—and had penetrated the thought of Europe, the fanatical and ignorant masses of his co-religionists were allowed to spit in his face and beat him with their shoes, while, by a brutal decree, he was forced to sit in the mosque to receive these indignities. The same spirit wars at this moment in the breast of every rabid sectarian of whatsoever creed; and from them Theosophy expects no mercy, nor asks any favors. Perhaps the day will never dawn when the world will be more tolerant, yet I am sure that none of us who call ourselves Theosophists and aspire to be worthy of the name, would on that account relax a single effort to try to hasten its coming. We may never realise a noble ideal, yet it is always profitable to make the attempt. The world is never the worse for the proclamation of a truth, but always the sufferer by its suppression.

THE ARYAN LEAGUE OF HONOUR.

In the progress of my work I have been, of course, compelled to keep, if possible, the future outcome always in view. We are building for all time and not for a day, and unless we are content to have theosophy written by the future historian in the list of social ephemera, we must lay our foundations deep and strong. Our successors in Society work are now in the cradles or sitting on school-benches. To their hands must we commit the perpetuation of reforms by us inaugurated. The question of the hour with us is to arrest the tendency to Aryan denationalization; to save the tottering temple of ancestral wisdom from a fall; theirs will be that of rebuilding and restoring it to its pristine perfection. On the 7th of June 1882, during the first visit to Madras of the Founders of our Society, I gave a special lecture to University graduates. I then showed to them that in the Indian graduates and matriculates was slowly differentiating itself what was practically a new caste—a sociological evolution almost identical with that which in the early morning of Aryan civilization developed the Brahman caste, is now accreting a social group which may very well be the dominant social and moral force of the future. Among the potential agencies that can be employed by the well-wishers of India to mould the aspirations and furnish the motives of this group, none can be compared with Theosophy. We are all aware that it is the dream of the Founders of our Indian Missionary colleges, schools and societies that the social destinies of our country shall be controlled by them. But without laying myself open to the charge of prejudice. I feel that the experience of the past makes it but too plain that this dream can never be realised. No one can doubt that a powerful influence has been and may be exercised by the Christians upon our educated youth; nor that this influence is most unfortunate in its effect upon the Asiatic mind. Its tendency is to subvert all religious belief rather than to make the student accept Christianity. Passing out of the reach of ancestral religious influence at a tender age, the youth is brought into contact with religious ideas, for which he has no sympathy, and with one-sided free-thinking companions and books which soon make him irreligious. It is clear, therefore, unless I sadly mistake the signs of the times, that the future graduate caste, whatever it may be, will not be Christian. Now, we Theosophists, pretend to a thorough devotion to Indian moral and spiritual interests, and our chief desire is to bring about the resuscitation of the ancient Aryan Wisdom and Virtues. We may do this in part by reforming our own conduct according to the ancient model, but the full fruition of our hopes lies in the womb of the future; In the Madras Address to graduates, referred to, I ardently besought them to promote Sanskrit learning; to make themselves familiar with its contents, at least at second hand; to learn at least theoretically the secret doctrines of the Hindu Shastras; to agree upon a higher standard in their *corps* which a new public opinion among them should compel every graduate to live up to; and to form a Graduates' Union in each Presidency, with such of their illustrious colleagues as Sir T. Madhava Row and others at their head. The two years and a half which have come and gone since that Address was delivered, have seen me travelling in every part of India within the extreme limits of the Peninsula. And now, after having come into personal contact with almost all our educated men, I have reached the conclusion that our purpose can never be fully accomplished without the concurrence and co-operation of Indian youth. In this conviction, I, in the month of November, addressed a circular to our Branches, asking for suggestions as to the best way of forming what I am inclined to call the "Aryan League of Honour." The time has been too short to elicit anything like a general expression of opinion, but some minutes have been handed in which are under consideration. Without venturing upon an exact scheme, I may state my views generally as follow:—

(*a*). The League to be composed of school boys and undergraduates between the age of 10 and 21.

(*b*) Membership should be confined to youths, whose ancestral religions have the same foundation of esoteric philosophy, viz., Hindus, Parsis, Buddhists, and Jains.

(*c*) Upon attaining the maximum age of 21, a member's active relation with the Society shall terminate.

(*d*) The League should be organised independently of the Theosophical Society, but neverthe less be under its fatherly care and protection. Our local Branches to be, as it were, appellate and advisory bodies, to which the boys may have the right to appeal for advice in case of necessity.

(*e*) Each member should have the right to wear a distinctive badge—a medal, ring, pin, or *Keyura* (armlet)—upon complying with certain very rigid conditions as to morality, &c. This medal to be worn after a strict preliminary probation of six months, to be forfeited upon a breach of either of rules of conduct, and to be redeemable after a subsequent additional probation. No espionage whatever to be practised, but every boy to be put on his own honour to decide as to his fitness or unfitness to wear the badge; but with the distinct understanding that if any misconduct not voluntarily confessed shall be brought home to him, his badge shall be forfeited, he shall be expelled from the League, and for ever disqualified from readmission.

(*f*). That no attempt should be made to compel boys to hold stated meetings of their several Lodges, or to make any organisation likely to be burdensome to themselves or to be supervising Branches of our Society: the object being only to create a healthy moral tone among the rising generation, and a deep sense of obligation to be worthy of the ancestry from which they spring.

The virtues which adorned the character of the mighty dead of Aryavarta are exhaustively enumerated in Srimad *Bhagvat* (Skanda vii, ch. XI. v. 9 & 10). They are, truth, generosity, harmlessness, command over passions, charity, study, honesty, equanimity, a spirit of enquiry, love, piety, kindness, courage, sympathy, straightforwardness, and others.

It is to be expected that the rising generation of India should try to live up to the high ideal of moral greatness here delineated, and must always guard themselves against the ten cardinal sins mentioned and deprecated alike by Lord Buddha and Bhagavan Manu. Purity of life will always follow a sleepless watch against the sins of body, mind and speech. The sins of body, say the Shastras, are:—

(1) Unchastity,
(2) Theft,
(3) Taking life;

Of mind, (4) Disbelief in a future life,
(5) Harbouring thoughts of injuring others,
(6) Grieving at the prosperity of others;

Of Speech, (7) Lying,
(8) Slander,
(9) Abuse,
(10) Empty talk.

There are pessimists in plenty who will declare that such a League as this is impracticable. In view of the prevalent loose notions of truthfulness, they will smile at the idea of expecting school-boys to come forward, declare their breast too polluted to wear the Aryan Medal, and give it to their officers to be held in trust until they can win it back. With such gloomy natures, I do not sympathize. I have, and have always had, a perfect conviction of the inherent nobleness of human nature. Boys, I love and have the utmost confidence in. Let 10 boys pledge to me their word of honor in support of some high and noble cause, and I should expect at least 8 of them to keep it loyally. Why, our own Theosophical Society is based upon our mutual pledge of the simple Word of Honour; and although our membership has increased to thousands, and embraces almost every nationality, those who have actually broken their pledge of secrecy may be counted upon the fingers of a single hand. What, then, if men, all more or less tainted with the bad influences of Society, and who were never put under so noble a self-restraint as this League of Honor contemplates, can keep *their* pledges, why should not the dear boys, who are still "unspotted of the world" and in the state to receive the best as readily as the worst influences—be trusted. At any rate, I *do* trust them, and have the greatest hopes of the future through their enthusiastic and loyal co-operation. During my recent tours I have by special request lectured to the boys of nearly all the Colleges and Universities, and I can assure you that not one of us feels so strong a love for the cause of Aryan moral regeneration as has been shown by them. Seeing this, the idea of this Boys' League gradually developed itself in my mind. I then began broaching the subject to the parties interested in the several Presidencies, and am in a position to say that the Legue can be formed with very little trouble simultaneously in all parts of India. What I aim at is to make the medal or Keyura which indicates membership in the League of Honor as highly prized and valiantly struggled for as the Victoria Cross of Great Britain, the Iron Cross of Prussia, and the Cross of St. George of Russia, are by the soldiers and sailors of those great empires. Breed up a boy to base ideals, and you make him a human scourge; give him a worthy one, and the heroic character evolves out of the slime of physical grossness, as the spotless lotus in yonder tank has under the stimulus of sunlight drawn the vital essences which make its beauty and its fragrance out of the muddy bottom. So, trust the lads; make them feel that the honor of Aryavárt, the reformation of religion, the revival of the ancestral wisdom, is a duty they must perform, and, my word for it, you will not be disappointed. When we have passed behind the veil, they will carry on our work, emulate and better our example, and crown the edifice of the house whose foundation stones we are now laying.

NECROLOGY OF THE YEAR.

In a widespread association like ours, whose membership includes persons of various ages, nationalities and possessional occupations, the inroads of death are always noticeable. It has been our misfortune to lose during the past twelve months various colleagues of marked merit in the Theosophical sense, and some whose loss is felt by a wider circle than ours. The reported deaths of Theosophists are in number nine: D. M. Bennett, of New York, the fearless and indefatigable Editor of the *Truthseeker;* G. Narasimhulu Chetty, a higher official in H. H. the Nizam's service; Jogendronath Basu Sarbadhicary, the touching story of whose death, recently told in the *Theosophist*, shows that it might better be termed a translation or spiritual rebirth; C. T. Winfred, of Trichinopoly; Peary Chand Mittra, of Calcutta, gentlest of spirits, purest of minds, our dear brother; P. Teroomal Rao, Sub-Judge of Tinnevelly, whose eyes had been but too recently opened to the glimmer of the divine light, and who would have been, I am sure, as devoted and unselfish a helper as his brother, of Madras; Gregoris Edrewere, a member and officer of the the Galle branch, whose equal in untiring zeal, in sweet tolerance of disposition, in perfect loyalty to the cause and affectionate regard for myself, I can hardly name; Emanis DeSilva Gunasekere, of Ceylon; and Baldeo Prasad, an officer of the Educational Department of the N. W. P., whose integrity and efficiency had just been rewarded by deserved promotion, and whose interest in our Society had never flagged since we first met him at Meerut in the year 1879. When the roll of our early colleagues in the Indian field comes to be compiled by the historian of this movement, let these names be written among these whose memories deserve to be preserved.

Dewan Bahadoor R. Ragoonath Row, President of the Madras Theosophical Society, then rose, and having addressed a few words of welcome to the Delegates assembled, on behalf of his Branch, delivered the following address:—

Mr. President, Delegates and Gentlemen,—I rise to address you a few words on behalf of the Madras Branch which I have the honour to represent. Since the celebration of the last anniversary of the Parent Society, the Theosophical Society has made considerable progress in this Presidency. The number of new Branches established in various parts of this Presidency, the books and pamphlets published to explain the aims and objects of our Association and to promote its cause, the schools opened for reviving the study of Sanskrit literature and philosophy, and the interest evinced by the public in our work, unmistakably show that the Society has acquired no small amount of additional strength and vigour. And even those who do not sympathize with us, are obliged to admit the power and influence which our Association is gradually acquiring in the native community. However Utopian the idea of a Universal Brotherhood may be in the opinion of some people, the Society is doing all that it can, and decidely more than any other institution has as yet done, or attempted to do in this country, to strengthen the ties of friendship and intellectual sympathy between the intelligent sections of the various races of this country and induce them to work together on a common platform to accomplish the mighty work undertaken by it. This very assembly, which I am now addressing, consisting of delegates who came here from places at an enormous distance from the Head-quarters of the Society for the purpose of exchanging thoughts with their brethren and co-operating with each other for achieving a common object and promoting a common cause, proves the truth of my assertion.

But, gentlemen, a Universal Brotherhood of Humanity can only be practically realised in this country to some appreciable extent at least, when the other two objects of the Society are gained. It is absolutely necessary that a vigorous effort should be made in every part of India for reviving the study of ancient Aryan literature and philosophy and recovering the grand truths regarding the mysteries of nature and the "psychical powers latent in man," disclosed therein. Divergent creeds, customs and usages are very often traced to a common source, and are professedly derived from a common authority in this country. That common source is Sanskrit science, philosophy and literature, and the ancient Rishis of India constitute that common authority. It may appear strange that such marked differences in religious opinions, ceremonies and usages should have been brought into existence by different teachers relying upon the same books and upon the same authority. But when the real key to our ancient religion and philosophical mysteries, which is only to be found in the "psychical powers latent in man" is lost sight of, later interpreters of the writings of our Rishis have failed to realize the intellectual and spiritual stand-point of their authors, and have, in consequence, constructed to the best of their ability various dogmatical systems of religious faith, each of which claims a monopoly of the philosophical truths, revealed by the ancient Mahatmas. And until the original

sources of our true religion are thoroughly investigated with such help as is derived from psychological science of the ancient Aryan mysteries and the practical knowledge of living Adepts, it will not be possible to test scientifically the claims of these various religious systems, and recover in all its purity, simplicity and scientific completeness the ancient wisdom-religion, professed and preached by the Aryan Rishis. In order to accomplish this object, it is highly essential, as I have already stated, that every possible effort should be made to revive the study of Sanskrit literature and science. The foundation of a few primary Sanskrit schools for children will not serve the purpose above indicated. And, moreover, practical experience has shown the utter uselessness of getting the Vedas by heart, or cramming for a certain number of years works on grammar or logic. It is hardly necessary for me to point out to you how very insufficient is the knowledge of Sanskrit acquired in English colleges and schools for the object above mentioned. For national progress and for the improvement and systematic exposition of our religion and science, we require a class of Pandits who have added to the purely literary acquirements of the best of our modern Pandits, an accurate scientific knowledge of the subjects investigated by our ancient Rishis, a good knowledge of modern science, an aptitude for scientific investigation and an unprejudiced mind. Such are the teachers that are needed for the purpose we have in view, and for assisting the Theosophical Society in its work.

It is not my purpose here, gentlemen, to lay before you, any definite plan for securing the aforesaid object, and it is impossible for me to do anything more than make a few suggestions for your consideration within the limited time alloted to this address. Before any decided advance can be made on the existing system of imparting instruction in Sanskrit literature and science, the most important works on the various branches of modern science may be translated into Sanskrit, and the sciences already existing in that language in a form, more or less developed, must be improved by the half of modern scientific discoveries, instead of being altogether superseded or replaced by systems of foreign growth. And it is my humble opinion that a beginning should be made in this direction as soon as possible.

It is also necessary that the Society should, as far as practicable, collect funds and organize printing establishments at a few prominent centres in this country for the publication of important Sanskrit works on philosophy, science and religion. And the members of the Theosophical Society and others who have some sympathy for the proposed object, should be invited as soon as possible to suggest such schemes of imparting Sanskrit education as are calculated to secure the desired result. Before concluding this short address, I cannot help inviting your attention to a very important subject in this connection. One of the greatest philosophical writers of England, John Stuart Mill, enumerates in his essay on Bentham and Coleridge, three important conditions required for the formation of a nation, *viz.*, (1) the absence of great physical barriers between the different parts of the country, inhabited by the people comprising the nation in question and the presence of well-defined geographical boundaries separating the said country from its neighbours; (2) similarity of political and social institutions throughout the length and breadth of the country; and (3) a common language. In the case of our country, the first condition is supplied by nature, and the requisites for the second condition are being rapidly brought in to existence by the political power which reigns in the country. I sincerely hope that, through the agency of our Association, the last and the most important condition of national unity and strength will be brought into existence.

Telegrams were read from various Branches expressing congratulation and good wishes—some of which are given below:—

From Allahabad:—"Some fellows here are distributing blankets to the needy in honor of Anniversary celebration."

From Avinas Chandra Banerji, F. T. S., Allahabad:—"I am sorry I am unable to attend the Anniversary. My best wishes for its success."

From a Chela to Colonel H. S. Olcott:—"Congratulations to Brothers, Theosophists and Chelas. Humble *pranam* to most venerated Gurudeva."

From J. Ghosal, F. T. S., Calcutta:—"On this auspicious day my congratulations to you all, and humble *praman* to most venerated Gurudeva."

From Saligram (Gorakhpur), to Thakur Ganesh Singh, Dy. Collector, Gorakhpur, care of Secretary, Theosophical Society:—"I congratulate the Founders and Brothers, assembled, on behalf of our Branch and myself on the occasion of the Anniversary."

From K. M. Shroff, Vice-President, Bombay Theosophical Society:—"Absence unavoidable. Bombay Branch offers sincere congratulations to the Congress."

From Govindprosad, (Aligarh, N. W. P., President A. B.) Theosophical Society:—"In the absence of delegate we hereby congratulate Brothers present. May Parabrahm bless the day."

From Srischandra Basu, F. T. S., Calcutta, "Salutations to Mahatmas. Congratulations to Brothers. Success to Anniversary."

From N. B. Nakhre, (Panchmarhi):—"Circumstances prevent my presence; though absent in body, yet present in spirit. Pachmarhi brothers send greeting to the delegates assembled."

From G. H. Crichton, F. T. S., (Bombay), "Anniversary congratulations; Philindianism great as ever. Theosophical greetings."

From Mrs. Gebhardt (F. T. S.) Elberfeld, Germany, *via* Turkey, to Colonel Olcott, Adyar:—"Our best wishes and congratulations."

Etc. Etc. Etc., all in the same brotherly spirit.

After the President-Founder had appointed various committees for the consideration of the several propositions before the Convention, the meeting was adjourned.

At 5 P. M. took place the Public Reception, during which many addresses were delivered.

Dr. F. Hartmann, Delegate of the American Societies, having been introduced to the audience, read the following paper:—

MR. PRESIDENT, BRETHREN OF THE THEOSOPHICAL SOCIETY, LADIES AND GENTLEMEN,—Having been delegated by some of the Theosophical Societies of the United States of America to represent them at this our Eighth Anniversary, I feel it my duty to say a few words and to present their congratulations and sympathies to you, and especially to our esteemed President and Founders, Colonel Olcott and Mme. Blavatsky.

The Theosophists of the United States see with astonishment and admiration (not to say envy) the rapid progress which you have been making, and if they have not progressed as fast as you, it is because there is no Colonel Olcott to lead them. They have to look to the East, to this far-off land of India, for light and the long-lost word.

This is a fact too little taken into account by some who have been writing upon the spread of Theosophy. Imagine only what would have been the numerical strength of the Theosophical Society in India and Ceylon, if the two Founders had passed out of Asia into Europe within a year or two after their first appearance at Bombay in the year 1879, and left the movement to take care of itself? Imagine this, I say, and no longer wonder that, while nearly one-hundred Branches of the Parent Society have sprung up in this your sacred country, only a handful of stars have been added to our bright galaxy in America, the birth-place and cradle of this wonderful movement of our times. If Colonel Olcott had expounded Theosophy and Aryan Philosophy throughout his native country as vigourously and persuasively as he has in his new motherland—as he likes to call India—we would undoubtedly now be able to count at least two or three hundred American Branch Societies, and the public mind would have enthusiastically accepted the Aryan esoteric ideas, so incomparably grand and inspiriting are they. And the spread of these ideas would have been doubtless greatly hastened by the wide and national reputation for sincerity and honesty of purpose which Colonel H. S. Olcott gained by his services to the country during the late civil war, as an officer of the War Department.

I am glad to be asked to give our Indian friends this personal assurance of the honorable esteem in which our venerable President-Founder is held by his countrymen, and it is with no little indignation that I have read from time to time the calumnious aspersions upon his private character and that of his equally respected colleague, Mme. Blavatsky, which interested parties have put in circulation. But still the Theosophists of America are neither dead nor asleep. Our regular Societies in New York, St. Louis, Rochester and Chicago are in a flourishing condition, counting among their members men of great talent and high social standing; new Societies are in the process of formation, and isolated Theosophists can be found all over the country, in cities as well as among the rural districts of the west, the plantations of the south, and in the solitary cabin of the miner.

Three months ago, I left my home amongst the snowy peaks of the Rocky Mountains in Colorado, some 15,000 miles from here; crossed the blue waters of the Pacific Ocean, and I am now standing in your midst, as a living representation of the fact that Theosophy is not dying out in America.

No, the work has just begun. The tree planted eight years ago in New York, has spread its roots all over the American continent. New trees are springing up everywhere, and only require sufficient sunshine and rain, and the hand of an experienced gardener to keep them from growing in the wrong direction. America is a land of rapid progress. Where yesterday you beheld only a wilderness, there tomorrow you will see a city appearing as if by magic, provided with steam engines, electric lights, telephones, printing presses and all modern improvements. Thousands of railroads are stretching their iron arms over immense tracts of territory, and a journey which formerly occupied many months of toil, can now be made in a few hours in flying palace cars. Waste tracts of land are rapidly settling up by thousands of emigrants from Europe, escaping from poverty to comparative affluence. We have free schools, free lands, free elections, free thought and a free government. There is no distinction on account of race, or color or religions. America is not a Christian country. Our Government fortunately does not intermeddle in any manner whatever with religious matters, and to this our progress is principally due. As yet we have neither Pope nor King, and it is to be hoped that we never will have either. The prevailing tone of thought in America is agnosticism, or an assumed indifference to things which are considered unknowable. But this indifference is only apparent. The intense enthusiasm, which the free-thought lectures of Robert B. Ingersoll have awakened all over the country, prove that the material cares of this world do not make men indifferent to spiritual progress. No, we are only indifferent to the unprofitable and useless wranglings of a hundred different sects, who are fighting each other, and whose contradictory doctrines do not interest us. Instead of mere assumptions and arrogant dogmatisms, we want facts. Let it once be known that some of these supposed unknowable things can be known, and there will be thousands eager to learn. The proof of this lies in the rapid spread of Spiritualism, so far the only system in America, which, instead of theological assertions, furnishes men with solid, although often wrongly-explained, facts, upon which the Spiritualist can build his little paradise, until the light of Theosophy awakens him to the appreciation of the grand and majestic truth, which is open before him.

If the ancient esoteric philosophy were properly promulgated in America, thousands would fly to its banner; because, as I understand it, it exacts no blind credulity from this thoroughly practical age, is ready to submit its pretensions to severe scrutiny, and is in accord with the latest discoveries of science. Already those discoveries touch upon occult ground. The new and interesting work of Professor Wms. A. Hammond on Insanity, in which he speaks of the relation of mind and instinct to the brain and spinal cord, contains opinions, in many respects identical with those printed seven years ago in *Isis Unveiled;* he says that "three hundred years from now, those who came after us may be ashamed of their ancestors for doubting that a man can be in two places remote from each other at the same time,"—even the mere fact of his expressing such a prophetic (?) sentence is a sign of the times. Of course, if I should tell him, that I have indisputable proof that a person can be consciously in one place, while his physical body lies slumbering in another, a hundred miles away, I would certainly incur the displeasure of the Professor, and he would classify me as a lunatic, affected with intellectual monamania, with exultation, because in spite of his learning, he knows nothing yet of the secret science.

We must not judge these scientists too severely. I know from personal experience how painful it is to have your acquired scientific convictions slapped in the face by occult facts, to have the basis upon which your opinions rest shaken by a mental earthquake, and to see all your dear little authorities tumbling down into the dust, at the magic touch of a Mahatma.

Let modern scientists once grasp the idea of the seven-fold constitution of man; let them comprehend that this physical body with all its perplexing nerve-centres is nothing but a temporary condensation of matter, a necessary shell for the development of the higher principles of man, which in their turn are only matter in a higher state of evolution; and they will find that their scientific bibles are full of superstitions and need to be revised, and their infallible dogmas require modification. They find that the existence of the soul is as much amenable to proof and experiment as the existence of electricity or magnetism or any other so-called force, whose existence has been ridiculed in the not far distant past.

It seems to me, that if Scientists, Theologians and Spiritualists would direct their attention to Theosophy and Occultism, and carefully read the Theosophical Journal, they might save an immense amount of useless labor and tons of waste paper, and they would not need to puzzle their brains over questions which have been satisfactorily answered thousands of years ago.

The *Scientists* would find that the existence of elementals, elementaries and spirits is as necessary in the chain of evolution of matter from the mineral kingdom, through the vegetable, animal and human kingdoms up to the spiritual kingdom, as the missing link for which they are seeking is necessary to complete the chain of the evolution of man. They would find that man is not a mere automatic machine, whose existence is dependent on the possession of a physical body; they would find this speck of mud, which we call the planet-earth, has been inhabited and *civilized* in such remote ages, that the number of their years must be counted by hundreds of thousands, and that there are yet an infinite number of things in the universe, of whose existence they know absolutely nothing.

The *Theologians* would learn that the God to which they pray they carry around within themselves; that it is in their own power to grant their own prayers; that their fighting and wrangling about the merits of their different theological systems is profitless; because the common foundation of all religions, which is the only true religion, is in all systems one and the same, and that their so-called holy books are often full of errors; that they do not need inspiration from without, if they will only listen to the divine voice within themselves; and that no man can be saved by vicarious atonement or in any other way, unless he makes an effort to save himself. Furthermore, it would help them to understand the symbolical and allegorical language in which their books are written, and which as yet not one in a thousand from the Pope down to the youngest Missionary seems to understand.

The *Spiritualists* would learn that their material conceptions of the spiritual universe are entirely too little to explain the sublime grandeur upon which the cosmic constructive energy has evolved the universe; they would learn that their "angel guides" and "celestial visitants" are not always the innocent creatures which they suppose them to be, and that they may be seriously injured by them, or injure them in their turn. They may learn that many of the incongruities of messages and tomfooleries are only the innocent effusions of their own minds; they may learn that a continuance of their family relations in the *post-mortem* condition would lead to interminable quarrels and difficulties, and that they may have to take up the thread of life again where they left it, after shuffling off this mortal coil, and return to a world they despise.

As to what the so-called *Materialists* could learn, I will say nothing. They can learn nothing under any circumstances, because they are blind; and, besides, there are at present very few outspoken materialists in America—outside the lunatic asylums.

So far even the meaning of the word Theosophy is a puzzle to them. Let me, therefore, tell them, that "Theosophy" or divine wisdom is the intuitional perception of the truth. It proves that every man is a "son of God," or a part of the divine essence, out of which the universe is formed, and that

he possesses extraordinary powers, which can be developed by a course of proper physical and mental training.

A Theosophist is one who has learned to subdue his passions and to keep his desires within due bounds, who is a perfect master of himself and acts up to his highest intuitions, especially in accordance with the principles of justice and truth. He has purified himself and his spirit, and being free from the attractions of matter, is able to soar to higher spheres and perceive verities, which are yet a mystery to the ordinary run of mankind. As he advances, he grows stronger, until he becomes a god himself.

So far the blind have been leading the blind, and vice and social corruption have followed; but let it once be understood that after the dissolution of the physical body, there is a far higher existence, which we may obtain by will and determination, and that in the beautiful language of Edwin Arnold.—

"Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a power divine which moves to good,
Only 'ts laws endure."

If this idea is grasped and realized, then man becomes a responsible being, and his will becomes free. It will then appear foolish and unprofitable to do wrong; there will be no more inducement to be selfish; war and bloodshed will cease; and the angel of peace step in their place. The devil will be killed; his professional combatants will find their occupation gone; harmony will prevail; and we all will take our refuge in the law of good, whose concrete embodiment is to be found in the esoteric philosophy, evolved and perfected by the old Aryan Rishis and Munis.

Mr. T. W. Brown of the London Lodge Theosophical Society, read the following address, sent by its President:—

From Mrs. A. Kingsford, *M. D., President of the British London Lodge (Branch) Theosophical Society.*

To the President of the Theosophical Society.

Dear Sir and Brother,—It gives me great pleasure to address you officially, for the first time, as President of the British Theosophical Society. This letter must do duty as a delegate from our Lodge to your Anniversary Meeting of December, it being impracticable to send you any one of our brethren as a representative.

I venture, therefore, to ask that you will permit me, as chief of your British Fellows, to lay first before you, in your official capacity, and subsequently before the readers of the *Theosophist*, a brief *resumé* of what I believe to be the right aims and method of our work in future, and the wisest policy possible to our Society.

I have read with interest, and hail with joy, the evidences published in the October number of your Journal, (pages 10 and 11 of Supplement) of a *rapprochement* between the Theosophical Society of India and a Christian Mission established in that country.

To me personally, it has always been a matter of regret that in attacking the orthodox presentation of Christianity, your Society has hitherto been hardly careful to guard itself against the imputation of antagonism to the essential mysteries of that religion.

In my inaugural address, delivered at the *soiree*, held by the London Lodge last July,—an account of which is given in p. 4 of the Supplement to the October *Theosophist*,—I endeavoured to put before our Fellows and our guests what I hold to be the true attitude of Theosophy towards all the great popular creeds of past and present; and I was gratified to have read, quite unexpectedly, in the course of Mr. Sinnett's subsequent discourse, a letter from one of the Indian adepts, in which my own view was emphatically endorsed and ratified. The writer said:—

"Once delivered from the dead weight of dogmatic interpretations and anthropomorphic conceptions, the fundamental doctrines of all religions will be found to be identical in their esoteric meaning. Osiris, Chrishna, Buddha, Christ, will be shown as different means for one and the same highway to final bliss. Mystical Christianity, that is to say, that Christianity which teaches *self-redemption* through one's own seventh principle,—the liberated Paramatma or Augoeides, called by the one, Christ, by the other, Buddha, and equivalent to regeneration or re-birth in spirit—will be just the same truth as the Nirvana of Buddhism."

These are wise and far-seeing words, and ought to sound for us the key-note of our policy and aims, especially in regard to the work of the Society in Christian lands like England and France. It is not by wholly setting aside and rejecting names and symbols, hallowed by familiar use among our people from their birth as a nation, that we shall create for ourselves the largest sphere of usefulness. It is not so much the revelation of a new religious system that is needed here, as a true interpretation of the religion now existing.

In the country in which your labours are conducted, you are undoubtedly right in adopting as your platform the exposition of that form and system of doctrine which is indigenous to the race and soil of India. The terms you employ, the names of the various deities, principles and conditions, etc., to which continual allusion is made, whether in the pages of the *Theosophist* or in your own oral addresses, are familiar to the mass of your Oriental readers and hearers. But in this quarter of the world, they are meaningless and unintelligible save to a few—a *very* few—students of Asiatic literature. Most of us, in reading such expositions, skip the terms and names unfamiliar to us, and lose, of course, utterly, the force of their interpretation. Not knowing their exoteric acceptation, it is impossible for us to appreciate the demonstration of their esoteric value. And if this be the case with Fellows of the Society, it is easy to judge of the insuperable difficulties which such reading must present to those who are altogether strangers to our system and design. It is too much to ask English-speaking people, with but little leisure, to devote the necessary time, toil and trouble to the study of a foreign language and theology, as a preliminary to the explanation of problems which are related to that theology, and which do not immediately involve or concern their own, so far as they can see. Much more, the mysteries of existence which underlie all religious structures, ought to be expounded in familiar terms, as well to Occidental as to Eastern enquirers, without need of recourse to foreign epithets or reference to processes which, to the Western mind, must necessarily be so obscure and difficult of comprehension as to repel it from the serious consideration such matters demand.

Orthodox Christianity, both in Catholic and in Protestant countries, is languishing on account of a radical defect in its method,—to wit, the exoteric and historical sense in which, exclusively, its dogmas are taught and enforced. It should be the task of Theosophy in these countries, to convert the materialistic and, therefore, idolatrous interpretation of the ancestral faith and doctrine into a spiritual one,—to lift the plane of the Christian creed from the exoteric to the esoteric level, and thus, without touching a stone or displacing a beam of the holy city, to carry it all up intact from earth to heaven. Such a transmutation, such a translation as this, would at once silence the objections and accusations now legitimately and reasonably brought by thinkers, scholars and scientists against ecclesiastical teaching. For it would lift Religion into its only proper sphere; it would enfranchise the concerns and interests of the soul from the bondage of the Letter and the Form, of Time and of Criticism, and thus from the harassing and always ineffectual endeavour to keep pace with the flux and reflux of material speculation and scientific discovery.

Nor is the task, thus proposed, by any means a hard one. It needs but to be demonstrated, first, that the dogmas and central figures of Christianity are identical with those of all other past and present religious systems,—a demonstration already largely before the world; next, that these dogmas being manifestly untrue and untenable in a material sense, and these figures clearly unhistorical, their true plane is to be sought not where hitherto it has been the endeavour of the Church to find them—in the sepulchre of tradition, among the dry bones of the past, but rather in the living and immutable Heaven to which we, who truly desire to find 'the Lord,' must in heart and mind ascend.

"Why seek ye the Living among the dead?
He is not here, He is risen."

Lastly, it should be demonstrated that these events and personages, hitherto wrongly supposed to be purely historical, accurately represent the processes and principles concerned in *interior development*, and respond perfectly to the definite and eternal needs of the human ego. That thus the Initiate has no quarrel with the true Christian religion or with its symbolism, but only with the current orthodox interpretation of that religion and symbolism. For he knows that it is in the noumenal and not in the phenomenal world, on the spiritual, not on the material plane that he must look for the whole process of the Fall, the Exile, the Immaculate Conception, the Incarnation, the Passion, the Crucifixion, the Resurrection, the Ascension, and the Coming of the

Holy Spirit. And any mode of interpretation which implies other than this, is not celestial but terrene, and due to that intrusion of earthly elements into things divine, that conversion of the inner into the outer, that materialisation of the spiritual, which constitutes idolatry.

For, such of us as know and live the inner life, are saved, not by any Cross on Calvary eighteen hundred years ago, not by any physical blood-shedding, not by any vicarious passion of tears and scourge and spear; but by the Christ-Jesus, the God within us, the Immanuel of the heart, born and working mighty works, and offering oblation in our own lives, in our own persons, redeeming us from the world and making us sons of God, and heirs of everlasting life.*

It is because I earnestly desire to rescue the divine and lovely teachings of Christianity from the abyss of anthropomorphism, idolatry and contempt, that I have deprecated with fervour the apparent endorsement given by the *Theosophist* to the coarse and ignorant ribaldry with which these teachings are befouled by such writers as the authors of certain Antichristian literature. These men are materialists of the grossest type, and their indecent onslaughts on Christian faith and doctrine are wholly devoid of intelligence and learning. They are ignorant of the very alphabet of the sacred tongue in which are written the mysteries they persume to criticise and vilify. It is no love for orthodoxy nor desire to spare it that calls forth from me this protest. Bigotry and religious exclusivism are intolerable to me; such movements and demonstrations as that afforded by the Salvation Army, are to me the very type of the abomination that maketh desolate. But it is inconsistent with the whole end and aim of Theosophy—the science of the Divine—that it should lend its countenance to the desecration of Divine things, and to the dissemination of shallow witticisms and flippant suggestions bordering on the obscene. Many of the men who perpetrate these attacks on the Christian mysteries, are upholders of the worst cruelties of materialism; the special organ of their school advocates vivisection and 'Malthusianism,' and pleads the lowest utilities and the most sensual enjoyments as a sufficient vindication of practices alike repugnant to justice, to morality and to the highest interests of the race. Surely our Society would wish its fair fame cleared of the suspicion of approving such views of Man's destiny and place in Nature as these teachings imply.

Confident as I am that the idea, I have thus ventured to put forward, of the attitude which our Society ought to take in respect of Christian doctrine, will meet with the approbation of those highest in authority among you, I venture to add a few words on a kindred subject affecting the direction to be taken, in this country above all, in regard to what I may fairly call the Theosophical creed. That creed should be essentially *spiritual*, and all its articles should relate to interior conditions, principles and processes. It should be based upon experimental knowledge, not on authority, and its central figures should be attributes, qualities and sacraments, (mysteries)—not persons nor events, however great or remarkable. For persons and events belong to Time and to the phenomenal, while principles and processes are eternal and noumenal. The historical method has been the bane of the Churches. Let Theosophy and Theosophists remember that history and individual entities must be ever regarded by them as constituting the accidental and not the essential element in a system which aims at repairing the errors of the theologians by reconstituting the mysteries on a scientific and intelligent basis.

Suffer me, in conclusion, to expound for your readers' meditation a certain passage in the Christian Evangel which has hitherto been supposed to bear a meaning purely circumstantial, but which, in the light of the interpretative method, appears to carry a signification closely related to the work which I trust to see inaugurated, under the auspices of a truly Catholic Theosophy:—

"And it came to pass that as the multitudes pressed upon him to hear the Word of God, he stood by the lake of Genesareth.

And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

And going into one of the ships, that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught.

And Simon answering, said to him: Master, we have laboured all the night, and have taken nothing: but at thy Word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking.

Which, when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord.

For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.

And so were also James and John, the sons of Zebedee, who were Simon's partners.

And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men."—St. Luke, ch. v. *(Douay Version)*.

In this parable, the Christ standing by the water-side is the Logos, the Word of God, and the lake by which he stands is the Psychic element, the soul of the Macrocosm and Microcosm. (Genesareth,—the garden of God.) Beside these spiritual waters there are two ships, but they are empty; their owners have gone out of them and are washing their nets. These empty ships are the two ancient Parent Churches of East and West, the Asiatic and the Pagan. At the time of the re-birth of the mysteries under the Christian dispensation, both these Churches were barren and vacated, the life and vital power which once thundered from their Sinais and Olympuses were dead and gone out of them, the glory of their ancient oracles and hierarchies was no more, the nets with which they once had caught the *Gnosis* and spiritual graces needed cleansing and renovation; the vivifying spirits or angels which had animated these two Churches had forsaken their shrines.

And the Christ, the Word, entered into one of them, which was Peter's, and desired him to thrust out *a little* from the land. The ship into which the Christian Logos thus entered at its outset was undoubtedly the Pagan Church which had its head-quarters at Rome. It can be proved from monumental evidence and from the writings of the Fathers—(see, *inter alia*, *Monumental Christianity*, by Presbyter Lundy,) that the new faith, whose epiphany must have been at Alexandria, adopted from its earliest age the symbols, the rites and the ceremonials of the expiring Pagan system, incorporating them into its own mysteries, endowing them with new vitality, and thus perpetuating and preserving them almost intact to our own times.

Peter is the universally accepted representative of the Genius of Rome. Peter's Ship is the Roman Church of this day, even as the ship of Janus was in pre-Christian times the appropriate symbol of Pagan Rome. Peter is the opener and shutter of the gates of the Church, even as Janus was of the portals of heaven. It is, therefore, into this Pagan Church of Rome that the Logos enters, and prays its genius to thrust out a little from the land. Now in sacred allegory, the 'land' or earth is always a figure for the bodily element, as opposed to water, or the soul. It represents matter, and material plane and affinities.

We see then that the Word, or 'Christ' demanded in this first age of the Christian dispensation the partial spiritualisation of the existing Church,—demanded the basis of doctrine and dogma to be shifted from the mere dry earthy bottom of materialism and hero-worship on which it had become stranded, to the more appropriate element of ethical religion, the province of soul,—not yet however far removed from the shallows of literalism and dogma. This done, the word abides on the renovated Church and, for a time, teaches the people from its midst.

Then comes the age which is now upon us, the age in which the Logos ceases to speak in the Christian Church; and the injunction is given to the Angel of the Church;—Launch out into the deep and let down your net for a draught. Quit the very shores and coasts of materialism, give up the accessories at human tradition which, in this era of science, are both apt to offend, and so to narrow your horizon as to prevent you from reaping your due harvest of truth; abandon all appeals to mere historical exegesis, and launch out into the deep of a purely spiritual and metaphysical element. Recognise this, and this alone henceforward, as the true and proper sphere of the Church.

* See *The Perfect Way*, p. 117, 'The Atonement.'

And the Apostle of the Church answers, "Master, all through the dark ages, the mediæval times in which superstition and sacerdotalism reigned supreme and unquestioned, —the night of Christendom,—we toiled in vain; the Church acquired no real light, she gained no solid truth or living knowledge. But now, at last, at thy word, she shall launch out into the Deep of Thought, and let down her net for a draught."

And a mighty success is prophesied to follow this change in the method and system of religious doctrine. The net of the Church encloses a vast multitude of mystic truth and knowledge,—more even than a single Church is competent to deal with; their number and importance are such that the Apostles or Hierarchs of the Christian Church find themselves well nigh overwhelmed by the wealth of the treasury they have laid open. They call in the aid of the ancient oriental Church, with its Angels, to bear an equal hand in the labours of spiritualisation, the diffusion of truth, the propaganda of the divine *Gnosis* and the triumphs of esoteric Religion. Henceforth the toilers in the two Churches of East and West are partners; the Vedas and the Tripetika find their interpretation in the same language, and by the same method as the Christian Evangel, Chrishna, Buddha and Christ are united, and a true Brotherhood—a true *Eirenicon* is preached to men.

From that day forth, 'the Church Catholic and Christian need have no fear, for she shall indeed, catch men.'

And so, suffer me to remain,

Fraternally yours,

A Toiler in the Ship of Peter,

and

President of the British Theosophical Society.

LONDON LODGE,
October 31st, 1883.

MAJOR-GENERAL H. R. MORGAN, President of the Todabetta Theosophical Society, Ootacamund, then kindly undertook to read the address of one of our Paris Societies:—

FROM THE COUNTESS MARIE CAITHNESS,

Pres. of the Société Theosophique d'Orient et d'Occident;

TO H. P. BLAVATSKY,

Corr. Secretary of the Parent Theosophical Society.

51, RUE DE L'UNIVERSETE,
PARIS, 19*th November* 1883.

DEAR MADAME AND SISTER,

In view of the coming conference of the Theosophical Society at Madras, I desire to place before its leaders some thoughts which have been forcibly impressed on my mind regarding the position and action of our Society in this part of the world; and which, I find are shared by my friends and colleagues, Mrs. Kingsford and Mr. Maitland, the President and Vice-President of the London Lodge Theosophical Society.

In all the joint ideas and views of these our Brethren in England I fully concur, knowing, as I have done from the first, the nature and source of their Mission, and it is because I *know* that their work will be carried to completion, whether alone or in conjunction with the Theosophical Society, and that it is essentially one with that of the Theosophical Society. Especially as formulated in the revised rules of the London Lodge, that I desire to combine the aims and forces of both movements, their special one in which I take a personal interest, and that of the Theosophical Society.

With union both may succeed. With antagonism *one* must fail. The acceptance of the idea in my mind, will at least prevent the rise of what might become an *opposition* to the Theosophical Society, and that a formidable one.

Indeed, it is essential to the success of the Theosophical movement in a part of the world, already pre-occupied with, and committed to Christian ideas, that the platform adopted be harmonious to those ideas. Your own experience in India will have shown you the impossibility of effacing traditional and indigenous ideas, and replacing them by new and foreign ones.

The attempt to replace Hinduism by Christianity there has failed. Similarly, an attempt to replace Christianity by Buddhism here must fail also.

For the Theosophical Society to succeed here, therefore, it must recognise the Christian forms of Theosophy, and encourage the study of these, as well as those of the Orient —and to this end, all appearance of rivalry and antagonism must be carefully excluded from the Society's publications and programmes generally.

In order for Theosophy to succeed in France its members must be free both to seek for truth in all questions, and to submit it to the test of intelligent criticism. We cannot accept anything on "authority."

Already has one good result of your work been to rehabilitate Buddhism in the esteem of the Western world. This is because you have shown that beneath the apparently material forms, there lies a sacred system of thought. The application of the same method of analysis and interpretation to Christian forms will have the same result in regard to Christianity. When like you in the East we shall get rid of all incrustations and perversions, and so shall be in a position to compare and prove the substantial identity of the two systems, a course more than any other calculated to procreate a firm bond of Brotherhood.

By thus acting we should reap the success denied to the "Missionaries." For we should be working on a method infinitely surpassing theirs, in charity, in intelligence and in knowledge.

If only you can acquiesce in, and act on these suggestions, which after all are in strict accordance with, and conformity to, your Programme, you would enable us to present our Society to the world as bent not on destroying any particular form of religion, but as interpreting all religions, I believe we may anticipate results of incalculable magnitude. If, on the contrary, we remain fixed to a narrow and exclusive programme, we shall not only fail ourselves, but minister to the success of others.

I have the honour to remain, Dear Madame,

Sincerely yours,

MARIE CAITHNESS,

Duchesse de Pomar.

After which Major General Morgan delivered, on behalf of himself and his Branch at Ootacamund, the following address:—

As the Delegate of the Todabetta Theosophical Society, it is my pleasing duty to congratulate the Founders of the Parent Society on the great accession to their numbers they have lately received, and our Branch trusts that there is a magnificent future in store for the Society. The motto of the Society being, "There is no Religion higher than Truth," I would earnestly commend it to the attention of all Theosophists and to those inquiring regarding Theosophy. I have watched for a number of years the spread of Truth in India, and I regret to say, so far as I can learn, it is infinitessimal. Annual addresses have been delivered by the leading members of society both at the Senate House and Patcheappah's Hall, and these, though voluminous, do not dwell upon Truth,—which should be the beginning, middle and end of every exhortation—and the motto of our Society, fully bears me out in this.

MR. SOUNDRA POULLE, Delegate from, and President of the Pondicherry Branch, delivered in French an address which will be translated and given in the separate pamphlet of the Annual Report. This gentleman was covered with gold medals of honour, and held in his hand the golden cane, given to him and his family by the French Government for various services rendered by them to the State. The biography of this, our Brother, is given in the October No. 1883.

PUNDIT PRAN NATH, Delegate and President of the *Satya Marga* Lucknow Theosophical Society, next read the following address:—

MR. CHAIRMAN AND GENTLEMEN,—We, the Members of the Lucknow Satya Marga Theosophical Society, have sent Pandit Pran Nath—our President—to represent us at the celebration of the Eighth Anniversary of the Parent Society. It is the custom on all such occasions for each Branch to say what it has effected during the year, what it is occupied with at present, and what it hopes to do in the future. This

course is useful, and perhaps necessary, in so far as it enables each Branch to compare notes with the other Branches of the Society, and at the same time to preserve a kind of record which is also a promise.

In our Satya Marga Branch, we are happy to state, every one of us wishes to be good, and to *do* good. How far in each case the wish leads to the deed we may not yet determine. We are aware that the way to a certain sulphurous abode is paved with good intentions. But though we are conscious of having failed to soar to the heights where our good intentions would have fain led us, still we cannot say that we have failed signally. That failure, however paradoxical it may seem, has come to us almost like a success. We wished to try, and we were determined to try, to be actively good, and not mere passively virtuous. In a word, we were resolved to help our fellow-men in the course of life, pointed out by the leaders of the Theosophical Society. We need not detail all our plans here. Many of them, perhaps, were chimerical; and a few more were found unworkable.

If we had lost heart, then, we should never have extracted out of our failures that success to which we have already alluded. We, at last, undertook to do those things only, which we could *do well*. We inaugurated a system of lecturing in different parts of Lucknow, lecturing both in the Urdu and English languages. Some of us wrote original articles on Theosophy, or translated such articles from Theosophical works as would readily recommend themselves to the popular mind. These articles appeared in one or more vernacular journals. The result was that Theosophy began to be talked about and inquired into. This was an important and a fruitful step, as we subsequently found to our intense gratification. And that we had reason for self-congratulation will be evident when we say that more than twelve thousand rupees have been subscribed, within a few months, for an Anglo-Sanskrit College. But we are not going to rest on our oars here, for we believe we shall be able to obtain a *lac* more. This is but the beginning. We trust, in a few months, to establish Sunday Schools. We have already, thanks to the generosity of our President, secured a vernacular journal to be almost exclusively devoted to Theosophical purposes. And we have a few other things in hand, which we need not name till we have carried them out well. We confess we have not done much; but we will not put forth any excuses except that we are new to our work. But we cannot forget, and, indeed, are proud to own, that in all that we have done, we have found in our President and Secretary the foremost and best workers. We think it would not be out of place for us to state here, that we have divided the work among ourselves, so that at each meeting every member has to report to the Branch what he has done in the week preceding in the special department allotted to him.

Subjoined are some of the more prominent headings of the division of work:—

I. The establishment of an Anglo-Sanskrit College.
II. Lecturing to the Lucknow public on Theosophy.
III. Translating Theosophical publications into Urdu.
IV. Writing original articles on Theosophy.
V. Touring (in the neighbouring districts) on Theosophical work.
VI. The practice of curative Mesmerism.
VII. Study of Sanskrit.

And now to you, honored and beloved President, and to you no less honored and beloved Madame Blavatsky, we turn, and beg your blessings. You, Colonel Olcott, when you, a few months ago, honored Lucknow with your presence, filled the Satya Marga Branch with heart and hope for fresh work. You may depend upon it that all your valuable suggestions have been deeply considered, inwardly digested, and will be acted upon. It has often been said that the objects of the Theosophical Society are a shade too vague, dreamy and impracticable. That may be so to those who only examine things on the surface. But to us, on whom the light is beginning to dawn, Theosophy is something intensely, almost painfully, realistic. For example, to be good is easy enough, and there are more good men, in the ordinary sense of the word, in the world than the world cares to own. But to be actively good, to set the interests of one's self aside, in order to espouse those of poor, afflicted and ignorant humanity that, in reality, is *the* test in Theosophy, and we have but just begun to faintly realise it. Hitherto, the question with us was, "What shall I gain by joining your Bortherhood? shall I become an adept like those you describe?" May those Great Ones pardon the profanity, for we now see our error! And this is why, we believe, it is difficult to make the majority of mankind real Theosophists. Reading Greek history, one comes across the parable of a famous tyrant who was ordered by an oracle to throw the thing he most valued into the sea, if he wished to save himself. We may well understand that the thing most cherished by the tyrant was himself, and to throw away one'self in order to save one'self is a paradox in ordinary language. But self-sacrifice is a theme, whose epic has yet to be written. Under your guidance then, beloved Founders, we hope to tread the "path" better than we have trod it before, and that we may be able to do so, we implore the blessings of the Mahatmas. We can only, in return, give them our worship. To quote the lines of Shelley:—

"We can give not what men call love:
But will ye accept not
The worship the heart lifts above,
And the heavens reject not?
The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar.
From the sphere of our sorrow?"

The Treasurer's Annual Report was then read by Mr. D. K. Mavalankar, Recording Secretary, and referred to Babu Norendro Nath Sen and Mr. Ramaswamier for audit:—

THE THEOSOPHICAL SOCIETY.

Treasurer's Account from 5th December 1882 to 25th December 1883 (inclusive.)

RECEIPTS.	Rs.	A.	P.
Realised from the sale of furniture by auction at the Bombay Head-quarters	370	5	4
Contributions for part payment of travelling expenses:—			
Branch Theosophical Societies (Rs. 1,399-11-3), His Highness the Maha Raja Saheb Holkar (Rs. 200), Mr. W. T. Brown (Rs. 65-6-0)	1,665	1	3
Received from the Honorary Secretary of the House Fund Committee in part payment of the expenses incurred on account of repairs and the furnishing of the Madras Head-quarters ...	4,525	0	0
Initiation Fees	9,432	0	6
Donations:—			
His Highness Maha Raja Bahadur of Durbhunga, ... Rs. 150			
Do. do. of Dumraon ... ... „ 100			
A London Theosophist (£50)—Paid to the Proprietors of the *Theosophist* and made over by them to the Society... ... ... „ 625			
Col. H. S. Olcott (two-fifths of cash present of Rs. 2,500, made to him by His Highness the Maha Raja Bahadur of Kashmir) the remaining three-fifths having been turned over by him to the Adyar Head-quarters Fund, ... „ 1,000	1,875	0	0
Cash advanced by Madame H. P. Blavatsky and Col. H. S. Olcott	31	5	11
Total Rupees...	17,598	13	0

EXPENDITURE.	Rs.	A.	P.
Cost of removal of Head-quarters from Bombay to Madras	1,078	4	6
Repairs and furnishing of Madras Head-quarters	6,767	7	3
Land rent (paid only once)	22	0	0
Head-quarters' maintenance including entertainment of Delegates of last Convention and of guests throughout the year	5,302	6	5
Society's Printing (Rs. 445-15-6), Postage and stationery (Rs. 720)	1,165	15	6
Telegrams	254	14	0
Legal expenses	15	0	0
Travelling expenses and cost of Missions to Bengal, Ceylon, Southern India, Dekkan, Central Provinces, North-West Provinces, Punjab, Rajputana, Kathiawar, Gujaratha, &c.	3,032	13	4
For the relief of poor Theosophists	200	0	0
Initiation Fees refunded	60	0	0
Total Rupees...	17,898	13	0

E. and O. E.
DAMODAR K. MAVALANKAR,
Treasurer.

Audited and found correct.
NORENDRO NATH SEN.
S. RAMASWAMIER.

27th December 1883.

HEAD-QUARTERS, THEOSOPHICAL SOCIETY,
ADYAR (MADRAS), *27th December* 1883.

Mr. H. C. Niblett, Delegate and President of the Prayag Psychic Theosophical Society, addressed as follows:—

Mr. President and Brethren,—I consider it the highest honor to represent the Prayag Psychic Theosophical Society as its delegate, an honor the more pleasurable in that it fully shows the brotherly feeling of the Hindus towards the foreigners now residing in their midst—a brotherly feeling which, I am sorry to say, is not shown by Christians towards one another. With this little addition I shall now read the address with which I have been entrusted:—

This Branch Society was originally formed on the 6th November 1881 under the designation of the Prayag Theosophical Society, but this designation was changed into the name, under which it now goes, on the 8th of November 1882.

This Branch Society was opened with only eight Fellows, and now in this short period of two years it has vastly augmented in number. Since its establishment it has been twice visited by the President-Founder, and once by our respected Madame Blavatsky.

At the last anniversary meeting it was said that this Branch 'have been trying mesmeric healing experiment with success beyond our expectation,' but during the last year greater success has attended mesmeric cures. An old gentleman who had the paralysis of the left hand has been wonderfully benefited, so that where he could not use that hand he has now the free use of it. Many other cases have been cured by mesmerism, and, among these, many cases of fever have given way, simply by tying round the neck of the patient mesmerised charms, given by one of our Fellows.

At the last visit of the President-Founder ample explanation and instruction in regard to mesmeric cures were given. A special Subcommittee has now been formed, where the greater part of our Fellows are practically learning the science, and the Branch hopes that in time the Fellows will become a real blessing to our city. Some of our more experienced Fellows in mesmerism have taken up chronic cases of fits, rheumatism, dyspepsia with painful fits, deafness and other diseases of a like nature. Some of these have been cured; others are in a fair way towards cure. Mesmerised oil and water have also done some good, and in a case of asthma, mesmerised water used for 14 days has done a deal of good, and it is expected and hoped that in another fortnight's time it will effect a perfect cure.

Some of the Fellows who have been successful with mesmeric cures are on the eve of opening a Mesmeric Hospital as soon as a convenient and central place is obtained. An institution of this kind is much needed.

A subscription list was opened at the last visit of our President-Founder for the establishment of a Sanskrit school. A large subscription was obtained the same evening, and the amount is daily being augmented. It is hoped that the required amount will be soon made up.

The President of this Branch had been engaged some time in translating for publication, in a book form, an abstract of the Occult Teachings, as given out by the Parent Society in the different publications. The translation is now complete. It is in the vernacular of the N. W. Provinces—the Urdu language.

The President of this Branch has also prepared a pamphlet in Hindi characters for free distribution among the Magh Mela brothers, which Mela will take place about the middle of January next. This pamphlet contains a short address calling upon the readers to study their religious philosophy, not to read their religious works according to the literal meaning of the words, but to search for their hidden or spiritual meaning, for in them will be found the true source of life, and also telling them that the statement of interested priests that the Mahatmas do not exist in this Kaliyuga is not true—that the Mahatmas do exist—that it is only the bad Karma of the people that keeps them away across the Himavat; and that our President-Founder and Madame Blavatsky are working under the orders of the Mahatmas for the good of the nation, and of all mankind. It is to be hoped that this small publication, which will be carried to all parts of India, will do a great deal of good.

The general public of Allahabad are now coming to know that the Society is not sectarian, but that it is based upon the platform of Universal Brotherhood, and the false rumour that the Theosophical Society was an apostatizing body preaching a strange doctrine, is fast losing ground. The last lecture, delivered by our President-Founder, has been the means of opening the eyes of truth-loving people, and if they but learn how to bring their intuitive powers into play, the regeneration of India will be complete, and the old happy Aryan days will once more be seen flourishing in this land.

Brethren, it is with extreme pleasure and heart-felt gratitude that we look back to that period when the Founders first landed in India. May they long reside with us and see the fruit of their unselfish devotion to our cause!

As it is impossible to publish in the *Supplement* the speeches, delivered by all the delegates, we give but three more. The complete account of the Anniversary will be found in a separate pamphlet—*Manager.*

The Ceylon Delegate of the Colombo Theosophical Society, Mr. William de Abrew, F. T. S., was next in order. He spoke as follows:—

Mr. Chairman, Brothers of the Theosophical Society, Ladies and Gentlemen,—Within the short space of time allowed to a speaker, it is not practicable to talk very long. Moreover, it is needless for me to expatiate upon the beauties of Theosophy, as it has been often done by abler persons. I shall, therefore, confine myself to the work of the Theosophical Society in Ceylon, which island I have the honor to represent along with my three colleagues on this most auspicious occassion.

The readers of the *Theosophist* are aware that the respected Founders came to our island in the year 1880, accompanied by a delegation of Hindu and Parsi Theosophists from Bombay. Notwithstanding the opposition which a philanthrophic body must pass through at the hands of dogmatism, bigotry, uncharitableness and ignorant superstition, the Founders met with a success unparalleled in our small island. By degrees the misunderstanding about them in the minds of some of our people who look upon every foreigner—not quite unreasonably—with suspicion, faded away. And now every Buddhist, of whatever sect, has so much confidence in the Founders of our Society, that when justice was not properly done to them in the recent riots at Colombo, of which every one of you who reads newspapers is aware—at such a critical time the eyes of all Ceylon were turned to Colonel Olcott as the only person who could have their grievances redressed. We, therefore, at once telegraphed to him for assistance, and he kindly came over immediately. His labor in our behalf at such a trying time has been immensely beneficial to us.

His greatest service to our country is the raising by him of a National Fund for the revival of our religion and the education of our children in the ancestral Faith. We have already been able to start several schools, a weekly vernacular paper, and several publications for the benefit of those of our co-religionists, who, without the proper means of knowing the truths about their Faith, are led away from it.

Colonel Olcott's Buddhist Catechism, of which almost every one of you, I presume, is aware, has done an immense service to our cause. It has created an interest in our religion not only in our island, but almost all over the world. Its English edition and translation into the French are proofs of the admiration it has excited in the Western world in our Lord's teachings. It has also been the means of healing sectarian differences among ourselves, and we cannot sufficiently thank the author for this most important work.

And we are proud to say our efforts have been crowned with success beyond our expectations. Another good we have derived is, that having been led to a deeper study of our religion through the instrumentality of the Theosophical Society, we have learnt the most important fact that all sectarian differences are but matters of detail, and in many cases a mere war of words. There has thus been a friendly and brotherly feeling among the various sects; and who will dispute the fact that union is strength? Not only this: we have discovered that in essentials the doctrine taught by our world-over-honored Lord Buddha is identical with what the Illuminated Sages have been expounding to our brothers in this country. Forgetting, therefore, the disputes between our fathers and those of our Indian brethren, we have been inspired with a sincere admiration and love for our common ancestors, the ancient Aryans. The practical proof of this will be found in the fact of a committee of our Colombo Buddhist Branch coming here and planting a cocoanut tree in a Hindu Temple in this Presidency—a fact so grossly misrepresented by some narrow-minded bigots and fanatics, and in our standing on this platform in the company of Hindus of all sects and extending to them the right hand of fellowship. We have now only to take advantage of this opportunity to publicly express our appreciation of the kind treatment and brotherly hospitality we have received in this country at the hands of our brother-Theosophists from Tuticorin to Madras.

Then came the Parsee delegate of the Bombay Branch, Mr. Sorabji Davar, who read the following address on behalf of his Branch:—

It is now nearly five years since Theosophy first appeared in the city of Bombay. The difficulties and obstacles the Society had to fight its way through seemed insurmountable, and the prospect gloomy. After all the reverses that have been suffered, it is a source of the greatest joy to witness her triumph which this occasion of the 8th Anniversary fully testifies.

So long as the Head-quarters were in Bombay, the Bombay Branch had only a nominal personality. It was dependent on the generous protection of the Parent Society. But the time came, as it comes in everything mundane, when the responsibilities of a mature manhood had to be undertaken. Since the departure of the Founders our Branch has obtained its own local habitation where our meetings are regularly held. Recently we have purchased a number of books which form the nucleus of a Library. One of our members has recently published Dr. Ballantyne's translation of the Yoga Sutras of Patanjali, with Commentaries. The work has gone abroad, and the ideas it embodies are sure to attract sympathetic souls, waiting for more light on Theosophical subjects. There is a work in Marathi by Dnaneshwar, called "Ambrût Anubhava" which, to translate freely, means the "Taste of Ambrosia," containing in aphorisms the Adwaitee Philosophy in all its purity, free from the strange incongruities which disfigure some recent treatises on Vedantism. This work is very difficult to understand, partly on account of the abstruse character of the subject treated, and partly on account of its being written in archaic Marathi. It has recently been commented on and edited with notes in Marathi by a competent authority who has fully seized the spirit in which Dnaneshwar has written the work. Arrangements are being made with its talented author for its publication. The work will be

of the greatest service to those engaged in the study of Adwaitee Philosophy. As regards practical work there in not much to say. But it must be stated that some of the members who have understood the aims and objects of the Parent Society, are trying to shape their life according to the high standard, placed before them by Theosophy; and although bound hand and foot by the inexorable law of "Karma," they fail to advance now, yet they look hopefully forward to a brighter future. At present one of our members is engaged in practising curative mesmerism with considerable success. We again have this consolation that Bombay has given to Theosophy two members, who, by their unselfish devotion to the cause, have attracted universal attention. The psychological development of one of them recorded in the last No. of the *Theosophist* is a source of the greatest encouragement to us all in the unselfish luxury of doing good.

All the ridicule and misrepresentations which the press of Western India indulged in, are being replaced by a more guarded tone towards Theosophy. People have begun to inquire about Theosophy, and show it a spirit of tolerance. There is a Marathi magazine published every month at Poona, containing translations of some of the selected articles from the *Theosophist*. This periodical is doing a great service in familiarising the people of Western India with Theosophical lore and securing their sympathy. In the biography, recently published under the patronage of the Dakshuna Prize Committee in Marathi of Eknath, one of the galaxy of saints, philosophers and poets of Western India, while discussing the credibility to be attached to the so-called miracles, performed by the saint, the authors make mention of our Founders and the *Theosophist*. He asks if Col. Olcott and Mme. Blavatsky by purely scientific means perform some spiritual phenomena, why the so-called miracles performed by the great saint could not be believed in?

These facts show that the Theosophical movement is not ignored in Western India, but that it occupies the attention of discerning persons. There is, therefore, every encouragement for us to work hard in the cause of truth.

The last and most stirring address by a Delegate was that delivered by Babu Norendra Nath Sen, the President of the Calcutta T. S., and the eminent Editor of the *Indian Mirror*. He was received with every possible mark of appreciation by his brother-Delegates, and the Madras native public in attendance. He spoke as follows with his usual vigor and impressiveness:—

FRIENDS AND BROTHERS OF MADRAS,—I have come from Calcutta to offer you my friendly and fraternal greetings on the occasion of this eighth Anniversary of the Theosophical Society. You, my countrymen of Madras, form an important branch of the great Indian family; and I come from the other side of India, historic Bengal, as a brother from the East, to extend the right-hand of fellowship to my brothers of the South, assembled here to-night to celebrate this jubilee of Universal Brotherhood; and I hope to find a warm response and to be greeted as an Indian, as one of you, and not simply as a Bengali. My brothers, I hate to see ourselves called Bengalis; and yourselves, Madrassees. I hope the day is not distant when we all, the people of this country, will be welded into a homogeneous whole, and forget to call ourselves by any other name than Indians or Aryans. Let us drown all our sectional prejudices, and look upon each other, as, in fact, we are, and as is intended by our Great Maker—as units of the ONE LIFE pervading this universe, and as members of one great family. Our first duty should be to form a Universal Brotherhood among ourselves, and, unless we do so, it is of no use expecting to form a Universal Brotherhood with the other branches of the human race. Let us in our own small family in this home of the ancient civilization of the world, set an example, so that we may attract other nations to our fold. Let us try our best to realise in ourselves in every shape and form the character of the Aryans of old. The number of religions in the world, my brothers, is endless. The first object of every religion should be to bind together men of all races and of all classes by ties of Universal Brotherhood. If any religion fails to fulfil this cardinal principle, it is wholly useless. But Theosophy makes Universal Brotherhood its first object. And whether it be a religion or not, it is the best religion that can be preached to the world. Let each of us, Theosophists, then by his own conduct in life, show that Universal Brotherhood is not a myth, but a reality, and, thus, go on adding to our numbers considerably from year to year. Example teaches better than precept; and the days of preaching, my friends, are passed. We have had enough of preaching. The day of action has arrived; let us now practise what we have hitherto preached. Gentlemen, it so happens, that, while we are celebrating this annual commemoration of our Society, the Christians are celebrating their great religious festival. They consider this to be the peculiar season for the cultivation of peace and good-will among mankind. It is rather a strange coincidence that we should, at exactly the same time, be preaching and, I hope, also practising, the principle of Universal Brotherhood. We, are not Christians—we are regarded as heathens. We are traduced as a debased race. We are calumniated, I am sorry to say, in unmeasured terms. But let us be traduced and calumniated as much as possible. We have found a haven in Theosophy. We had hitherto been wayward strangers in our own home. But, thanks to the High Powers, the voice of Theosophy, which contains the germs of our ancient religion, philosophy and science, has at last made itself heard through foreign tongues in our dear land of *Aryavarta*, and called us back from our wayward course. Let us now act up strictly to the teachings of Theosophy, and by our own personal lives give the lie to all the calumnies that may be heaped upon us, as a nation; and though we may not be Christians, let us yield the palm to none in love of Humanity and in fear of God. That should be the great aim of life among us all. The tongue of calumny will then be effectually silenced and, in spite of ourselves, we shall raise ourselves in the estimation of the whole world, if we shame even the Christians themselves by our own practical lives and examples. Our duties and responsibilities as the descendants of the great Aryans, as the inheritors of a great name, and the possessors of glorious traditions are vast and manifold. We are a fallen nation; it is now our turn to retrieve our ancient reputation and, if posible, try even to excel the glory of our great ancestors. When we consider the degradation of our mother-land, we are overpowered by our sense of responsibility. We, Indians, must not consider our duties in life fulfilled, if we only faithfully perform all that we owe in our personal relations in the world. Every native of India is a guardian of his country's interests; the more so, every educated native. He is in his own person the representative, as well as the guide of his less educated and his uneducated countrymen. The responsibilities of education cannot be over-estimated. We are all answerable for our own deeds. If an educated native be wanting in his duty to his country, he proves unfaithful to the sacred trust, impliedly vested in him by his education.

And when his world's career is over, he will be answerable for this, as well as for all other failures in life. Our time is too valuable to be lost in frivolous amusements; for every moment wasted we shall be called to a strict account. Life in all cases is a continued struggle. But it is the more so in our case, as we have to rebuild the ancient fabric of our national greatness. When we get a glimpse into the future of human existence, it will be found that our struggle does not end here below, but that it begins anew in another world, and that there is almost an endless succession of lives till *Nirvana* is attained. So we must not allow ourselves to be idle for a moment and to complain of want of rest. As we go on working for the good of our country, we shall find ineffable pleasure in the work that we do. The dignity of labor is always great, but it is particularly so, when labor is directed to the furtherance of the cause of one's fallen country. Brothers and fellow-workers of Madras, last year I had the pleasure of addressing a Bombay audience, and expatiated on the good that Theosophy is likely to do to India. This year I have the pleasure of appearing, before you, as a laborer in the same vineyard. Bombay is too commercial; but still for all that she in her own way is contributing to the progress of India. If Bombay is commercial, Madras, I should think, is spiritual and, Bengal, as some people say, is intellectual. Madras is proverbially the land of conservatism. Theosophy has found its proper home among you, and should find a more congenial soil here than anywhere else. While in Bengal the teachings of Theosophy may

sound new to many Europeanised Hindus; to you, people of Madras, they are nothing new. Western education has not done the same work of destruction among your ancient usages and traditions, as in other parts of India. I think you and the Cingalese still approach more nearly the ancient Aryans than any other race in India.

It is a pleasure to be in your midst; for you remind me, however remotely, of the marked characteristics of our common ancestors. As, therefore, one of your humble brothers, I greet you with as much warmth as my feeble tongue can express. At all events, it is a pleasure, even for a time, to come away from Calcutta, amid the jarring elements that are now dividing society in our city, to cultivate brotherly feeling among you. Gentlemen, since the celebration of the last Anniversary at Bombay, Theosophy has made a deeper impression upon me than ever. I consider it a great piece of good fortune that I have had the opportunity of learning its esoteric doctrines. I have found a new world opened to me. In fact, I have suddenly discovered a mine of gold in my desultory researches in life. I feel a happier and stronger man. *I now know what I am*, and what I am likely to be, if I only try to be what I should be. I regret that this new light did not dawn upon me at an earlier stage of my earthly career. It pains me to think that so much time of my life has been wasted. I hope only that by the blessings of the High Powers ruling the destinies of this world, I may yet acquire a larger knowledge of the mysteries of nature and be enabled to attain that standard of excellence, of which, I am grieved to say, I feel very far short. Every event in life possesses a deep significance and interest for me now, and I feel peculiar joy in watching and analysing the events of the world, as controlled by the higher Providence. My belief in the existence of the great Himalayan Brothers has been even more strengthened this year than in the last; and however an incredulous and unthinking public may disbelieve their existence, considering all the events that are transpiring around us and watchful of the signs of the times and their gradual [illegible] I feel [illegible] a presentiment that the day is not far distant, when the existence of the Brothers will make itself more perceptibly felt and the world will be astounded and stand aghast at its own scepticism and unbelief! But I believe it is in our power to accelerate the approach of that day, if we only show ourselves worthy of their favors. We are now at the dawn of a new era; and the approaching light will gradually disperse the gloom of ignorance and unbelief in which we have hitherto been enveloped. The great theory of evolution will apply to time; and it will always be an interesting study from this time forward to watch the gradual development of events which promise to bring us to that happy day, on which all the races, peopling this world, will form one Universal Brotherhood, and we shall revel in peace in the simplicity of old. I look upon Theosophy as a priceless gift to the children of India, vouchsafed in the mercy of those Great Beings, who are the custodians of a knowledge of the deepest secrets of nature. We should feel deeply thankful to them for the more than fatherly interest they have displayed towards us by spontaneously affording us a chance of sharing that knowledge with them. This fact in itself ought to be sufficiently hopeful and encouraging to induce us to meet their efforts to give us an insight into that knowledge in a corresponding spirit, and to show ourselves deserving of what they have already done, and are prepared to do for us. It rests with us alone to reach the goal, which they have pointed out to us Remember that we are likely to lose an inestimable prize, if by our neglect we prove ourselves in the least undeserving of their efforts to promote our weal. When we know that the Theosophical Society is under their special protection and care, we cannot but be led to redouble our energies to work for the furtherance of its great cause. The light of the West was derived from the East, and the extinct light in the East is being rekindled to diffuse itself far and wide again. History always repeats itself, and we shall have a repetition of it in our own native land. We are now only receiving our first lesson in that repeated history, and many a page has yet to unfold itself. With patience and perseverance you will reap your reward in time. The world in its learned ignorance may laugh at the Theosophists now, but we pity it in the present, and a day will come when we shall be able to remind the world that "he laughs best who laughs last." We can afford to be laughed at, but we cannot certainly afford to allow the world to wilfully shut its eyes to the truths of Theosophy and to refrain from enquiring into them.

The circumstances of India have come exactly to that stage in which Theosophy more than anything else is needed to elevate us as a nation, and to make our foreign rulers interested in our country, more for its moral and intellectual treasures than for its material wealth, and to persuade them not to scorn us but to cherish a more kindly feeling for us. To me the future of India is an open book. Take courage, my friends. Always act, as Theosophists should act. Cast away base selfishness in your efforts to serve your country. Be honest and truthful, as the old Aryans were, not in word only, but in deed also. Fear no man; for we are all equal. Always speak out, especially when the interests of the country are concerned. If you want to win your own respect and the respect of others, be not hypocrites, toadies or time-servers. We can only correct ourselves and correct others, and remove all the abuses and evils in this world by having the courage of our convictions in speaking the truth. We badly want some men of true metal among us—men, whom no difficulties will daunt, who will not sacrifice truth on any account, whom no worldly inducements, however high or dazzling, will lead astray from the straight path of duty. And then, and then only, we can expect to be a great nation, but not before.

If all other addresses had been applauded, this one was the most vociferously so. After this several letters were read, of which two are given below, one of the Rev. Sumangala, Buddhist High Priest, the other from our respected friend and Brother, Iyaloo Naidoo, of Hyderabad:—

From Rev. Sumangala, *Buddhist High Priest at Colombo*;
To Col. H. S. Olcott, *President T. S.*

Dear Sir and Brother,—I have much pleasure to inform you that Dr. Hartman paid me a visit on his way to Madras as a delegate representing the American Societies at your Parent Society's Annual Meeting, which is to be held on the 27-28th Inst., and I am doubly happy to see that Theosophy so far from being at an end in America, as falsely reported in some local papers, is growing daily stronger, and that its members take so much trouble in coming over to India on its work. I would have been also glad to be present at your meeting, but old age and my much impaired health do not permit me to leave the Island. I, therefore, have much pleasure in introducing brother W. de Abrew and C. P. Gunawardana, our able and much beloved Secretary, of the Colombo Society, as delegates to represent the Buddhist members in Ceylon to the Annual Meeting. They carry with them my best wishes and fraternal greetings to all good Theosophists who meet on that auspicious occasion.

As to the Colombo branch, it is not altogether what it ought to be, and considering the responsibilities which lie on it, should carry on the work more boldly, more vigorously and with a stronger hand, since it is surrounded by powerful and implacable enemies—it is very weak indeed. The cause of this backward state may be traced in the want of a competent leader to take care and to work it properly. We admit that you, Sir, of course, are quite unable to devote the whole of your time to this work in the Island; for it is certain that India with its crores of inhabitants will deeply feel the loss of your beneficial acts and philanthropic work. Still, if you are in a position to spend more time in Ceylon for the benefit of the Buddhists, who look to you as the only fit person to bring on the revival of their religion to its ancient glory, they would no doubt prefer your presence to that of any body else.

But, as the case stands now, we shall be relieved of much anxiety if you could make arrangements to send some competent person to remain here, at least for some time, even until the great work you have begun in raising the Buddhist National Fund could be brought to a successful issue and the Society placed on a sound footing.

There is every indication of success in this matter, if the work is properly carried on. So far as I can gather from the local press, the policy, of our new Governor in regard to the education question, seems to me quite a different one from that of his *predecessor*. So I could see that you would find much good and substantial work in that direction before long, if you could only impress on their minds the usefulness and the immense good that could be done to Buddhists if they would see to the question in its proper light, specially at the present time.

The only reason in bringing these facts at this time to your notice, is that I see delay or procrastination is dangerous in this instance as in many others. Last year, within three months you were able to raise some 6,000 Rs. in the Southern Province for the Fund, and in the year before last you collected some 4,000 Rs. in the Western Province within a very limited time; but this year nothing has been done, as you had no time to devote to it. So you can judge that the Buddhists are willing to give you a larger measure of help and sympathy if you only come among them.

Therefore, it seems to me that had you been able to engage in this work without any interruption during the last three years, I am certain Rs. 30,000 could have been collected without much difficulty, and a practical effect would have been given to so beneficent a work. You will agree with me that immediate steps ought to be taken in carrying on this much neglected and most important work. I have full confidence that with your continual and earnest efforts the improvement of education among Buddhists will be a *fait accompli*.

HYDERABAD, CHUDDERGHAUT,
24th December 1883.

DEAR AND RESPECTED SISTER AND BROTHER,—My desire to be present at the ceremony of the Anniversary which is to take place on the 27th Instant cannot, I am very sorry, be accomplished owing to domestic difficulties, some of which you are, I suppose, aware of. This Anniversary is a very important one and an historical event, as it is the first to be held at Madras, the capital of the Southern country, where the existence of Mahatmas and Siddhas is known to man, woman and child, and where psychical phenomena are performed by some Adepts through their chelas daily in one part or the other. Delegates from different parts of the world will attend the grand meeting, and some of them are no doubt approved chelas of our Holy and Illustrious Masters. The mere act of my paying them my respects will be a happy occurrence in my life.

Some of the venerable brothers and Adepts will bless the meeting with their presence in spirit if not in physical body, so my desire has been great to be present at the occasion; but unfortunately family affairs prevent my leaving Hyderabad at the present juncture.

But although I may not be with you at the Anniversary in body, yet I beg to assure you that my spirit will be there to thank you both gratefully and sincerely for the *great* and *earnest* work you have *at such great sacrifice* undertaken for the spiritual welfare of Aryavarta.

May I ask you to cause this letter to be read to the delegates, and to tender them my heartfelt thanks for the real devotion and admiration they evince for Theosophy or Universal Brotherhood bound together to develope Psychical powers latent in man.

Yours fraternally and obediently,
P. IYALOO NAIDU, F. T. S.,
Vice-President Madras Branch and a Councillor of the Parent Theos. Society.

To
MADAME H. P. BLAVATSKY and
COL. H. S. OLCOTT,
Founders of Theosophical Society.

We copy from some independent and hitherto not very friendly testimony—the Madras papers.

THE THEOSOPHICAL ANNIVERSARY.

The eighth anniversary of the founding of the Theosophical Society was celebrated, on Thursday evening, by the members of the local branch and the Indian and foreign delegates, under the presidencey of Colonel Olcott and Madame Blavatsky. The occasion seems to have been one of more than ordinary interest, as addresses were to be delivered not only by delegates from London, America, France and Germany, but by about seventy others, including those from Calcutta, Bombay, Lucknow, Ceylon and even Pondicherry. Calcutta was represented by Mr. Norendra Nath Sen, the talented Editor of the *Indian Mirror*, whose address was the *piece-de resistance* of the evening. The gathering, which included a good many notabilities, was in a spacious and magnificent *shamiana* erected before Colonel Olcott's residence. A thousand chairs, we are told, were provided (all of which were occupied) besides benches, and standing room; and so crowded was the place that it is estimated that not less than a thousand and six hundred persons were present. Among the more noticeable were Rajah Sir T. Mahdava Rao, K. C. S. I. Rajah G. N. Gajapathi Rao, Dewan Bahadur Ragoonath Rao, Mr. Seshagiri Rao, Mr. Sreenivasa Rao, Mr. Muttusawmy Chetty Garu, Mr. C. V. Cunniah Chetty, Major-General and Mrs. Morgan and the majority of the Vakils of the High Court. The carpeted *dais* on which the presidential chairs were placed, was surrounded by a canopy supported by massive silver posts, the canopy itself being an exquisite work of art, of cloth of gold. Beside the *dais* was suspended the banner of the Theosophical Society, upon which were the letters T. S. and the motto of the Society in Mahratti. The *shamiana* was brilliantly illumined by shades and chandeliers, Madame Blavatsky wore the glittering badge of the Society, consisting of the double triangle in precious metal. The meeting seemed very enthusiastic, and the speakers were frequently interrupted by vociferous cheering. There were about seventy delegates present, all of whom were prepared to speak; but as so many speeches would most probably have lengthened out the meeting till day-light, only the most prominent of the delegates delivered addresses, the President announcing that all the addresses would be published, in their entirety, in the Society's journal, the *Theosophist*. After the meeting, a grand reception was held in the spacious verandah and hall of the Theosophists' residence, which was brilliantly illumined and furnished. A band was in attendance to enliven the occasion, and the gathering dispersed, to the strains of the National Anthem, at about half past 8 o'clock.—(*Madras Times*).

On December 28th, the Convention devoted the morning to business and adjourned At 1 P. M. at 5, the Delegates met at Patcheappa's Hall. Dewan Bahadoor R. Ragunath Row, in charge of the arrangements, had caused the building to be decorated inside and out with flags and evergreens around. In the Hall were suspended 85 shields, inscribed with the name and date of formation of each of our Indian and Ceylon Branches. A brilliant illumination was made by a range of handsome lustres kindly lent by our Vice-President C. V. Cunniah Chetty Garoo; and on the platform outside the building were a great quantity of lights, among them many electric lamps. The columns supporting the portals were wreathed with coloured streams and greenary; the stair-case was lined with potted plants and over the arch doorway leading from the street was a transparency with red and gold inscribed

"TRUTH, THEOSOPHY, UNIVERSAL BROTHERHOOD."

A band of native musicians playing upon European instruments discoursed native and foreign airs. We have always been accustomed to crowds at our several meetings at the Hall, but the building and its approaches were never so blocked up as on this occasion. Even the roofs of the adjacent buildings were black with spectators. When the hour for commencement arrived, the President-Founder preceded by the standard-bearer carrying the splendid Banner of the Parent Society, had great difficulty in forcing his way into the building. The entrance of the Banner was greeted with deafening applause. And this enthusiasm was the key-note to the whole affair. First came the delegates, of whom only one half had time to say a few words,—and they were applauded with enthusiasm,—most of all those from America, Europe, Ceylon and French East-Indies. Of the Indian orators Babu Norendra Nath Sen received the greatest ovation. As we were ourselves too actively occupied to make any notes, we are glad to be able to copy the Report of the *Madras Mail*, which—thanks to some miraculous change of temper—seems to have tried to make amends for its recent scurvy treatment of Theosophy. It is as follows :—

THE THEOSOPHICAL SOCIETY.

MEETING OF THE MADRAS BRANCH.

Colonel Olcott, Madame Blavatsky, and other leaders of the Theosophical movement are now in Madras. Last night Patcheappa's Hall was crowded to hear a number of delegates from various parts of India, Ceylon, one from England, and one from America report as to the work of the branches of the Society. Among those present on the Theosophical side of the platform, were Rajah the Hon. Gajapathi Row, the Rajah of Pittapur, Major General Morgan, C. V. Cunniah Chetty, Babu Nurendra Nath Sen (editor of the *Indian Mirror*, a daily Calcutta paper), Mr. Ezekiel (a member of the Sassoon family), Mr. Niblett (of Allahabad), Mr. Jugga Row (Nellore), Rewal Shree Roopsingji Harrisingji (cousin of the Thakore of Bhownuggur), M. R. Ry Soobramanya Iyer (Madura), Mr. de Abrew and three others from Ceylon. On the side of the platform devoted to non-Theosophists were Rajah Sir T. Madava Row, Mr. Willie Grant, Mr. Ananda Charlu, Mr. Alexander, and others.

The President-Founder, Colonel Olcott, called upon some of the delegates to briefly address the meeting when their names were mentioned by the Secretary. A large number responded, among whom were the following :—

Dr. Franz Hartmann, representing the Theosophical Societies of America.

Mr. W. T. Brown, B. L. of the London Theosophical Society, said that "the glorious truths of ancient science are being appreciated in the West, and that the spirit of brotherly love is having its due appre-

ciation also." It was extraordinary that those in the West could now look through their holy scriptures and the Orientals could look into the Eastern sacred books and both find the same glorious truths. Instead of coming and asking the Hindus to leave their caste, their manners and customs, and their family circle, the Theosophists simply asked them to search their own scriptures, and live up to the grand principles found therein. He greeted the Eastern Theosophists with the very best wishes of those of the West, and remarked that there was a most glorious future before them. Major-General Morgan, of Ootacamund, representing the three Paris Societies as well as the Duchess de Pomar (President of the Occidental and Oriental Society), said that the Societies he represented studied the Aryan religion and literature, and were in accord with the Parent Society now assembled. Mr. Ezekiel, from Poona, made a few remarks as to the co-operation of Jews with the Theosophists. Mr. Wm. d'Abrew, of Colombo, alluded to the wonderful progress of Theosophy. Mr. Soondrum Poulle of Pondicherry, greeted the Theosophists present on behalf of their brothers in the French East Indies. Mr. Norendra Nath Sen, of Calcutta, met with an ovation. He said that Theosophy was making considerable progress in the Bengal Presidency. Branches were springing up as fast as those of the Brahmo Somaj did some years ago. The Bengal Branch had the largest number of Theosophists, excepting the Sinhalese branch. A Pundit fom Lucknow remarked that he felt quite happy and "at home" among so many Theosophists in Madras. Another Pundit and Mr. Niblett of Allahabad, having spoken, Mr. Jugga Row, of Nellore, said one good result of the working of the Theosophical Society had been the formation of Sanskrit schools.

The Secretary of the Madras branch then welcomed the delegates, on behalf of the local Theosophists. A Bombay delegate spoke of the improvement in the moral character of Theosophists in the western city. The Cawnpore delegate said the Society was working wonders in that part of the country, uniting the people in bonds of friendship and brotherhood.

Colonel Olcott (Chairman) claimed to have fulfilled the promises he and his colleague had given when the Society was first started. He asked whether the Society had not been true to the spiritual and moral welfare of India. He refuted the idea that the founders of the Society had done their work with a personal, selfish object in view. What they were now trying to do was to revive the study of Sanskirt, so that it might be made familiar throughout the length and breadth of the land. The influence of the Society had made many persons get together, and found Sanskrit schools and colleges, and he hoped that at the close of their labours, which would be the close of their lives, India would be dotted all over with Sanskrit colleges and schools, and the old blessed mother-tongue spoken as it should be (applause). The old records were written in the most perfect of all languages, Sanskrit. The object of the Society was not to fill the country full of poor begging pundits; they wanted to raise a class of men well up in the physical science of the day. They wanted the means of comparison. They had reason to believe that what was necessary for every age was to take advantage of that which their fore-fathers had discovered, and add to it all which had been discovered in latter days. There was a one-sided development going on now. People said that a greater knowledge of agriculture was necessary. Mr Sabapathy Mudaliyar had told him that he had used European ploughs and doubled his crops thereby. India did want better agriculture, but they could not live on ploughs and seed corn for ever. They had something spiritualistic within, and must attend to that. They were all in want of something more than physical needs which would clothe and support and warm the body. The oblivion of that fact was due to the negligence of Sanskrit. All those cunning men who had learnt to make cheap cloth and railways and telephones were under the delusion that they were the apex of human development, and that after them would come the deluge. The Aryan fathers might not have had fine Pullman cars and railways, but they had what was more, a perfect philosophy, and without that we are all at sea in making our plans for life. No one could guide us unless he had attained to the knowledge himself so as to fit him to speak with authority on the subject of the survival of the man after the death of the body; they would not find a psychology worthy of the name. The physiologists did not even know the function of one of the most important organs in the body, the spleen. They *supposed* it to be so and so. They did not know the reason of the convolution in the brain, and many other things. There was a large amount of conjecture still in what was called the science of physiology. If they had not got a perfect physiology, how could they have a perfect system of medicine? Nothing could be done until they had cleared away the idea that after this life man is to be obliterated. One of the cardinal principles of Theosophy was to vindicate the importance of the study of the ancient of Aryan philosophy and science. They had simply to prove by an abundance of citations that there did exist in man those rare peculiar psychological powers, and they could prove it. That was the beauty of the ancient Aryan system, that the physiology was drawn from observed facts. We of modern days had not had time yet to evolve a thoroughly spiritualistic system of philosophy; it would take ages. The evolution of language required thousands of years. It took that time to evolve Sanskrit, and with it the philosophy contained in it. Western people had not arrived at the time when they could present a perfect philosophy. What the Society was trying to do here in India, was to impress upon minds of the Indian youth the fact that if they would only take the trouble to read the national records they would find that Mill, Bain, Spencer and others had evolved nothing which was not to be found in the Hindu Shastras, and nothing half so good as what could be found there (Applause) The speaker then referred to the rapid growth of the Society, notwithstanding that they had met with many difficulties. He urged his hearers to purge themselves of their weaknesses and vices and be examples to the youth around them.

The meeting then terminated. A band of native musicians was stationed on the upper verandah.

Fair as this report is, it conveys but an imperfect idea of the temper of the audience, which was evidently in the mood to applaud every good point in the various speeches. This was especially the case as regards Col. Olcott's extempore address, his popularity with the Madras public having been again proved by round after round of applause and a roar of laughter at each of his hits at the fertile efforts of our enemies to put down the theosophical movement. The presence of Dr. F. Hartmann, the representative of our American branches, who had made a journey of 15,000 miles from his home in Colorado to attend the anniversary, and the earnestness of Mr. W. T. Brown, B. L., the chosen Delegate of the London Lodge Theosophical Society, made a profound impression.

There being no room at the Adyar head-quarters large enough for the sittings of the convention, a *pandal*, or temporary structure (technically called a *wigwam* in America) 100 × 50 feet in size, lined inside throughout with white cloth and decorated with a great number of flags and pennons; chandeliers and globes, had been erected under the superintendence of our excellent brother Judge P. Streenevas Row, Vice-President of the Madras Branch. Over a raised *dais* carpeted with costly Persian rugs, was erected the gorgeous canopy of embroidered cloth of gold supported by pillars of solid silver, mentioned in the *Madras Times*. Under this the late sovereign Prince of Arcot was accustomed to sit on occasions of state. Here were placed the chairs of the two Founders. Each evening after nightfall the grounds were brilliantly illuminated, and the main approach to the house was lined on both sides with gay flags alternating with cressets and torch lights fixed in bamboo staves. At the principal gate stood two huge colored elephants over bamboo frames, with their trunks elevated as if giving the salute to the arriving guests. The Society's flag streamed from its staff upon the roof of the main bungalow, and that of the President Founder in front of his quarters. The appearance of the place when the towers and buildings when covered with an Indian crown in their picturesque costumes, and the illumination made it almost as light as day, was really a most enliving scene. The whole Anniversary, in fact, from beginning to close was a grand success without an incident to mar its completeness. The whole day of the 29th was devoted to Theosophical business, and a brief cession of a couple of hours on Sunday, the 30th ultimo, sufficed to dispose of all the unfinished work; at 3-27 P. M. the annual convocation of the General Council was brought to a close, and the body adjourned *sine die*. The little speech of the President-Founder, bidding farewell to the Delegates and invoking upon them the blessing of the Mahatmas, whose philanthropic work they were assisting to carry forward, was delivered with visible emotion and brought sympathetic tears to many an eye. Immediately after the adjournment a large photographic picture was taken of the members of the Convention—a group of 83 persons in all—in which the crimson and gold banner of the Society had a conspicuous place. Taking it all in all, the Convention of 1883 was a most impressive practical proof of the potential unity of men of every race, colour, and creed upon a common platform of UNIVERSAL BROTHERHOOD.

M. A. (OXON) writes in *Light*:—

Society journals reflect, in a certain way, the floating opinion of what in London passes for fashionable life. It is so far interesting, therefore, to find the *World* concerning itself with what it calls "The New Religion." "Æstheticism is becoming obsolete, and the new gospel of Buddhism is rapidly supplementing it in drawing rooms and boudoirs." "The modern Lenconöe," it seems "reads 'Isis Unveiled', and fervently accepts the new revelation according to Mr. Sinnett and Madame Blavatsky.....Few male worshippers are associated with her in the new religion, and these few are of the weak-kneed race . . . . The new religion is essentially feminine . . . . The air is heavy with aspiration (sic), ghostly forms sweep round the threshold, and the astral body of Madame Blavatsky stands within before the vision of the sacred Lotus." And so forth. The stuff is poor enough, and the writer is ignorant of what he (or is it she?) deals with. The fact is that some very powerful and robust intellects have been and are influenced by this new religion. The dealing at all with the subject in a society journal is the only point worth noting, unless I accept the admission that "literature and conversation

witness on all sides to a decay in the general conviction of immortality." This note of the age is beginning to strike even observers so superficially flippant as the writer in the *World*. What he calls "the preposterous imposture," which he fails to understand or appreciate, is not the only answer to this craving for new spiritual food.

OBITUARY.

Another of my earnest fellow-workers has been stricken down by death. I am extremely grieved to hear of the death of our Brother Gregoris Ediriwera, Secretary of the Galle Theosophical Society, Ceylon, at the early age of 31 years. His death has produced a gap which will not be very easily filled. The particulars of this melancholy occurrence will appear from the following letter :—

H. S. OLCOTT.

GALLE, 10*th December* 1883.

MY DEAR SIR AND BROTHER,

One of the greatest calamities that ever could have befallen our Society took place on the 3rd instant, in the death of Mr. Gregoris Ediriwera, the indefatigable Secretary of this Branch. He was attacked with dysentery about ten days previous to his death, and was under native treatment for seven days; and when the case was hopeless, his relatives resorted to English practice, when it was too late. He was sensible up to the last moment; and about twelve hours before his death he requested his wife and children not to disturb him but allow him the short time he was to live to contemplate about the various acts of benevolence and charity he had done during the 31 years he was in the world, and to enjoy the hope of future bliss. He declined the brandy and water prescribed by the Doctor, as he said he should have his presence of mind when dying.

His place in our Society is not filled up as yet, and I am sure we can never get his like in Ceylon to succeed him.

I remain, dear sir,
Yours obediently,
G. C. A. JAYASEKARA,
President, Galle Theosophical Society.

To COL. H. S. OLCOTT,
Adyar, Madras.

It has been our sad fate this year to chronicle the passing away of our earnest and devoted fellow-workers month after month. This time it is our dear friend and brother Pandit Baldeo Prashad Sankhdhar, for sometime Secretary to our Meerut Branch, who departed this life on the 14th December last at Lalitpur, N. W. P. It is our melancholy task to pay the last tribute to him, who was one of the most indefatigable labourers in the field of Theosophy and one of its staunchest advocates, a personal, and a devoted friend. He leaves a large family to mourn his untimely end. We all know Death is not a respecter of persons and—

Seeing that Death, a necessary end,
Will come when it will come,

—we have all of us to prepare, sooner or later, to fall into her fatal embrace. Yet though "great proprietor of all" she be, when implacable Death carries away men so full of life at its prime and so necessary to their families, one has a right indeed to murmur against her blind and brutal decrees. It is such daily and hourly events that strengthen the hands of the materialist and widen the gulf between the philosophical Pantheist and the profoundly unphilosophical believer in a conscious intelligent Providence, caring for its creatures. Were it all that, such idiotic blows could escape censure from only the credulous victim of that sophism of ages which teaches that its decrees and mysteries are inscrutable and must not be questioned.

SPECIAL NOTICE TO CORRESPONDENTS.

(*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 written on one side of the paper only, leaving clear spaces between lines and a wide margin.*

Proper names and foreign words should be written with the greatest care.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, *we would call the attention of intending contributors to the following instructions :—*

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.

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (*not* Madras), P. O. India.

Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom has to do with financial matters, and both of whom are often for months absent from Head-quarters.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

THE BEST FOOD FOR MAN.

By Mrs. A. Kingsford, M. D., F. T. S.*

Before we can form any correct and valuable idea as to what is 'best' in food, in morals or in anything else, we must learn to reason and to think for ourselves, independently of respect for prevailing habits and beliefs. The first and the chief quality necessary to the man who seeks to attain excellence in any practice or vocation is *courage*, and if he has plenty of it and uses it in the right direction, he will, in due time, become a king of men, in the truest and worthiest sense, that is by virtue, not of physical, but of moral force.

Now I preach a doctrine which it requires some courage to put into practice. It is, however, a doctrine based on reason and on science, and there need be no fear that its adoption can lay open to the charge of fanaticism. Courage, supported by sound knowledge and directed by high aims, is the characteristic virtue of saints, heroes and redeemers of men; but when backed by ignorance and prejudice it degenerates into mere bravado and fool-hardiness. I ask my readers, therefore, to be courageous in seeking for the truth, and, regardless of common opinions and popular beliefs, to follow with unbiassed reason the exposition I am about to make.

We are going to consider what is the best food for man. By that phrase we mean the kind of diet upon which the human being will be enabled to develope himself most fully and evenly in his physical, intellectual, moral and spiritual attributes.

Man is a twofold being. He has a physical nature related to the world and to the necessities of social and political life, and he has a spiritual or moral nature related to the Ideal and to the necessities of intellectual and religious life. That mode of living which is best for man must therefore be best for him on both planes, and must prove its claims by the triple appeal to Science, Social Economy and Morals.

In presenting the substance of the requirements exacted by these three factors of human development, I shall have to go over ground that is very trite and familiar to students of dietetics, and if there be any such among the readers they must pardon me the lack of originality inevitable to my subject.

To begin with the lower and physical characteristics of mankind, we must first enquire what the natural anatomy or structure of the human being is, and what kind of food is indicated by the formation of his organs, as the most proper and suitable. In order to arrive at a conclusion in this matter, we must compare his bodily structure with that of other animals, and if we should find any of these resembling him in organisation, we must then enquire what kind of food is habitual to them. Now there is a whole class of animals so exactly like man in structure that scientific observers have all agreed in placing him, physically, on the same footing with them, and including him in the nomenclature given to their order. These animals are Apes, and in general all the monkey tribe. The teeth, intestines, stomach, brain and general conformation of this Order are like those of Man. For scientific men, therefore, man is simply a large, developed, and advanced Ape. No other kind of animal presents so typical and so great a similarity to our race. The internal organs and teeth of most other animals, and especially those of beasts of prey, differ widely from ours, both in form and in structure. The Ape alone has hands like ours, feet like ours, limbs and face like ours, brain, digestive organs and teeth like ours. I do not say this, only because I have been taught it, or have read it in books. I have myself cut up many bodies of dead men and have compared them with the dead bodies of apes. I have minutely examined, counted and measured the jaws of men and of various other animals, and have thus become convinced of the perfect resemblance existing between human beings and the monkey tribe on the one hand, and of the great dissimilarities which, on the other hand, separate him from all other orders of creatures. Now, what is the food of the Ape tribe,—of this order which includes man? It is vegetable food; the fruit and nuts of trees for the most part, sometimes grain and roots, tender herbs, and more rarely birds, eggs and honey. No monkey, except under very great pressure of hunger, will touch flesh. I have been told by an eminent physician and professor of comparative anatomy, that although he had often tried, he could never get a monkey to eat flesh-meat. Monkeys are often fierce and mischievous, and will kill small animals out of vindictiveness or wantonness, but not for food. At the Zoological Gardens of London, and in all menageries, monkeys are considered as vegetarians by nature, and are fed on such things as apples, rice, potatoes, nuts, salad, and so on. Flesh is never given to them. We must then consider that an anatomy, or structure, such as theirs is, is naturally suited to vegetarian habits. And yet, we, who have exactly the same anatomy, feed, as a rule, like dogs, wolves and tigers! How is this? Either the monkeys are in the wrong, or we. But the monkey acts by instinct and never transgresses the law of his being, because he is incapable of voluntary departure from that law. It is therefore we who have transgressed that law, and who are in the wrong. And it it is our knowledge of the uses of fire as applied to cookery that has made this trangression possible. No man could eat and relish raw flesh and blood. Fire alone makes them palatable to him. Yet the art of

* President of the "London Lodge" Theosophical Society.

cookery was probably the first step made by man towards a higher condition than that of the ape; and if with the acquisition of this art came that of adapting flesh to culinary purposes, it may be argued that the new mode of diet was an advance and not a retrogression. Now Professor Newman has handled this objection, and has done it so well that I cannot do better than quote what he has to say on the subject. He writes thus:

"The true test of anything being natural to man is his more mature, not his immature, era. He is a progressive being. Flesh-meat helped him through his less developed state; but to attempt to keep up in the latter and more developed stage, the habits of the earlier and ruder, is pernicious . . . The diet of flesh-meat belongs to the time of barbarism,—the time of low cultivation and thin population; and it naturally decreases with higher cultivation."

The truth is, as Professor Newman seems here to indicate, that the systematic and immutable Law of Nature is one of *circles*, necessitating a descending and ascending arc. *Whenever there is to be a rise, there is a fall first.* It is an axiom with scientific writers on evolution, or the doctrine of development of forms,—that all transition or intermediary types are weak, unstable, and destined to pass away. Nature feels her way as it were, she proceeds by slow and imperfect growths, essays on which she 'tries her 'prentice hand'; before her new Idea is fully realised. Man in a state of barbarism, immediately after emerging from the purely natural condition controlled by unerring instinct;—man just beginning to grasp the mastery of mechanical forces,—is in some respects lower than the innocent animal whose natural brother he is. He is swayed by appetites which instinct has ceased to control, and as yet his higher reason is unawakened. He has broken the natural law, and has not yet apprehended the moral law. In such a condition he represents the descending curve of the Law of Development. He is in a transition state, he has passed into an intermediary stage of evolution, and is undergoing the fall preparatory to the rise. There are, in the divine order of things, three qualities or degrees of progress, three steps as it were, on the ladder reaching from earth to heaven. These degrees are, in order of development, the *physical*, the *intellectual*, and the *moral*. And the motive power of their evolution, or manifestation, is the *spiritual* force of the universe. Now the first of these degrees is developed in instinctive nature, in the races, whether vegetable or animal, which are governed by involuntary obedience, to spiritual impulse or Law, and whose consciousness is not reflective, or as it is commonly called,—reasoning. In this department of Life, Nature is supreme, and the development of races is conducted by natural processes to the highest point indicated by the spiritual force inherent in the universe. This highest point is that occupied by the order of Primates or Frugivora;—a word meaning eaters of fruit. These are the Ape family, which, as I have said, includes Man by physical structure and conformation. But, having reached this point, Nature has attained her *ultimatum* of objective development. As supreme arbitress she can go no further, for she has touched the bourne of the next degree—reasoning intellect—and this belongs to the domain of Self-consciousness and Free-will. The immediate product of this new quality is Man. At the outset, he too is a fruit-eater, but before long he discovers, by means of the newly evoked faculty of mind, —the uses of fire, and the possibility of satisfying his appetite with food, which his ancestors, taught by Nature, abhorred. Thereupon he departs from the natural law of his being, and enters on a course of artificial habit. Then there begins, on a new plane, to wit, the plane of human and interior evolution, a process closely resembling that which has already been worked out on the natural and exterior plane. Scientific writers of the Middle Ages had two expressive words, by which they designated and explained these two planes. They called the natural and objective plane, the Macrocosm, and the human and subjective plane, the Microcosm. These words are compounded from Greek terms, and they mean respectively the Great and the Little World. Now you do not need to be told that it is the same Spiritual Force which works both in Nature, as seen in the Great World or Macrocosm, and in the Little World, or Microcosm, Man.

But whereas in the great world, this force works arbitrarily and by instinct, producing the best and highest by means of natural development, it works in the microcosm, or in Man, self-consciously and subjectively, and produces the best and highest by means of reasoning processes. In simpler language, the human being reasons his way to the distinction between good and evil,—the non-human beings attain to good by instinctive guidance.

Now, observe what takes place as soon as the self-conscious or intellectual plane is reached. The operation of the spiritual force, hitherto instinctive, becomes reasoning, and it has therefore to work its way by means of the new function. There is but *one law* throughout the universe, though there are diverse modes of its manifestations; because there is but *one Force*, and law is the condition of its being. The Microcosm starts, therefore, exactly as did the Macrocosm, and develops itself from low to high, from rudimentary to perfect, precisely in the same manner, only with this difference, that the law of evolution is transferred from the domain of the simple consciousness of Nature, to that of the complex or *self*-consciousness of Humanity. Under this new mode of conditions, spiritual force has to work its way anew on the higher human plane from the beginning, as it has already done on the lower natural plane. In nature it began with the manifestation of physical form, and ended with that of intelligence; in man it begins with the manifestation of intelligence, and will end with that of morality. Man has to *bring himself*, by free-will, that is, by intellectual and moral progress, to the self-same point to which Nature had brought him physically, by instinct. Thus you see what I meant when I said that the divine order is represented by a circle, and that before there is a rise, there must be a fall. But the height to which Man will ultimately attain by the exercise of his free-will and self-knowledge, is vastly greater than that from which he originally fell,—the condition of innocent perfection to which Nature had brought his ancestors the Primates; because the new circle upon which he entered by that fall is on a higher plane, and does not merely meet again at the starting point, like a serpent swallowing his tail.

It is a spiral circle, and the ascending curve of it will lift the human being above the mere Nature-taught animal.

The first state of man, then, after voluntary departure from the natural law, is a state of barbarism. His intelligence is awakened, but his moral functions are still latent and unevoked. The barbarian's conceptions of honor and of his neighbour's right are consequently almost *nil*. He is a marauder, a creature living by spoil, by depredation and by violence. Savages are hunters, not gardeners. They do not cultivate the soil, nor plant orchards; first, because they lack the wit and the skill necessary; secondly, because not being moralists, they would rob one another by violence, and so the property acquired by the labour of the weaker would pass into the hands of the stronger, to the injury of the former; thirdly, because most savage tribes are wanderers, moving about constantly from place to place; fourthly, because their numbers are not great, and game is plentiful in all wild countries, so that there is supply in excess of the need; and lastly, because savages are always idle and mischievous, and to kill game is easier and more exciting than to till the ground and raise corn-crops.

Such is the *transition* state of the human race, the intermediary unstable type between the mere animal and the perfected man. And wherever its traces

survive, there, in proportion to the degree in which they shew themselves, survive the features and characteristics of the rudimentary man.

In enumerating the five causes of flesh-eating habits among barbarians, I have indicated by correlation some of the opposite advantages of a return to natural law in the matter of food.

The vegetarian dietary, for which alone we are anatomically designed, is one affording healthful and innocent occupation to both men and women. Tilling, ploughing, sowing, planting, reaping, threshing, stacking, pruning, gleaning, mowing, digging, and so on, are employments in themselves invigorating and strengthening to the body, while they supply the means of utilising a great number of labourers, and thus of supporting a far larger population of peasantry than can find remunerative work where land is uncultivated. It is therefore a pre-eminently civilised dietary, because the exercise of husbandry and the cultivation of edible crops assumes the existence of Peace and Order, a fatherland, and respect for personal rights of property. Nor is it only because land under tillage and fruitage affords occupation to a greater proportion of workers, that it is to be regarded as of more economical and political value than waste or pasture lands. Scientific calculations have proved that an area of land which under corn, root or fruit crops, is capable of affording food enough for a hundred persons, would, if devoted to rearing cattle, be capable of sustaining only thirty-three persons. In a paper entitled "Food-Thrift," contributed to literature by Dr. Richardson, he speaks at length of the intimate relation which exists between the nature of the national food supply and the numbers of the population and says :

"It is the fittest for work and for earning who leave our shores as emigrants; the unfittest for work and the least powerful remain. Thus the drain on the first processes of national permanent prosperity is that which is opened by emigration, and is that which is exhausting the heart of the Commonwealth . . . We ought really to consider the question of utilising, on a large scale, all vegetables, which in nutrient value, stand above animal products. We have to learn, as a first truth, that the oftener we go to the vegetable world for our food, the oftener we go to the first, and therefore, to the cheapest source of supply. The commonly accepted notion that when we eat animal flesh we are eating food at its prime source, cannot be too speedily dissipated; or too soon replaced by the knowledge that there is no primitive form of food, albuminous, starchy, osseous, in the animal world itself, and that all the process of catching an animal, or of breeding it, rearing it, keeping it, dressing it and selling it, mean no more nor less than entirely an additional expenditure throughout, for being into what we have been taught to consider acceptable form of food, the veritable food which the animal itself found, without any such preparation, in the vegetable world."

Now, a vegetarian dietary is not only politically and nationally the most economical, but it is also enormously cheaper than a diet composed of or including flesh. Butcher's meat, poultry and game are the most expensive and wasteful forms of food known. It is chiefly due to the fact that our lower, or labouring classes, spend a great deal of their hard-earned wages in buying flesh-food, that they are so much less prosperous and well to do as a rule, than the French peasantry. I have passed a good deal of time in hospitals both in England and in France, and have often questioned the poor patients who came for out-door advice, about their mode of living. I find that in towns at home very often the bulk of the week's housekeeping money goes to pay for the Sunday's joint, and all the other six days' meals are eked out of poor and unwholesome materials in order that this extravagance may be met. Sometimes on week days tripe is eaten, or a sheep's head, or liver, or black puddings, or some other horrible offal, the little children of the family partaking with the elders. Not only is such food, in itself, most indigestible and unfit for human beings, but it is extremely liable to be infested with worms and fluke. All animals which are artificially bred and stall-fed are peculiarly liable to diseases. The diseases are chiefly parasitical or worm-diseases, of which there are many kinds ; tubercule, or pearl-disease, analogous to consumption in human beings, splenic fever, or anthrax, and other epidemics. And the animals which chiefly suffer from these maladies are the pig, the sheep, the ox and cow, and the domestic rabbit. Now, although all the flesh of such diseased animals is dangerous, their internal organs and intestines are by far the *most* dangerous. An enormous percentage of sheep killed for the market have fluke in the liver, though not elsewhere, and the greater number of old worn out milch cows, slaughtered for economy's sake, have tuberculous lungs, and, consequently, disease throughout all their bodies.

Dr. Creighton, speaking before the Medical Congress of 1831, said ;...'I sent a trustworthy person to some slaughter-houses in London, one day, with instructions to bring me specimens of pearl nodules, (tubercular deposits). He brought specimens from four old cows which were slaughtered in his presence. The lungs were riddled with purulent cavities ; the flesh would be sold at about four pence a pound to be made into sausages and saveloys. . . The inferior parts of the carcase, such as the diaphragm or 'skirt,' are especially liable to have the actual tubercular nodules adhering to them, and more or less intimately blended with the meat. These parts are sold at a cheap rate to the poor.' In the discussion which followed Dr. Creighton's paper, Dr. A. Carpenter observed that 'it had been shewn by evidence given in a Court of law, that ninety per cent. of the animals which were slaughtered for the Metropolitan Meat Market, were more or less affected with tubercule. It was shewn too that this was almost universally the case with cows which had become barren.'

Dr. Trall of New York, writing on the same subject, says :—'All fattened animals are diseased, nearly all have measly livers, many have measly lungs, and some are measly all through. And what are these 'measles ?' Insects, worms, and parasitic animals, and nothing else. These creatures and their eggs may pervade all the tissues, and burrow in any of the organs. Frequently they work their way into the brain and spinal marrow of sheep, inducing the disease known as staggers. When they take up their abode in the cells and canals and cavities of the body, they develope in size or shape according to their dwelling-places. In the intestine, they elongate into various species of worms. They are very hard indeed to destroy, and are transferred alone from the carcase of the dead animal affected, to the person who eats of it. (Sometimes the eggs only are so transferred, and these hatch and develope in the human intestine, and become worms of five or seven feet long. This is the origin of the tape-worm.) The ordinary process of salting does not kill them, nor does cooking destroy them, except at a very high degree of heat.' The many horrible and contagious maladies to which cattle artificially reared, are liable, and the shocking disasters to human life and health which the habit of flesh-eating has engendered are so numerous, that in order to tell you all about them, it would be necessary to write a book on the subject. As my time is very limited now, I will content myself with quoting only one more authority on the question,—a very important authority,—Mr. Bruce, who at the time of the Parliamentary discussion of the 'Cattle Diseases Prevention Bill' (1864) was Under-Secretary for the Home Department.

'The aggregate annual value of the cattle lost by diseases in the United Kingdom, was,' he said, 'about £6,120,000. The most fatal of these diseases was pleuro-pneumonia (inflammation of the lungs and lung cavity) from which at least half the cattle died. . . . . With respect to the cause of this disease, doctors differed among themselves, some said it was contagious, others, that it was epidemic . . . . . It was, however, undoubtedly propagated by transmission of cattle by ship from foreign countries. They were often driven a considerable way to the port of embarkation, huddled into ships, taken across the seas, exposed to great heat, thirst, and suf-

ferings on board ship; taken ashore, put into trucks in which infected cattle had recently travelled, and thus, on ship-board, in the trucks, at fairs and other places of sale, disease was necessarily propagated. Other diseases,—the foot and mouth disease, the scab in sheep, and measles in pigs, must also be considered . . . In London, the seizures of diseased meat were very large, representing probably but a small part of the animals killed in a diseased state.' He would read to the House an extract from Prof. Gamgee's report. He says,—'In London, I have seen butchers dress extremely diseased carcases, and 'polish' the meat. This filthy practice consists in killing a fat ox at the same time that a diseased animal is killed. Boiling water is at hand, and when the diseased animals have been skinned, their flesh is rubbed over with fat from the healthy ox, and hot cloths are used to keep the fat warm and to distribute it over the carcase, that it may acquire an artificial gloss, and an appearance of not being deprived of fat. In Edinburgh, I have seen sickly lambs, without a particle of fat upon them, dressed up with the fat of healthy sheep in much the same way. From the private slaughter-houses in London I have known the diseased organs themselves sent to the sausage maker. In company with another member of my profession, I have seen a carcase dressed, and portions of it prepared for sale as sausage meat and otherwise, although thoracic disease had gone to such an extent that gallons of fetid fluid were removed from the pleural sacs (the chest), and that large abscesses existed in the lungs.

And this is the kind of food to buy which, the poor and labouring classes of England frequently stint themselves both in nourishment and in clothing, and sacrifice their health and their lives! Is it any wonder, that feeding on such diseased and loathsome offal as this, they and, still more often, their babies, are scrofulous, ricketty, consumptive, feeble, often afflicted with horrible skin eruptions and disfiguring sores? And is it not startling to think that for about a third of the money they spend on this vile stuff, they might buy meal and peas and lentils and potatoes and onions enough to keep the whole household well and deliciously fed every day of the week?

(To be continued.)

PREMATURE AND PHENOMENAL GROWTHS.

A Russian Theosophist in a letter dated November 1883, writes as follows:—

The Petersburg and Moscow papers are greatly concerned with the miraculous growth of a child, which has been scientifically recorded by Medical papers. On the outskirts of Siberia, in a small village in the family of a peasant named Savelieff, a daughter was born in October 1881. The child, though very large at its birth, began exhibiting a phenomenal development only at the age of three months when she began teething. At five months she had all her teeth; at seven she began to walk, and at eight walked as well as any of us, pronounced words as might only a child two years old, and measured—nearly a yard in her height! When eighteen months old she spoke fluently, stood one arshene and a half (over four feet) in her stockings, was proportionately large; and with her very dark face, and long hair streaming down her back, talking as only a child 12 years old could talk, she exhibited moreover a bust and bosom as developed as those of a girl of seventeen! She is a marvel to all who know her from her birth. The local board of physicians from the neighbouring town took charge of her for scientific purposes."

We find the fact corroborated in the *Moscow Gazette*, the paper giving us, moreover, a second instance just come under the notice of science, of another such phenomenal growth.

A Herr Schromeyer of Hamburg, has a son, born in 1869—now a boy of 13, and his tenth child. From his birth he arrested every one's attention by his *supernaturally* rapid development. Instead of damaging, it seemed but to improve his health, which has been always excellent. A few months after his birth his muscular system increased so much, that when one year old voice began to lose its childish tones and changed. Its deep basso attracted very soon the attention of some physicians. Soon after, his beard grew, and it became so thick as to compell his parents to shave it every two or three days. His infantine features, *very dark*, were gradually replaced by the face of an adult, and at five he was mistaken by every stranger for a young man of twenty. His limbs are normal, strictly proportionate and very fine. At six he was a full grown and perfectly developed young man. Professor Virchoff, the celebrated physiologist, accompanied by several learned authorities, examined the boy several times, and is reported, when doubt as to the age of the boy had become no longer possible—to have given his certificate to the effect that the young boy was entirely and fully developed."

A similar case took place in a Georgian family of Asiatics, at Tiflis in the year 1865. A boy of four was found to have become a full adult. He was taken to the hospital and lived there under the eye of the Government physicians, who subjected him to the most extraordinary experiments,—of which, most likely, he died at the age of seven. His parents—superstitious and ignorant people—had made several attempts to kill him, under the impression he was the devil incarnate. There remains to this day a photograph of this bearded baby in the writer's family. Two other cases—nearly similar—the consequences of which were that two cousins in a village of Southern France, became respectively father and mother at the age of eight and seven, are on record in the Annals of Medicine. Such cases are rare; yet we know of more than a dozen well authenticated instances of the same from the beginning of this century alone.

We are asked to explain and give thereupon our "occult views." We will try an explanation. We ask no one to believe; we simply give our personal opinion identical with that of other occultists. The latter statement, however, necessitates a small preface.

Every race and people has its old legends and prophecies concerning an unavoidable "End of the world," the pious portions of civilized Christian nations having, moreover, evolved in advance a whole programme for the destruction of our planet. Thus the Millenarians of America and Europe expect an instantaneous disintegration of our earth, followed by a sudden disappearance of the wicked and the survival of the few elect. After this catastrophe, we are assured, the latter will remain in the service of "Christ, who upon his new advent will personally reign on earth a thousand years"—(on its *astral* skeleton, of course, since its physical body will have disappeared.) The Mohamedans give out another tale. The world's destruction will be preceded by the advent of an *Imam*, whose presence alone will cause the sudden death of the whole unclean brood of *Kaffirs*; the promised "Heaven" of Mohamed will then shift down its head quarters, and the paradisaical *Houris* will roam about at the service of every faithful son of the Prophet. Hindus and Buddhists have again a different version; the former believe in the *Kalki* Avatar and the latter in the advent of Maitreya Buddha. The *true* Occultist however—whether Asiatic or European (the latter still to be found, *rara avis* though he be) has a doctrine to this effect, which he has hitherto kept to himself. It is a theory, based on the correct knowledge of the *Past* and the never failing analogy in Nature to guide the Initiate in his prevision of future events—were even his psychic gifts to be denied and refused to be taken into account.

Now, what the Occultists say, is this: humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race. There is a prophesy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh *Manushi* (men?) will be born adults; and will know of no old age, though their years will be many. As the

Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta, and Kreta will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age); so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas."

Thus we find* from the above that the characteristics of the race that will follow ours are—a darker skin, shortened period of infancy and old age, or in other words a growth and development that in the present age (to the profane) appear quite miraculous.

It is not the sacred legends of the East alone that throw out hints on the future physiology of man. The Jewish Bible (See Genesis, Chap. vi. verse 4) implies as much, when speaking of antediluvian races (the 3rd race) it tells us, "There were giants in the earth, in those days," and makes a distinct difference between "the sons of God," and "the daughters of man." Therefore, to us, Occultists, believers in the knowledge of old, such isolated instances of premature development, are but so many more proofs of the end of one cycle and—the beginning of another.

A GREAT RIDDLE SOLVED.

By Damodar K. Mavalankar, F. T. S., Chela.

On my return to the Head-quarters from the North, where I had accompanied Col. Olcott on his Presidential Tour, I learnt with regret and sorrow of further and still more malignant strictures by certain Spiritualists on the claims of the Founders of the Theosophical Society to be in personal relations with the Mahatmas of the sacred Himavat. For me, personally, the problem is of course *now* solved. It being impossible, I shall not even undertake to prove my case to those who, owing to prejudice and misconception, have determined to shut their eyes before the most glaring facts, for none are so blind as those who will not see, as the saying has it. I should at the same time consider to have ill-performed my duty were I not to put my facts before those earnest seekers after truth, who by sincere aspiration and devoted study, have been bringing themselves closer and closer to the Occult World. The best way, I believe, to carry conviction to an intelligent mind is to narrate the facts in as plain and simple a way as possible, leaving speculations entirely out of consideration.

At the outset I must state what is known to many of my friends and brothers of the Theosophical Society, viz., that for the last four years I have been the Chela of Mr. Sinnett's correspondent. Now and then I have had occasion to refer publicly to this fact, and to the other one of my having seen some of the other Venerated Mahatmas of the Himalayas, both in their astral and *physical* bodies. However all that I could urge in favour of my point, viz., that these Great Masters are not disembodied spirits but living men—would fail to carry conviction to a Spiritualistic mind blinded by its prejudices and preconceptions. It has been suggested that either or both of the Founders may be mediums in whose presence forms could be seen, which are by them mistaken for real living entities. And when I asserted that I had these appearances even when alone, it was argued that I too was developing into a medium.

In this connection a certain remark by Mr. C. C. Massey in a letter to *Light* of November 17, is very suggestive, inasmuch as that gentleman is not only far from being inimical to us but is a Theosophist of long standing, bent solely on discovering truth and—nothing but the truth. The following extract from the said letter will show how great are the misconceptions even of some of our own fellow-members :—

"Nevertheless, were it an open question, free from authoritative statement, so that such a suggestion could be made without offence by one who would, if possible, avoid offence, I should avow the opinion that these letters, whether they are or are not the *ipsissima verba* of any adept, were at all events penned by Madame Blavatsky, or by other accepted *chelas*. At least I should think that she was a medium for their production, and not merely for their transmission. The fact that through the kindness of Mr. Sinnett I have been made familiar with the handwriting of the letters, and that it bears not the remotest resemblance to Madame Blavatsky's, would not influence me against that opinion, for reasons which every one acquainted with the phenomena of writing under psychical conditions will appreciate. But *I am bound to admit that there are circumstances connected with the receipt by Mr. Sinnett of other letters signed, 'K. H.' which are as regards those, apparently inconsistent with any instrumentality of Madame Blavatsky herself, whether as medium or otherwise and the handwriting is in both cases the same.*"

Bearing well in mind the italicized portion in the above quotation, I would respectfully invite the Spiritualists to explain the fact of not only myself, but Col. Olcott, Mr. Brown, and other gentlemen having on this tour received severally and on various occasions letters in reply to conversations and questions on the same day or the same hour, sometimes when alone and sometimes in company with others, when Mme. Blavatsky was thousands of miles away; the handwriting in all cases being the same and identical with that of the communications in Mr. Sinnett's possession.

While on my tour with Col. Olcott, several phenomena occurred,—in his presence as well as in his absence—such as immediate answers to questions in my Master's handwriting and over his signature, put by a number of our Fellows, and some of which are referred to in the last number of the *Theosophist*, while others need not be mentioned in a document going into the hands of the profane reader. These occurrences took place before we reached Lahore, where we expected to meet in body my much doubted Master. *There I was visited by him in body, for three nights consecutively for about three hours every time while I myself retained full consciousness,* and in one case, even went to meet him outside the house. To my knowledge there is no case on the Spiritualistic records of a medium remaining perfectly conscious, and meeting, by previous arrangement, his Spirit-visitor in the compound, re-entering the house with him, offering him a seat and then holding a long converse with the "disembodied spirit" in a way to give him the impression that he is in personal contact with an embodied entity! Moreover Him whom I saw in person at Lahore was the same I had seen in astral form at the Head-quarters of the Theosophical Society, and the same again whom I, in my visions and trances, had seen at His house, thousands of miles off, to reach which in my astral Ego I was permitted, owing, of course, to His direct help and protection. In those instances with my psychic powers hardly developed yet, I had always seen Him as a rather hazy form, although His features were perfectly distinct and their remembrance was profoundly graven on my soul's eye and memory; while now at Lahore, Jummoo, and elsewhere, the impression was utterly different. In the former cases, when making *Pranám* (salutation) my hands passed through his form, while on the latter occasions they met solid garments and flesh. Here I saw *a living man* before me, the same in features, though far more imposing in His general appearance and bearing than Him I had so often looked upon in the portrait in Mme. Blavatsky's possession and in the one with Mr. Sinnett. I shall not here dwell upon the fact of His having been corporeally seen by both Col. Olcott and Mr. Brown separately, for two nights at Lahore, as they can do so better, each for himself, if they so choose. At Jummoo again, where we proceeded from Lahore, Mr. Brown saw Him on the evening of the third day of our arrival there, and from Him received a letter in His familiar handwriting, not to speak of His visits to me almost every day. And what happened the next morning almost every one in Jummoo is aware of. The fact is, that I had the good fortune of being sent for, and permitted to visit a Sacred *Ashrum* where I remained for a few days in the blessed copmany of several

* The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Rounds as well as every 4th race are the shortest, while the 1st and 7th Round as the 1st and 7th root races are the longest.

of the much doubted MAHATMAS of Himavat and Their disciples. There I met not only my beloved Gurudeva and Col. Olcott's Master, but several others of the Fraternity, including One of the Highest. I regret the extremely personal nature of my visit to those thrice blessed regions prevents my saying more of it. Suffice it that the place I was permitted to visit is in the HIMALAYAS, not in any fanciful Summer Land and that I saw Him in my own *sthulasarira* (physical body) and found my Master identical with the form I had seen in the earlier days of my Chelaship. Thus, I saw my beloved Guru not only as a *living* man, but actually as a young one in comparison with some other Sadhus of the blessed company, only far kinder, and not above a merry remark and conversation at times. Thus on the second day of my arrival, after the meal hour I was permitted to hold an intercourse for over an hour with my Master. Asked by Him smilingly, what it was that made me look at Him so perplexed, I asked in my turn :—"How is it MASTER that some of the members of our Society have taken into their heads a notion that you were 'an elderly man,' and that they have even seen you clairvoyantly looking an old man passed sixty?" To which he pleasantly smiled and said, that this latest misconception was due to the reports of a certain Brahmachari, a pupil of a Vedantic Swami in the N. W. P.*—who had met last year in Tibet the chief of a sect, an elderly Lama, who was his (my Master's) travelling companion at that time. The said Brahmachari having spoken of the encounter in India, had led several persons to mistake the Lama for himself. As to his being perceived clairvoyantly as an "elderly man," that could never be, he added, as *real* clairvoyance could lead no one into such mistaken notions; and then he kindly reprimanded me for giving any importance to the age of a Guru, adding that appearances were often false, &c. and explaining other points.

These are all stern facts and no third course is open to the reader. What I assert is either true or false. In the former case, no Spiritualistic hypothesis can hold good, and it will have to be admitted that the Himalayan Brothers are living men and neither disembodied spirits nor the creatures of the over-heated imagination of fanatics. Of course I am fully aware that many will discredit my account, but I write only for the benefit of those few who know me well enough to see in me neither a hallucinated medium nor attribute to me any bad motive, and who have ever been true and loyal to their convictions and to the cause they have so nobly espoused. As for the majority who laugh at, and ridicule, what they have neither the inclination nor the capacity to understand, I hold them in very small account. If these few lines will help to stimulate even one of my brother-Fellows in the Society or one right thinking man outside of it to promote the cause the GREAT MASTERS have imposed upon the devoted heads of the Founders of the Theosophical Society, I shall consider that I have properly performed my duty.

ADYAR (MADRAS)
7th December, 1883.

MISTAKEN JUDGMENTS.

BY WILLIAM HITCHMAN, M. D.

IN dealing with science, as revised by philosophy, it may sometimes be well to remember the Kantian theory of universal truths so largely, if not completely, accepted in the past, and scarcely less at present. The chief, real and important question proposed by the Critical Philosophy is this : "Are there any properties of objects in general which are really due to me, and to the way in which I perceive them and *which do not belong to the things themselves?*" Judgments of this kind may very often be mistaken. If a man, for example, had a pair of green spectacles on, he would see everything green—that is to say, all objects of sight to him are thus represented. Indeed, if the colour should vary somewhat for different things, there would always be greenness in it. Assuredly, he might be mistaken in positively declaring that he "*knew*" that everything and everybody was green. If, in the subjective method of philosophical inquiry, we are convinced of universality and necessity, we must equally weigh the facts of chemistry and physics, as in the physiological method, we must study the phenomena that accompany sensation, in obedience to the molecular properties of the brain and nervous system. Of course, the proper thing to do, either in the case of the Bishop of Madras, or religious mythologists of other denominations, would be to take him to a mirror in the Temple of Truth, and show him, demonstrably, that the green spectacles are only upon his *own* nose. He has accepted a deduction, as if it were a verification, his eyes being only affected by light which lies within the verdant sphere of an immature, raw, unseasoned grassy plain, a veritable plot of weeds, not emeralds—the range of the visible, or *individual* spectrum, and as a matter of observation and experience, it is universally found that religious mythologists are all actually wearing the same green spectacles from age to age. And what is worse still, perhaps, in despite of Theosophy and Theosophists, omitting out this property of the spectacles, the Bishop of Madras and others are absolutely "*certain*" that whether the spectacles mislead or not, everything they see, without exception, beyond or outside their own exclusive green house, partakes inexorably, and for ever, of rawness or unripeness, ill fitted, withal, for the nature of body and soul, or poisonous alike for spiritual and material substance. The Rev. Dr. Brown, for instance, in protesting that his dark colour is *not* a mixture of red, black, and yellow, admirably represents the Bishops of London, Oxford, Manchester, Liverpool, Durham and Carlisle in their sophistical, time-serving addresses at the British Association for the Advancement of Science, as well as those at the recent Church Congress, when they declared *ex-cathedrâ*, like the Lord ecclesiastical, or mythological of Madras, in effect, "We shall get over the scare of Biology and Anthropology, as easily as we did the craze of Geology and Astronomy." It is the most facile of processes. Before teaching any doctrine in Theology, you must not wait until the nature of the evidence for it can be *understood*. Bishops, priests, and deacons, of a Church of Mythology, as by law of man established, do not care so much as the ninth letter of the Greek alphabet whether the Evolution theory be true or false. Besides the nebular hypothesis, there are other and more theological doctrines, about the origin of the universe, which it is still desirable for kingcraft and priestcraft to have taught to *all* children.

> Fiction is truth, truth fiction, that is all
> We know, as priests, and all ye need to know.

It matters not in religious mythology, now, as formerly, that *clerical stories are quite different and absolutely contradictory*. It is a known "fact" in dogmatic theology, that the evidence which connects the stories with Moses, and which proves conclusively that the son of Amram and Iochebed, of the Tribe of Levi, could *not* have known anything about the origin of earth, plants, animals and men, are both of them invincible not only in a maritime city of British India, on territorial acquisitions in the East, of questionable equity, but for chaplains, churches, and creeds, *ubiviset ubique*. Deukalion, Pyrrha, the Chaldee God Bel, and the rest, are further eclipsed by a new revision of the Old Testament, which sets forth that man was really made from the dust of the ground by a deity, like unto himself, who walked and talked, and had diabolical associates, jealous of the new creature for sharing his privilege of knowing, right from wrong, and fearful exceedingly lest, perad-

* The narrative of this Brahmachari is given and repeated twice over in our last number. See pp. 83-6, and 98-9 *Theosophist* for Dec.—Jany.

venture, he should gain that of immortality, also. This deity, however, we are now assured, did not take a "*rib*" out of the man, and make a woman of it; on the contrary, the part selected, we are at present asked to believe, was a long, flexible, terminal appendage, which formerly terminated the body of the human animal, behind. Let it not be supposed, for a moment, that herein is exhibited by the writer an undue amount of levity in regard to "Mistaken Judgments," or the use of spectacles. Daily newspapers in Britain, from John o' Groats to Land's End, have been informing Mr. Public, of late, that the old traditional fashion of church-going is not only very decisively unfashionable, but that there is a still further probability of "an increasing diminution" (the latter in Ireland, presumably) in the number and quality of believers. It is not expedient to use an optical instrument, in churches, to assist or correct defects of vision. Plutus is *not* winged. Are the books of the Bible once deemed infallible now erroneous? Certainly *not*, by those money-making casuists, of different theological sects, but having the same strong feelings of class interests, and loving one another in green spectacles, privately, though in a position of most hostile demonstration, publicly. Those religious mythologists who hold by the doctrine of the verbal inspiration of Scripture, mean precisely the same thing when they speak in Coward's Castle of the unbroken tradition of the church, or theology, Judaism, and Christianism, as those who consider that the Religion of Humanity is naturally evolved, and spiritually progressive in the whole history of mankind. The new Vice-Chancellor of the University of Oxford, for instance, in a recent sermon preached before the dons at St. Mary's there, spoke favourably of what is called Darwinism, popularly, but scientifically, the theory of origin of species by natural selection, and so far as Hebrew or Christian mythology is concerned, therein, he might, with equal regard for the principles of Biology, curious novel facts, new and astonishing views of the origin, or continuity of life, excellent reasoning, acute criticisms, and scientific researches, have spoken justly of the nameless antiquity of man's remains in the Delta of the Mississippi, or elsewhere, amid the bold cypress of the Southern States, buried forests, in fact, one over the other, with interspaces of sand, ten distinct growths, for a distance of 300 miles, of this deposit, some of the trees being more than twenty-five feet in diameter, and containing 5,700 annual rings. Not more adverse could Professor Jowett be to Hebrew and Christian myths, were we to conclude his *next* University Oration, thus: "There is, dearly beloved brethren, Knights Theological, of the Holy Order of "Loaves and Fishes," one other essential point, to which I wish to draw your serious attention, namely, the experimental demonstration—again and again proved that now, as "in the beginning," living organisms *are* evolved from non-living matter, after being subject to temperature of over 300° Fahr., a heat so destructive of all known plants and animals, that even Pasteur himself must fully admit that life *is* born of death in the laboratory of nature, whether called vegetable, animal, human, or angelic, and as science has shown from inorganic chemical forces, or physical combinations, alone, in the case of those minute moving organisms, or mere specks of naked protoplasm, developed as Bacteria, without a passing atmospheric bubble, to indicate the presence of air, or prior germs, in the more than boiling water of flasks hermetically sealed. As for Science and Theology, it is absolutely out of the question in this our day, that any agreement shall ever be arrived at between them, since the dispute amongst competent scholars is no longer, as it once was, about the orthodox interpretation of the dogmatic tenets of religious mythology, but about the very nature of religion itself, as virtue in daily life, founded upon reverence of Wisdom and Goodness, rather than a system of ancient faith, and blind worship of men-like Gods or expectation of future rewards and punishments. The plain truth is that men do *not* use the same words, God, Christ, Heaven, Hell, Church, or Christianity, in the same sense. And what is more, the *profanum vulgus* in the year 1884, will hardly be immersed in the SLOUGH OF STOLIDITY to so great a depth, as not to perceive that the new and revised text of the Bible, as it is again changed thousands of times by fresh theologians, or a recent batch of translators, is the precise word of command which Omnipotence first signified. In the last University Sermon of the Master of Balliol College, it was enunciated clearly, that "We Doctors of the Broad Church in England (whatever one of the head order of Indian Clergy may say) use the current terms of theology in an esoteric sense, as designed for and understood by the initiated, alone." Esoterics is virtually the synonym of Theosophy, or that divine wisdom of occult and mysterious knowledge taught by Eastern philosophers long anterior to Moses and Christ; in fact, before the birth of Jesus of Nazareth, there were Buddhist missionaries teaching Theosophy to their disciples, but concealing it from the people of Palestine generally. Human progress has not been forced on by such ethical teaching as passive obedience to the *maximum* of physical distress, and mental or social disturbance, unpleasantly akin to mere dead formalism, and narrow sectarian particularism. Withal, dogma upon dogma, contradictions unintelligible and doctrines incomprehensible, heterogeneous, and absurd—even a dying God atone for the sins of Adam, ostensibly; but *de facto* to satisfy the supposed demand of the Jewish law. Long ages prior to Christ's borrowing from Eastern mysteries, or Egyptian symbols, and articles of religious faith, such as the doctrines of Theosophy and the Theosophists comprise, namely, Love, Forgiveness, Humility, Self-Sacrifice and common Brotherhood of Humanity of every colour and every clime, the Spirit of Holiness *had* come as a beautiful ideal conception of true Divinity, if not as a natural sequence of man's history, growth, and progressive moral development. In short, when Christianity became the ruling faith of the Roman Empire, it had no Christ-like individuality at all, being made up mainly of the Father's commentaries on the alleged teachings of Jesus, Paul, John, and others, interspersed with forgeries, or the writings of Greek philosophers. Our duty, here and now, is to apprehend facts, correctly study the sequences of the Universal Order, as observation and experiment may reveal spiritual and material phenomena to us. Surely, the *life* of Christ may have been truly divine, without his being acknowledged as Deity or a Personal God. Even so, may we, let us hope and work, bind ourselves together in a common bond or spiritual centre of religious sweetness, light and culture, against all attacks of Christian despots, the Bishop of Madras, notwithstanding. Who *is* God, and what *is* Nature? If the only instruments to be employed by the Theologians in the attainment of divine wisdom be the Church, Christianity, and the Bible, then I, for one, see *no* reign amongst mankind of God, Christ, or the Holy Ghost, *no* "supernatural" rising from bondage and transcience with the lower life of mortals, to victory and permanence with the higher life of angels. Quite the contrary, alas! Judged of by any theosophic standard, either God is Nature, or Nature is God. (*Qui facit per alium, aliam, aut aliud, facit per se.*) Falsehood and Wrong, are absolutely opposed to Human Happiness, and to Truth and Right is for ever linked the very possibility or potentiality of the blessed life! If Nature be God, as Spinoza affirms, then Deity is simply a monster that deserves neither reverence nor praise. There is no crime that good men abhor, or bad men perpetrate, that God has *not* committed in the past, and still commits at present. He knows no sense of Justice or Mercy, and unless the test of Happiness is to retain Immorality, how can it be a holy, a noble, or moral act, to study the wyas, emulate the conduct of Yahveh? Or, shall Theosophists forsake their Theosophy at the *bidding* of

the Bishop of Madras, and lay it down as an axiom, irrefragable, that personal intimacy with a personal criminal yclept Jehovah of the Jews, will make all mortals the happiest of eternal angels? For myself, I believe that Truth and Right are the most sacred and hallowed of things on earth or in heaven, and that their sure possession will *never* militate against the highest happiness of which soul, body, or spirit is capable.

Live like the rose. So bud, so bloom,
In growing beauty live;
So sweeten life with the perfume
That gentle actions give.
Die like the rose, that when thou'rt gone
Sweet happy thoughts of thee
Like fragrant rose leaves, may be strewn upon thy memory.

"PRECIPITATION."

Of all phenomena produced by occult agency in connection with our Society, none have been witnessed by a more extended circle of spectators or more widely known and commented on through recent Theosophical publications than the mysterious production of letters. The phenomenon itself has been so well described in the *Occult World* and elsewhere, that it would be useless to repeat the description here. Our present purpose is more connected with the process than the phenomenon of the mysterious formation of letters. Mr. Sinnett sought for an explanation of the process and elicited the following reply from the revered Mahatma, who corresponds with him:—

"..... *Bear in mind these letters are not written but impressed, or* precipitated, *and then all mistakes corrected.* ..... *I have to think it over, to photograph every word and sentence carefully in my brain before it can be repeated by precipitation. As the fixing on chemically prepared surfaces of the images formed by the camera requires a previous arrangement within the focus of the object to be represented, for, otherwise—as often found in bad photographs—the legs of the sitter might appear out of all proportion with the head, and so on—some have to first arrange our sentences and impress every letter to appear on paper in our minds before it becomes fit to be read. For the present, it is all I can tell you.*"

Since the above was written, the Masters have been pleased to permit the veil to be drawn aside a little more, and the *modus operandi* can thus be explained now more fully to the outsider.

Those having even a superficial knowledge of the science of mesmerism know how the thoughts of the mesmeriser, though silently formulated in his mind are instantly transferred to that of the subject. It is not necessary for the operator, if he is sufficiently powerful, to be present near the subject to produce the above result. Some celebrated practitioners in this Science are known to have been able to put their subjects to sleep even from a distance of several days' journey. This known fact will serve us as a guide in comprehending the comparatively unknown subject now under discussion. The work of writing the letters in question is carried on by a sort of psychological telegraphy; the Mahatmas very rarely write their letters in the ordinary way. An electro-magnetic connection, so to say, exists on the psychological plane between a Mahatma and his chelas, one of whom acts as his amanuensis. When the Master wants a letter to be written in this way, he draws the attention of the chela, whom he selects for the task, by causing an astral bell (heard by so many of our Fellows and others) to be rung near him, just as the despatching telegraph office signals to the receiving office before wiring the message. The thoughts arising in the mind of the Mahatma are then clothed in word, pronounced mentally, and forced along the astral currents he sends towards the pupil to impinge on the brain of the latter. Thence they are borne by the nerve-currents to the palms of his hand and the tips of his finger, which rest on a piece of magnetically prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *ákas*, (permeating every atom of the sensuous universe) by an occult process, out of place here to describe, and permanent marks are left. . .

From this it is abundantly clear that the success of such writing as above described depends chiefly upon these things :—(1) The force and the clearness with which the thoughts are propelled and (2) the freedom of the receiving brain from disturbance of every description. The case with the ordinary electric telegraph is exactly the same. If, for some reason or other the battery supplying the electric power falls below the requisite strength on any telegraph line or there is some derangement in the receiving apparatus, the message transmitted becomes either mutilated or otherwise imperfectly legible. The telegram sent to England by Reuter's agent at Simla on the classification of the opinions of Local Governments on the Criminal Procedure Amendment Bill, which excited so much discussion, gives us a hint as to how inaccuracies might arise in the process of precipitation. Such inaccuracies, in fact do very often arise as may be gathered from what the Mahatma says in the above extract. "Bear in mind," says He, "that these letters are not written, but *impressed*, or precipitated, and *then all mistakes corrected.*" To turn to the sources of error in the precipitation. Remembering the circumstances under which blunders arise in telegrams, we see that if a Mahatma somehow becomes exhausted or allows his thoughts to wander off during the process, or fails to command the requisite intensity in the astral currents along which his thoughts are projected, or the distracted attention of the pupil produces disturbances in his brain and nerve-centres, the success of the process is very much interfered with.

It is to be very much regretted that the illustrations of the above general principles are not permitted to be published. Otherwise, the present writer is confident that facts in his possession alone would have made this paper far more interesting and instructive. Enough, however, has been disclosed above to give the public a clue as to many apparent mysteries in regard to precipitated letters. It ought to satisfy all earnest and sincere inquirers and draw them most strongly to the path of Spiritual progress, which alone can lead to the knowledge of occult phenomena, but it is to be feared that the craving for gross material life is so strong in the western Society of the present day that nothing will come to them amiss so long as it will shade off their eyes from unwelcome truth. They are like Circe's swine

Who not once their foul deformity perceive,

but would trample down Ulysses for seeking to restore them their lost manhood.

POSTHUMOUS VISITOR.

(*A Story of Second Sight.*)

By Gustave Zorn, F. T. S.

Having read in the *Theosophist* for September last, "A story of thirty years ago," I am tempted to lay before the reader the account of a somewhat strange occurrence. It was related to me sometime ago by the daughter of the lady who witnessed the facts when fifteen years of age, and whom for the purpose of this narrative I shall call Mrs. A—. Second sight and other psychological peculiarities seem to be running in the family, but, I must abstain from giving real names, as the near relatives of the parties concerned are still alive and in high social standing.

Mrs. A—, then a girl of fifteen, had just come home during a vacation of her school. Opposite her parents' house was the mansion of her mother's relatives, an old historical family, then represented in the direct line by two unmarried brothers, the elder past forty and the

younger about twenty years of age. For sometime previous to the events about to be narrated, the elder brother had noticed that considerable sums of money frequently disappeared from his cash-box in a mysterious way, which led to his successively dismissing several of his servants on suspicion and without telling any one of his losses. These measures, however, proved of no avail, and the money kept on disappearing just as before. The younger of the two brothers led a rather dissipated life, sowing his wild oats, as the saying goes, as fast as he could; but as his senior furnished him with all the money he asked for or needed, there was no reason to suspect the young man of spending more than he acknowledged to, least of all, of resorting to dishonorable means to meet his extravagance.

The parents of Mrs. A—, leading a quiet, patriarchal life, were either completely ignorant of the dissipations of their young relative or unwilling to comment upon them. During Mrs. A.'s stay at home, it so happened that the younger brother was killed in a duel and was for several days laid out according to custom, in the family state-room, covered for the mournful occasion from ceiling to floor with sable hangings. As Mrs. A.—'s mother was the only female relative of the two brothers then resident in the town, it fell to her duty to visit daily the house of mourning. Mrs. A—having expressed the desire to bid a last farewell to her deceased cousin, was taken there on the day previous to the funeral ceremony. The mother having had to speak to the surviving brother about some arrangements for the following day, the girl was left for a short time alone in the mortuary chamber. Standing at the head of the dead man, she was soon lost in a train of melancholy thoughts.

All of a sudden she saw the drapery hanging over the door, opening into the private room of the deceased, lifted up and an old gentleman whom, she met for the first time, emerge out of it with a book under his arm. Moving about in a deliberate and steady manner, as if he was the master of the house, the figure went straight to the catafalque and stood at the foot of the coffin. He gazed earnestly at the dead man, and casting on him a long look of mingled reproach and contempt, said in a calm and loud voice: "May thy offence be forgiven thee for the sake of thy mother!" Then moving round the head of the bier—just opposite the girl,—a mute witness of all his doings, the old gentleman bent down and kissed the forehead of the deceased. After this—and taking all the while as little notice of the bewildered spectator as if she were not there, he brushed her past, and crossing over the room to the opposite wall—the lower half of which (as it is still the custom in many a mansion of the German aristocracy) was wainscotted—he pressed a knob hidden among the carved wood-work and two pannels sliding audibly apart in the wainscot discovered a recess full of books and documents. Taking a pencil, the old gentleman wrote for sometime on a page, torn out of the book he had brought with him, holding it with his left hand under the paper while writing with the right; then placed both book and paper in the recess and pressed the knob again which made the two pannels slide back into their previous position, leaving no trace behind them of the existence of any such hidden recess in the wall. After this, he went out as firmly as he had entered, by the same door through which he had made his appearance, lifting up and letting down the drapery again.

During the whole scene the young girl stood spellbound, unable to move or utter a single cry. After the old man had left the room, she rushed out of it into the arms of her frightened mother, who had just returned to see why her daughter was lingering so long in the mortuary chamber. Unable to speak and explain what had happened, she was carried home. Where, at last, her parents having succeeded in quieting her, she described minutely the old gentleman, repeated the words pronounced by him, and related all that he had done.

"Good Heavens! that is Theodore," exclaimed her astonished father; but quickly checking himself for fear of disturbing his frightened daughter still more, he tried to soothe her into the belief that it was all a dream or a hallucination, nor did he ever speak to her after that of the occurrence. It was not until several years later, after she had been married, that her mother could be induced to relate to her the event that had followed her vision. "Theodore" was the father of the two brothers, long dead, and whom the girl had never known. The old gentleman, an old friend, had been instantly recognized from her description by her father, who at once proceeded to the surviving brother and told him what had happened. Neither of them had any knowledge of any secret recess hidden in the wainscot of that room, but guided by the young girl's faithful description, they succeeded in finding the knob concealed among the carving. In the recess, they found the book as well as the paper on which the father, so long dead, had penned some lines on that memorable day.

The memorandum contained the startling discovery that the real thief of the abstracted sums was the deceased brother himself; that he had moreover given letters of exchange for a large sum to a person in another town, whose exact address was given as well as the amount of the debt and the due time for the payment thereof. The whole ending with an earnest injunction that the surviving brother should pay the bill and thus save the honour of their ancient and hitherto unsullied name.

The book which the old gentleman had brought under his arm, proved to be the private account book of the young man killed, containing proofs of the statements made in the note by the apparition. The address of the holder of the bills proved to be quite correct as well as the amount and date of which nobody had the remotest suspicion. In the same recess were found several family documents which had been considered as lost since the death of the old master of the mansion. The elder brother married sometime after this occurrence. The above-mentioned posthumous letter in the old gentleman's hand-writing is still in the possession of his daughter, now married in her turn to a man of very high social standing. The name of the lady who told me the above facts as well as those of the two brothers, and the married name of the daughter of the elder, are given to the respected editor of this journal.

EDITOR'S NOTE.—We have the pleasure of personal correspondence with the husband of the "young lady's" daughter, a gentleman of Odessa, personally known to, and highly respected by, the writer's friends and near relatives. The facts, as above given, and coming, as they do, from a thoroughly trustworthy source, would seem to checkmate the king on the Theosophical side, and put the doctrines of the Theosophists in an awkward predicament. Nothing of the kind, however, need be confessed to by one capable of looking beneath the surface, although the facts disclosed in the above narrative are not quite sufficient to allow us to come to a definite conclusion. This plea of insufficient data may appear rather strange at first sight, but the strangeness on closer examination will disappear entirely. No information is given above as to the age of the younger brother at the time of the father's death; nor as to the latter's feelings and anxieties at the time of death with regard to his motherless boy. We are, in consequence, obliged to make some assumptions, which all the surrounding circumstances most clearly suggest; if, however, they are unwarranted by facts, we beg further particulars will be forwarded to us. It is but natural that the father should have felt unusually strong solicitude for the future of his young son, deprived, at a tender age, of both his parents; and the more so if his apprehensions for the continued honour of the family, of which, like all German aristocrats, he must have been extremely jealous, were roused, by early indications of the vicious habits which subsequently developed in his son so strongly. After this, the explanation becomes easy enough. The dying thought of the father, worked up to its highest pitch, under the circumstances described, established a magnetic link between the son and the astral shell of the father in *Kamaloka*. It is a well known fact that fear or great anxiety for every thing left behind on earth is capable of retaining a shell, which must have otherwise dissolved, for a longer period in the earth's atmosphere than it would the event of a quiet death. Although the shell when left to itself is incapable of acquiring any fresh impression, yet, when galvanised, so to say, by *rapport* with a medium, it is quite capable of living for years a vicari-

ous life and receiving all the impressions of the medium. Another fact must always be borne in mind in seeking for an explanation of the phenomena of mediumship—namely, that the average stay of shells in *Kamaloka* before final disintegration is sometimes of very long duration. 25 to 30 years would not be too long, with a medium to preserve its vitality. With these preliminary observations, the present problem becomes easy of solution. The young man who met with such a tragic end was probably a medium to his father's shell, and thereby gave it a knowledge of all the incidents of his wild and sinful career. The mute witness of the shell's materialisation in the mortuary chamber must also have been a medium herself, and thus helped that phenomenon to take place. The dying young man's contrition for his vicious life and anxiety to save the honour of the family, were reflected upon the father's astral shell with all the intensity of dying energy, and gave rise to all that followed.

THE MIRACULOUS BEARD

AND

THE MONKS OF ST. STEPHANO OF VIENNA:

By Vera de Jelihovsky.

...The Church of St. Stephano in Vienna is more striking externally than in its interior arrangement. Its style of architecture is very similar to that of the great Strasbourg Cathedral. All is carved and chiselled out on it Its sharp-pointed cupolas seem to be bordered with finely worked lace; the walls are covered with fine stone-carving representing sacred pictures, statues of saints, images *en relief* of animals, reptiles and monsters. One is positively oppressed upon entering it, with its height and size. Numberless details disappear in the general impression of its grandeur. Gigantic stained and painted glass-panes in inaccessible Gothic windows representing Biblical pictures, lend an additional mystery to those deep, and at the same time, graceful vaults, to those old walls, darkened with age, whence one is stared at, from everywhere, by huge figures of knights in full armour, by mitred divines in canonicals, priests with bare and tonsured heads, in humble pastures, prayerful attitudes and hanging beads; by the huge frame of bearded barons and shaven magnates with their ladies in mediæval costumes—according to, who sleeps his last dreamless sleep under one or the other slab, and whose decaying bones are hidden under the marble representation over them,—monuments destined to survive all these crowds of praying pilgrims around us, and in all probability many, many generations of their unborn posterity...On the chief altar, over the throne, soars a gigantic group of angels, figures of pure silver; on each side a smaller chantry. In the right one, the tumular monument to Frederic III, made of dark marble, covered with the statuary of skulls, snakes, dragons, toads and every kind of unclean creatures. Of such, however, there is great variety; in the centre of the Church, on one of the pillars, stands the pulpit, the bannisters of whose stairs are completely covered with carved frogs, turtles and lizards, creeping upwards—as though their object were the *padri* poised upon it, and who, with furious gestures and inspired with his own eloquence shouts unmercifully his sermon downward...walls portals, pillars, and columns are all covered with wooden stone and stucco carving. At present, the St. Stephano is all encumbered with interior scaffolding. The superb work of the masonic fraternity who built this temple-work venerable and darkened with age, is now being covered—or rather disfigured, with something looking suspiciously like lime, chalk...Is it possible that these fanatics—those double vandals—who raise their hand against the sanctity of the old building and against art, should have imagined to whitewash these venerable walls?...The bare idea of it is dreadful! We were re-assured, however, that it was not so. That the white colour was only *temporary*, and simply intended to clear the vaults and walls from soot and mould, and that an hour after the operation the wood, stone, alabaster and mosaic work would reassume the dark hue imparted to them by age. Let us hope it may be so; otherwise it would be simply an unheard of profanation. All depends, however, on personal opinion and views, How many worship at the altar of that which seems to other persons horrid and fills them with indignation.

We were already preparing to leave the place, when we were invited by our guide to visit the two side chantries that are facing the altar. We entered the one on our left, and for a few seconds found ourselves in relative darkness. It took us a few minutes before we could discern a numerous crowd of people on their knees worshipping in silence before something that we mistook at the first sight for a gigantic silver jug. It was only when two pious ladies had lighted two thick tapers at the foot of the something that we perceived was neither more nor less than the statue of the Virgin, placed upon a pedestal in a corner, and clad in an enormous *crinoline of silver cloth*. Truly, every Baron is sure to have his own fancy!...Leaving the chapel, we crossed into the next one—the one to our right. There it was lighter. And there, as elsewhere, we found a dense crowd of devotees comfortably seated in their pews and reading out of their prayer books* opposite a huge stone crucifix with a life-size Christ hanging on it. The sermon of the *padri* had evidently produced its effect and driven them all to seek refuge in this cool little corner. Weary and tired, we followed their example and placed ourselves in their neighbourhood, to rest, trying to collect our scattered thoughts, perplexed and dazzled as we were by such a variety of impressions...While sitting in the parish pews, involuntarily some of us lifted their heads and gazed at the stone figure of the Crucified before us .. "But what is this?!" With this exclamation some of us started from our seats and approached the figure closer, while the rest rubbed their eyes in mute astonishment hardly believing that their senses, were not deceiving them in what they saw ..The figure of the Saviour, His face, how beautiful! The head surrounded with the thorny crown reclines on His right shoulder, and a dark shadow—*too dense and dark*—seems to fall from it...Good God! it is no shadow at all, but a bushy black beard!...A beard? ..A white marble statue of the crucified with a beard?!...Yes; a *real beard of hair*?!...What can be the meaning of this blasphemous joke? ..Why was it done? .. we kept enquiring—"*No one* has done it" was the cool and decided reply of the monk who served us as a guide. "*The hairs of the beard have grown themselves, during the last hour and while every one was praying*...The miracle is of a daily occurrence, and every one knows it."

What *could* we say to this?

Verily: glory, to Thy long suffering, Oh Lord Jesus Christ!...

Editor's Note.—The above is only a short extract from a very interesting narrative, written by a near relative and lately published in a Russian periodical, *Mea culpa*! We have translated it with two objects: (*a*) to show the disgraceful tricks resorted to, even in our own century by the priestcraft to secure income to their churches and keep faith alive in the hearts of the too credulous and fanatical; and (*b*) to remind our readers that it is precisely this class of men *who grow beards of hair on the chin of marble Jesuses*, make the blood of their saints, dead centuries ago, boil in crystal flasks, and produce the materialized form of the Virgin Mary in miraculous grottos—who pose as our bitterest enemies, and denounce the Theosophists and Occultists right and left as "impostors," "frauds" and "charlatans." As now appears, the cap would fit our tonsured traducers far better than the head of any occultist living or dead. For, the narrative is no anecdote gotten up for the occasion, but the sober statement of *a fact* witnessed, to their great disgust, by a party of Christian ladies and gentlemen in full daylight, and no farther back than in September last. It may be uncharitable, no doubt; yet, it is not unjust that we should expose in our turn before our readers, and with a far better reason this class of men who trade in, and profane the most sacred feelings of the believing multitudes. They have done so for long centuries; begging, and living and prospering upon the hard-earned coppers of the poor they so shamelessly deceive, and yet they will lose no opportunity of denouncing their opponents as the greatest infidels and blasphemers living, believing with some good reason perhaps, that he who cries "thief" while in the act of robbing, has more chances of escape than the innocent man who goes out of their way and keeps silent.

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*The Russians of the Greek Church have neither prayer books, nor are they allowed to sit during service, nor at any time inside a Church: hence the remark.—*Ed.*

ACKNOWLEDGMENT.

We beg to acknowledge, with thanks, receipt of a copy of the "Natural Genesis," by Mr. Gerald Massey. The book is indeed very valuable; but the issues raised in it being of grave importance, and the opinions expressed in direct conflict with those of the Aryanists, we have handed over the work to a competent Aryan scholar for a review, which will appear in a subsequent issue.

Reviews.

Theosophical Miscellanies—No. 2, *Unpublished writings of Eliphas Levi. The Paradoxes of the Highest Science Translated from the French M.S.S. by a Student of Occultism. Calcutta*, 1883.

The translator of the above work deserves the best thanks of many of his fellow students for having rendered writings of such merit and importance, more accessible to them through the medium of his translation. Abbe Constant, more widely known under the pseudonym of Eliphas Levi, was a French Occultist of no mean rank as a theoretical student of the sacred science. The translator in his able preface judges him very correctly. Fully agreeing with him in his estimate of the value of Eliphas Levi's writings, I quote from the preface:—

"Eliphas Levi was a theorist, and if we may judge from the nonsense given in great detail in his *Rituel de la Haute Magie*, profoundly ignorant of its practice. Of the physics of occultism nothing of any great value can be gathered by the uninitiated from his pages, though reproducing, without by any means fully comprehending them, phrases and ideas from the older Hermetic works, secrets even pertaining to *this* branch, lie buried like mutilated *torsos*, in his writings. But where the metaphysics of Occultism are concerned, his works are often encrusted with jewels that would shine out far more clearly into the soul of the uninitiated, but for his persistent habit of laying on everywhere coats of Roman Catholic and orthodox whitewash, partly in his earlier days to avert the antagonism of the Church, partly to avoid shocking the religious prejudices of his readers, and partly, I suspect, because to the last some flavour of those prejudices clung even to his own mind.

To those then who desire to acquire proficiency in Practical Occultism, who crave long life, gifts and powers, and a knowledge of the hidden things and laws of the universe, a study of Eliphas Levi's books would be almost time wasted. Let them seek elsewhere for what they want, and *if they seek in earnest they will surely find it.*"

The value of this little work is enhanced by some notes appended to it by an august personage, whom the translator indicates as "E. O." These, the translator says, "merit the most careful attention," but he modestly adds, "I do not always agree with "E. O.;" and though perfectly aware that my opinions are as nothing when opposed to his, I did not think it honest to reproduce remarks, which I could not concur in, without recording dissent." The able translator's conscientiousness does him infinite honour, but of his modesty I shall have occasion to speak hereafter. The principal point upon which the "Student of Occultism" differs with the eminent occultist, whom he calls "E. O." is the existence of a personal extra-cosmic deity.

In a note given on page 6, "E. O." remarks: "Woman taken collectively was the mother of God-Humanity, but has Eliphas no other God? No . . . ."

To this the translator demurs as follows:—

"It is very questionable whether "E. L." *was* an *atheist*: indeed it seems to me certain that he was *not*. His position was *not*, that there was no God, (an assertion involving an assumption of omniscience,) but simply that to the narrow and dim cognizance of man and even to that of far higher but still conditioned intelligences, God only manifests himself in Nature and Humanity. To say that the Infinite and Absolute is entirely outside the highest plane to which any limited and conditioned intellect can attain, and that hence we must content ourselves with dealing with the laws and manifestations of the conditioned Universe, which are more or less within our grasp or that of our perfected predecessors, is one thing, to assert that there *is no* power and intelligence outside the sphere of our possible cognizance, the source of these laws and manifestations, *no* God in fact, another."

Whether Eliphas Levi was an *atheist* or not cannot be decided until a successful attempt has been made to bind that Protean word to some definite shape and form, but one's notions of modesty are certainly not soothed when the "Student of Occultism" makes bold to oppose the statement of a fact *within the knowledge* of the "Eminent Occultist" with his own *inferences* derived from a study, however careful, of writings admittedly obscure and oracular. To my mind such an act seems to indicate an utter ignorance of occult physics, which he talks of glibly enough, and finds wanting in the French author, or of the character of him against whom he raises his puny hand. A third supposition indeed suggests itself, which will not, perhaps, act quite as an anodyne on the feelings of the translator—self-sufficiency and self-conceit. The "Student of Occultism" undertakes to enlighten us as to what seems to him certain to have been the position of Eliphas Levi with regard to the question. But we appeal from the counsel to the client The latter says:—

"Develop science (by which, as will appear from the context, occult science is *certainly not* meant) as you will, mark its first step with Alpha and its last with Omega, and you will still always have before you the unknown, which you must recognize, ... all that we learn is wound off that unknown, which is never wholly unwound, it is this which produces all things; *not knowing what it is, we personify it and call it God.*"

If words have any meaning, it is perfectly plain that the God spoken of here, unknown and unknowable by the so-called exact sciences, is quite different from the God, to whom our critic bends the knee, "conscious, intelligent will, the source of those (cosmic) laws" (p. 87). The translator, it would seem, in the persistence of his claim of fellowship with the wily Eliphas, after the latter's positive refusal to worship at the same temple, may be extremely sincere, but is at the same time a little ridiculous, perhaps.

I am infinitely grateful to the translator for having allowed me a glimpse into what he calls his "transcendental occultism." The subject is important, and I make no apology for making rather long extracts from his notes:—

"There is no extra-cosmic Deity"—says "E. O." On which the translator remarks:—

"This seems to me begging the question. Has any one been outside the cosmos to look"? "E. O." may reply cosmos is infinite, there can be nothing *outside* what is infinite, forgetting, it seems to me, that what may be infinite to all conditioned in it, may yet leave room for a beyond to the unconditioned. He admits a fourth dimension of space, asserts further, on, and as will be seen, and I believe, with good reason, that there are yet fifth, sixth and seventh dimensions of space to be discovered, *yet** he desires to insist that the conceptions of intelligences (I give him in the planetary spirits and all) conditioned in the cosmos, which we can only think of as infinite, are absolute; whereas I submit, that they are necessarily relative, and that the fact that the highest intelligences conditioned in the universe believe it to be infinite and can trace in it nothing but laws, by no means *proves* that to a still higher and unconditioned intelligence, there may not be something outside the infinity, and in that something the intelligence whose will the discoverable laws represent. Nay, further I submit, that intelligence *may* be inside and pervading the cosmos, and yet be incognizable for its own good reasons by all its emanated intelligences."—*Trans.*

But let us see how he developes his ideas further on:—

"Occultism only deals with the conditioned universe, which to *all conditioned* in it is infinite. Admittedly, *in* that universe only Laws and no God, *i. e.*, no conscious, intelligent will, the source of those laws, can be traced. So the Mage may justifiably say I content myself with the manifested and conditioned universe and believe in no God who, whether he exists somewhere *in abscondito* or not, has not seen fit to indicate himself any where in manifestation, and cannot therefore, (if such a being exists) *want* men to believe in Him.

But there are Mages and Mages, and there are some who say granting all this, we yet know by a *higher* intuition, that the infinite to all conditioned existences is yet not ALL, and that there is a conscious and intelligent will, the origin of those manifested lands which alone we creatures of manifestation can cognize. But this of course is a matter of faith and pertains not to Occultism proper, which is either atheistic or agnostic, but to transcendental Occultism."—*Trans.*

It does not concern us at present to inquire if the position of the Occultist has been fairly represented in the above extracts, except in so far as such inquiry may be necessary

* There seems to be an astounding misconception here. If the translator means to convey that "E. O." admits the Adepts of Occultism have yet to discover the fifth and other higher states of matter, then I shall take the liberty of pointing out that the said discoveries were made by Occultists at a much remoter period than the translator's history can darken with her wings. The force of the adverb I have italicised above will entirely disappear if the statements of "E. O." are construed in the only legitimate way they admit of, namely, by connecting them with the discoveries of modern European science.

for a proper examination of the views set forth by the spokesman of "Transcendental Occultism." The translator admits that in the universe with which Occultism is concerned, there is no God, what then are we to think of the supposition interjected at page 42, that the Supreme Intelligence (by which term we are to understand God) *may* be in the universe? But this point need not be pressed far. The "Student of Occultism," and his professors have, by a "higher intuition," not only acquired a belief in an intelligent conscious God, but also a knowledge of his Being—his infinitude though *outside* the cosmos. This is proclaimed to be the highest truth which must *ex hypothesi* include all lower truths! Let us examine how it includes the truth of reason. Whatever the translator might say regarding the fallibility of *reasoning*, he is too philosophical, I take it, to deny to *reason* the attribute of being the only test of truth. I shall endeavour to apply that test to the statements which the translator seeks to place on the pedestal of eternal verities. Now, we are told from the stand point of "Transcendental Occultism," the universe of "occultism proper," as he calls the sacred *Brahmavidya*, is finite and conditioned, God is *beyond* it; but he entirely fails to see that *therefore God must be conditioned and finite*. But his view has at least the merit of novelty, and the translator shines out glorious in his solitary grandeur. I must frankly confess as a humble Brahman, that I have nowhere met with such a teaching; not, at any rate, in any of our writings with which I am familiar, nor among any school of theism that I know of. But this grandeur of novelty is marred, perhaps, by a spot of inconsistency when he raises pealing anthems to God the Infinite and Absolute,—beyond our universe, the Finite and Conditioned. In the witch's cauldron of his brain it seems the Finite and the Infinite, the Absolute and the Conditioned are seething in a heterogeneous mass; or, perchance, God Himself suffers from the reflected *Avidya* of His devotee. And now we will see whether God called "conscious" and "intelligent" can stand the fiery ordeal of reason, as the translator very freely ornaments the Deity with these attributes. All to whom these terms can be applied must necessarily have this one attribute, namely, the power or capacity of adapting means to an end. This power, again, it will be seen, can only co-exist with deliberation and choice, which must necessarily accompany the possibility of doubt and uncertainty. To say that God is intelligent, is merely to say that there were at his command a variety of means wherewith to work out creation, and that he adopted that which he considered the best. But the translator at the same time believes that out of this God sprang into existence the universe, by which the observation and investigations of Occultists are bounded, and admits the truth of the experimental philosophy of our Adepts (p. 90). Now occultists know and say that one of the states in which that universe exists is such that the so-called creation springs from it by virtue of an immutable law, of which the universe itself is the embodiment; there is no deliberation, no picking and choosing. Only the best possible means has existence in it, and nothing else has. In other words, the universe in this particular state is Intelligence itself. Of this, I believe, the translator is not ignorant. How can he then maintain that superior intelligence can emanate from an inferior one? Does it not strike him as a PALPABLE ABSURDITY and the "higher intuition" at best but higher folly. Now, consciousness itself supposes duality, and as the translator believes in creation, he must also hold that there was a point of time when there was no universe, but God existed in his lonely splendour, so that here could not have been any consciousness in God of the only thing that can supply the required duality. But perhaps he will here contend that God before creation was conscious of the universe as existent in his own mind. If so, I will ask him, whence came the motive which led to the projection of the universe into a separate objectivity? God, if he is perfect, can have no want himself, nor was there any other thing in existence whose want cried out for removal and thereby supplied God with a motive. Another question most irrepressibly raises its head here. Did the thoughts of God, which represented the universe before evolution began, exist in his mind through eternity, or were they called forth by an effort of His will? On the former supposition, He can scarcely be called the Creator, for the universe, if taken as a part of His being, can never owe its origin to his Will. If the latter branch of the proposition be adopted, there arises another complicated question of motives. The translator tries to frighten the occultist, of the only school I know of, by the Frankenstein sought to be evoked by the word Omniscience. But it will be found that this monster, which like its brethren of Norse fables, goes to slay and devour by night, will melt into thin air when subjected to a ray of day light and leave not a wreck behind. The translator himself admits that the HIGHEST ADEPT in what he seeks to depreciate by calling "Occultism proper" knows all about the universe, which we assert is the only reality; how then does he expect to sink his opponent under the weight of a word while conceding the thing itself, and how can he convict the Occultist of presumption unless the latter's error is demonstrated?

Before I close my analysis, I shall notice another point which shows the value of the reasoning powers the translator has carried to his task. Eliphas says (p. 31):—

"We are in the world to serve Humanity which is serving God by consecrating to it our free activity."

On this "E. O." remarks:—

"What a ridiculous supernumerary, such a God before the jury of sense and logic. Nevertheless some of the most sensible men loathe the idea of parting with this fiction."

The translator thus comments on the above:—

"Amongst our Fiji fellow subjects, the ships, the judges, the governors and other manifestations of our good Queen are received with respect and love; in her name justice is done between man and man, her name protects all from the assaults of foreign nations, she is only known to them by pictures (more or less fancy portraits) or the effects accomplished by and in her name, and these Fijians can only serve her by good citizenship, dealing fairly and uprightly with their fellow subjects. Truly a ridiculous supernumerary is the actual Queen Victoria! and yet some of the most sensible Fijians will loathe to part with this fiction, nay—would think a man over hasty who denounces her as a myth."

It does not require logical faculties of a very high order to find that the attempt made here to bolster up a false analogy is but clumsy at best. The "judges, governors," and all proclaim the Queen, but admittedly none of the natural laws show any trace of their origin from a God. Queen Victoria may be appealed to against her governors and judges, but what Court of appeal is there against the operation of the natural laws. In fact every link of the chain of argument advanced is vitiated by the fallacy, which, a logician would, perhaps, call a *petitio principii*.

Again, the little mathematical problem proposed by "E.O." in a note printed on pp. 82 *et seq*, furnishes the translator with grounds for scornful laughter. But the loss is certainly not ours that he fails to perceive the higher character of the problem, and simply degrades it to the level of a geometrical puzzle, which even Macaulay's school boy will be ashamed not to know. The question is not how to solve it from the known properties of the circle of Euclid, but it involves the metaphysics of the circle itself. Let the "Student" deeply ponder over the mystic character of the symbol, and not rest with complacency on the generalisations of ordinary mathematics; he ought to proceed to the very root of things and be a true *mathematician*, in the etymological sense of the word.

The sneer with which the problem has been handled by the translator, evidently a highly intelligent person, gives rise to a suspicion that all the smoke of false criticism with which he wraps up the remarks of "E. O." is not without fire, however cleverly it might have been concealed. But for my belief in the translator's honesty of intention, I could scarcely have resisted the conviction that he is moved by some secret *animus* against "E. O.?"

Apart from this unpleasant wrangling over notes that have probably found their way into Eliphas Levi's M. S. S. at the request of the translator himself, I must say that the able translation of the pamphlet itself and "E. O.'s" notes—may be studied with advantage by all interested in the science of Occultism, and I have no hesitation in commending it to their favorable notice.

DHARANIDHAR SARMA KAUTHUMI.

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THE THEOSOPHIST

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

ALLEGED DEATH OF M. De BOURBON, F. T. S.

FROM the London *Standard* we learn of the decease at Breda, in Holland, of M. Adelberth de Bourbon, the esteemed and zealous Secretary of the *Post Nubila Lux Theosophical Society*, whose seat is at the Hague. As no confirmatory intelligence has as yet reached the Head-quarters from Mr. Pouw, the branch President, we cling to the hope that it may be a false report. M. de Bourbon, whose late father is described as "Duke of Normandy, son of his late Majesty Louis XVI, King of France, and of her Imperial and Royal Highness Marie Antoinette, Archduchess of Austria, Queen of France," was one of our most zealous European colleagues. His active interest in our movement resulted in the formation of the Holland Branch. He was an officer in the Body-guard of H. M. the King of Holland. His father is believed to have been the young Dauphin, whom the official records of the Bastile affirm to have died in that grim state-prison, but whose escape by the help of the Count de Frotte, is most probable. If any weight is to be attached to family resemblances, then assuredly our deeply lamented, if indeed deceased—Brother must have been a true scion of the French blood-royal, for his resemblance to the Bourbons is unmistakably noticeable in the portrait he kindly sent us a few months ago. Nothing seems better established than the fact that the son of the unfortunate Louis XVI and Marie Antoinette did not die in the Bastile. We still hope against hope and, in case the sad news be verified, would feel thankful to the President of the *Post Nubila Lux T. S.*, to put an end to our perplexity.

INTRO-VERSION OF MENTAL VISION.

SOME interesting experiments have recently been tried by Mr. F. W. H. Myers and his colleagues of the Psychic Research Society of London, which, if properly examined, are capable of yielding highly important results. The experiments referred to were on their publication widely commented upon by the newspaper Press. With the details of these we are not at present concerned: it will suffice for our purpose to state for the benefit of readers unacquainted with the experiments, that in a very large majority of cases, too numerous to be the result of mere chance, it was found that the thought-reading sensitive obtained but an inverted mental picture of the object given him to read. A piece of paper, containing the representation of an arrow, was held before a carefully blind-folded thought-reader and its position constantly changed, the thought-reader being requested to mentally see the arrow at each turn. In these circumstances it was found that when the arrow-head pointed to the right, it was read off as pointing to the left, and so on. This led some sapient journalists to imagine that there was a mirage in the inner as well as on the outer plane of optical sensation. But the real explanation of the phenomenon lies deeper.

It is well known that an object as seen by us and its image on the retina of the eye, are not exactly the same in position, but quite the reverse. How the image of an object on the retina is inverted in sensation, is a mystery which physical science is admittedly incapable of solving. Western metaphysics too, without regard to this point, hardly fares any better; there are as many theories as there are metaphysicians. Reid, Hamilton and others of that school but flounder in a bog of speculation. The only philosopher who has obtained a glimpse of the truth is the idealist Berkeley, who, to the extreme regret of all students of the true philosophy, could not get beyond theological Christianity, in spite of all his brilliant intuitions. A child, says Berkeley, does really see a thing inverted from our stand-point; to touch its head it stretches out its hands in the same direction of its body as we do of ours to reach our feet. Repeated failures in this direction give experience and lead to the correction of the notions born of one sense by those derived through another; the sensations of distance and solidity are produced in the same way.

The application of this knowledge to the above mentioned experiments of the Psychic Research Society will lead to very striking results. If the trained adept is a person who has developed all his interior faculties, and is on the psychic plane in the full possession of his senses, the individual, who accidentally, that is without occult training, gains the inner sight, is in the position of a helpless child—a sport of the freaks of one isolated inner sense. This will throw a flood of light on the untrustworthy character of the ordinary untrained seer. Such was the case with the sensitives with whom Mr. Myers and his colleagues experimented. There are instances, however, when the correction of one sense by another takes place involuntarily and accurate results are brought out. When the sensitive reads the thoughts in a man's mind, this correction is not required, for the will of the thinker shoots the thoughts, as it were, straight into the mind of the sensitive. The introversion under notice will, moreover, be found to take place only in the instance of such images which cannot be affected by the ordinary sense-experience of the sensitive. To take the image of a dog for instance; when the sensitive perceives it as existing in the mind of a person or on a piece of paper, it may appear distorted to the inner perception of the sensitive, but his physical experience would always correct it. But this introversion is sure to take place when the direction faced by the dog is the subject of investigation. A difficulty may here suggest itself with regard to the names of persons or the words, thought of for the sensitive's reading. But allowance must in such cases be made for the operation of

the thinker's will, which forces the thought into the sensitive's mind, and thereby renders the process of introversion unnecessary. It is abundantly clear from this that the best way of studying these phenomena is when only one set of will-power, that of the sensitive, is in play. This takes place always when the object the sensitive is to read, is independent of the will of any other person, as in the case of its being represented on paper or any other thing of the kind.

Applying the same law to dreams, we can find the rationale of the popular superstition that facts are generally inverted in dreams. To dream of something good is generally taken to be the precursor of something evil. In the exceptional cases in which dreams have been found to be prophetic, the dreamer was either affected by another's will or under the operation of some disturbing forces, which cannot be calculated except for each particular case.

In this connection another very important psychic phenomenon may be noticed. Instances are too numerous and too well-authenticated to be amenable to dispute, in which an occurrence at a distance, for instance the death of a person, has pictured itself to the mental vision of one interested in the occurrence. In such cases the double of the dying man appears even at a great distance and becomes visible usually to his friend only, but instances are not rare when the double is seen by a number of persons. The former case comes within the class of cases under consideration, as the concentrated thought of the dying man is clairvoyantly seen by the friend and the erect image is produced by the operation of the dying man's will-energy, while the latter is the appearance of the genuine *máyavirupa*, and therefore not governed by the law under discussion.

(Continued from the last Number)

THE BEST FOOD FOR MAN.

By Mrs. Kingsford, M. D., F. T. S.,

President of the "London Lodge," Theosophical Society.

I have said that the French peasantry live much more in accordance with the dictates of Nature than do the English, and that consequently they are, as a rule, far more prosperous and well off. It is a very rare thing indeed for a French peasant to be destitute in his old age, because although his wages are not nearly so high as in this country, they are much more economically spent, and thrift is looked upon as a cardinal virtue. Hence there is no necessity in France for the unhappy Poor-law system which is the bane of this country, and industrious and frugal householders are not compelled to pay exorbitant taxes for the support of persons who have laid by nothing for themselves. Many of the French peasants have told me how they live. Flesh-meat is so rare on their tables, that, as a rule, it is only eaten two or three times a year, but they take plenty of cheese, coarse bread, vegetable soups and savoury omelettes. On diet like this, with cider to drink, they manage to bring up families of robust healthy children, to make their homes comfortable, and to lay by savings, sufficient to provide for the old folks when past work. Nor is this the case only in France. It is general all over the greater part of the civilized world. The diet of the Swiss, of the Belgian, the Prussian, the Bavarian, Saxon, Russian, Spanish, Italian, Pomeranian, Norwegian and Swedish agricultural labourers is almost entirely devoid of flesh-meat. And, as a rule, other things being equal, their vital force and constitution are superior to those of their English brethren, their unstimulating and wholesome food enabling them to work with ease to an advanced age. And here I should like to call attention to a matter of much importance in guaging the extent and quality of vital strength. It should be borne in mind that the proper test of strength is its capacity for endurance. Mere feats of strength are valueless as tests of vital power. The question at issue is not—'How much can a man do in a day?' but 'How much can he do in a life-time?' It is sometimes said by superficial people,—'Beef and beer will enable you to get through a better day's work than oatmeal or peas pudding.' This may be true, generally speaking, because flesh meat and fermented drinks are both stimulants of the nerves, and under their influence the machinery of the body runs at a faster and more violent rate. But the beef-eater and beer-drinker will probably break down at fifty-five or sixty years of age, because his vitality has been exhausted by forced work in excess of its natural and normal capacity, while the abstainer from these exciting aliments will be a hale man with work in him yet at eighty. It is the old story of the hare and the tortoise.

So then there are three distinct claims established for economy, on the part of the diet without flesh-food:—First, it is the most economical as regards the relation between the Land and the People, viz.:—cultivated land yielding corn, roots and vegetables will support a population at least three or four times larger than the same extent of soil laid down in pasture; and this for a two-fold reason, because land under cultivation affords work and wages to a large number of hands,—which must otherwise get employment across the seas,—and because also its produce trebles or quadruples that of land devoted to cattle-grazing.

Secondly, a non-flesh diet is the most economical, as regards housekeeping. A shilling's worth of oatmeal with fruit and good vegetables will yield as much nourishment and satisfy the appetite better than five shillings' worth of flesh; and if we assume that, on the average, the population of the United Kingdom were to reduce their consumption of animal food by only £1 a week per head, it would give a saving of 10 or 12 million pounds sterling a year. A vegetable dietary, to which we may add cheese, milk, butter and eggs, costs three times less than a mixed dietary of flesh and vegetables.

Thirdly, the reformed diet is more economical as regards human life and strength. Even if you are fortunate enough to escape suffering and disease from some of the horrible disorders to which we have seen flesh-eaters, especially among the poorer classes, are liable, you will probably have to pay with premature infirmity and shortened life the penalty exacted for indulgence in unnatural food. If you burn your candle at both ends, you must not expect the material to last so long as it otherwise would.

I may add to these three important economics, a fourth, which is worth your serious consideration.

The costliest and the commonest vice in the United Kingdom, especially among the poorer classes, is the vice of drink. And it is the invariable accompaniment of flesh-eating. Strong meats and strong drinks always go together. There is in flesh-food, a principle, variously named by medical authorities, which causes a certain irritable condition of the interior coats of the stomach and intestines, and provokes a desire for stimulating drink. This fact is so well known in institutions for the cure of dipsomania, or drunkenness, that in most bad cases, abstinence from flesh-foods is enjoined, and in one establishment, unusually successful in its treatment (Dansville, U. S.) no patient entering the hospital is allowed, on any account, during the whole of his residence there, to eat flesh-meat. In fact, we have only to walk down a street in the poorer quarters of a town, to see how public-houses or gin palaces abound; and it has many times been pointed out by able observers that the proximity of slaughter-houses, placed as they invariably are, in the low quarters of a town, incites the inhabitants around to drink to an unusual extent. The frequency of crime as the immediate or proximate result of drinking habits, seems to indicate that could we but reach the mainspring of this national curse and arrest its action, we should go far towards arresting

altogether the more serious crimes of the country. Any one who will collect for a week or more the instances appearing at the Police Courts, of what are known as crimes of violence, wife and baby murder, savage assaults and suicide, will see that almost all of them are due to drink. This is an admitted fact; but it is not so generally admitted that the way to the gin palace is through the butcher's shop. Vegetarians never drink to excess. Not all are abstainers on principle from alcohol, many take an occasional glass of wine or beer, but none drink to excess, because their food, being succulent and unstimulating, does not give rise to thirst. What an economy would the adoption of such a diet prove in houses where half the week's earnings now go to buy liquor! Sometime ago a working-man at Manchester made an effective temperance address in the public street. In his hands he held a loaf of bread and a knife. The loaf represented the wages of the working-man. First he cut off a moderate slice. 'This,' said he, 'is what you give to the city government.' He then cut off a more generous slice,—'and this,' he went on, 'is what you give to the general government.' Then, with a vigorous flourish of his carving knife, he cut off three-quarters of the whole loaf.

'This,' he said, 'you give to the brewer and to the public house.' 'And this,' he concluded, shewing the thin slice which remained, 'you keep to support yourselves, your families, and to pay the rent.'

Now, perhaps some of you, who are not used to vegetarian ways, may be wondering what non-flesh eaters have for dinner. Well, they have a much larger variety of dishes than eaters of beef, mutton and pork. But the diet of the vegetarian is a scientific diet, and either knowledge or experience must teach him the nutritive values of food stuffs, before he can make a wholesome and frugal use of them. All foods contain certain elements necessary to the building up of the material and the renewal of the force of the body, but these elements are contained in very different proportions in various foods. Scientific men have divided the nutritive properties of food into two categories which include respectively,—Tissue-forming substances, and Force or Heat-forming substances. They call the first Nitrogenous, and the second, Carbonaceous. Now both these necessary kinds of food are abundant in the vegetable kingdom, and proportionately to the weight, there is a great deal more of them to be got out of farinaceous and leguminous matter than out of dead flesh. An adult man in good health, says Dr. Lyon Playfair, requires every day four ounces of nitrogenous or flesh-forming substance, and ten or eleven of carbonaceous or heat- and force-giving substance. He can get these elements of nutrition out of bread, oatmeal, pease, cheese, and vegetables at a cost more than less by half that of the butcher's meat necessary to furnish the same amount of nourishment. It is chemically and physiologically demonstrated that no property whatever, beyond that of stimulation, exists in flesh-meat that is not to be found in vegetable food, and that, therefore, it is a terrible error to suppose flesh-meat to be more strengthening than other aliments. It is, in fact, the reverse which is the case, for the quantity of nutriment contained in corn-meal is, for every hundred parts, more than double, sometimes treble—that contained in the same quantity of butcher's meat. The most nutritious and strengthening of all foods are the grains,—the fruit of the cereals,—wheat, oats, barley, rye, rice, maize, and such mealy vegetables as beans, haricots, pease, lentils, and their kind. All sorts of fruit are rich in carbo-hydrates, or sugary food, which, according to many medical authorities, is the most necessary of all to the human system. Dr. Playfair puts down the daily proportion of sugary food necessary to an adult man at 18 ounces, that is more than four times the amount of nitrogenous food requisite. This indispensable item cannot be got out of flesh-meat *at all*, but it is plentiful in table vegetables, such as potatoes, beet root, tomato, cauliflower, turnips, carrots, parsnips, and so on. The Vegetarian Society has issued a series of excellent little Cookery books, varying in price from half a crown to a penny, giving *recipés* for any number of good cheap meals, without fish, flesh or fowl. You cannot do better than study these, if you wish to live economically, and purely, and to bring healthy children into the world.

Most of the diseases which fill our hospitals are self-induced, having their cause in debauched habits, sometimes aggravated by hereditary malady. Children are born blind, or ricketty, or scrofulous, or tuberculous or idiotic, on account of the feeding and drinking habits of their parents. They are bred up under circumstances of incessant vice and misery, and they suck gin with their mother's milk. Hardly weaned, they are given pork and offal for food; their bones give way, their flesh ulcerates, the mothers and the parish doctor together make matters worse by the administration of drugs, and at length the wretched little sufferers, masses of disease and uncleanness, are brought to the hospital. Or, already vitiated in childhood, the average man or woman of the poorer class, ignorant of the laws of health, and of the construction of the human body, continues in the way in which his or her early years were bent, and accumulates disease by constant recourse to that which originally caused it, until, at forty or fifty years of age, the pauper ward or the hospital bed receives the unhappy patient, incurably afflicted with some organic complaint. It is simply frightful to the educated mind to hear the confessions of some of these poor bed-ridden creatures. When a student in the hospitals, I was often unable to credit their accounts of the quantities and kinds of strong drinks they had swallowed on a daily average, while in work. The question of diet,—what we ought to eat and drink—is the question which underlies everything else and affords the key to the cause of all the accumulation of suffering and moral evil which we meet in poor districts, and especially in cities. Hygiene and morals go hand in hand and are inseparable, just as body and mind make one person, so intimately welded together, that neither good nor harm can be done to the one without affecting the other. This consideration brings me to the most important of all the aspects of flesh-eating, viz., its immoral tendency. We have seen one of its indirectly immoral results in the fondness it sets up for strong drink, but I am now about to speak of the degrading and barbarous nature of the habit itself, as it affects the national customs, manners and tone of thought.

It needs no very great penetration to see what harm the proximity of slaughter-houses, and the loathsome surroundings of the trade must do in the poorer quarters of towns,—the only parts in which these places are to be found. The rich and refined classes shut these things out of sight and hearing, but they are forced upon the poor, and their results are potent for evil. How is it possible to teach poor children the duties of humane treatment of dumb creatures and of tenderness to beasts of burden, when their infancy and youth are spent in familiarity with the scenes which surround the slaughter house, and while they are taught to look upon these institutions and on all they involve, as lawful right, and necessary to man? It is heart-rending to be in the vicinity of the shambles of a large town, when its victims are being driven in. Bewildered oxen, foot-sore, galled and bruised, sheep with frightened faces, scared at the baying of dogs and the sticks and goads so freely wielded by the roughs who drive them,—little brown-eyed calves, for whose loss the patient mother cows are lowing in the homestead;—all the sad terrible procession of sacrifice that enters every city at dawn to feed the human multitude that calls itself civilized,—these are the sights upon which the early-rising children of the poor are educated. And a little later in the morning may be heard from within the slaughter-house the cries of the dying, and the thud of

the pole axe upon the brow of some innocent miserable beast, and the gutters begin to run with blood; and presently the gates of the slaughter yard open, and out comes a cart or two laden with pailfuls of blood and brains, and fresh skins, reeking with the horrible odour of violent death. Are spectacles and sounds like these fit for the eyes and ears of little children, or indeed for any human creature young or old? It is useless to urge that the Bible justifies the slaughter of animals for food. The Bible seems to sanction a great many practices which modern civilisation and philosophy have unanimously condemned, and which have been made penal offences in all western codes of law. Such, for instance, are the practices of polygamy and of slavery, which are not only sanctioned in the Bible, but are in some cases, positively enjoined. Even murder itself appears to be vindicated in some parts of the old Testament, as are also many revengeful and cruel acts. No civilised general in these days would dream of conducting warfare as Joshua, as Deborah, as Samuel, or as David conducted it—such deeds as theirs would be justly held to sully the brightest valour; no minister of religion in our times could endure to redden his hands daily with the blood of scores of lambs, doves and oxen; no average man, woman or child, could be induced to assist in stoning to death an unfortunate 'fallen woman,' or a lad who had disobeyed his parents or used strong language. Yet these are some of the practices, commended and inculcated in the Bible, and justifiable on the same grounds as the practice of flesh-eating.

But the Hebrew Bible is not the only sacred Book in the World. Other 'holy Scriptures,' known as the Vedas, the Puranas, the Tripitaka, and the Dhammapada, which form the Canon of the religions professed by the largest part of mankind, enjoin abstinence from flesh-food upon all religious persons and extend the command, 'Thou shalt not kill' to all creatures, human and animal, which are not noxious and dangerous to the interests of peace and order. In regard to this subject, the Archbishop of Canterbury, at the annual meeting of the Church Missionary Society on May 1st of the present year (1883), said:—

'There are beautiful fruits belonging to the ancient civilisations of the East which we shall work into our Gospel, and our children, ages and generations hence, will wonder how we found the Gospel quite complete without them. Take such a noble thought as the Buddhist thought of the perfect sacredness of Life, how everything that lives, down to the more animated dust, is a sacred thing. The Buddhist sees the difference between life and everything else that God has made, and it gives to him a tenderness and a sweetness, and a power of union with the creation, which when we have apprehended it will enable us to see better and deeper and nobler meanings in St. Paul's eighth chapter to the Romans.'

These are good words of the Archbishop's, and worthy of our serious thoughtfulness. It is not the letter, but the spirit of the Bible which is our true guide. The letter is subject to error, it belongs to the things of time, and has become the stumbling-block of the critics; but the spirit is the true Word of God; it is catholic, vital, and progressive. It is always *with us*, leading us into all truth, as we are able to bear it; but the letter is behind us and behind the age, it is dead, and killeth all who make an idol of it.

(To be continued.)

WHAT SCIENTIFIC RUSSIA KNOWS OF CEYLON.

At various times, already, we had an opportunity of learning from the reports of the Moscow "Society of the Lovers of Natural Sciences," how careless are its members, when receiving information from various travellers, to verify their statements. These statements are often of the most grotesque character, and based upon no better evidence than hearsay. Thus, several papers were read, of late, in the Ethnological Department of the Society about Ceylon, based upon no securer data than the foolish gossip of the religious opponents of Buddhism.. We found recently in one of such reports, generally published by the *Moscow Gazette*, the curious statement that *the two-thirds* of the Singhalese were Roman Catholics, an error obviously based on the fact that they, our friends of Galle and Colombo, are mostly known as "Dons," "Silvas," "Pereiras" and "Fernandezes." Then we were told that they were divided into several *sects*, the two most prominent of which were the Singhalese proper or the *Tchinkal* (?) and the *Tombis* (!!!)—the latter appellation being a nickname among Mussulmans, we believe. And now, owing to the learned efforts of an *eminent* physician, V. N. Bensenger, of Moscow, we receive another startling information. "The Singhalese," we are assured, "so minutely described by Ernst Hæckel, the German naturalist, offer an interesting feature of polyandry: the *marriage of several brothers to one woman being of the most common and every day occurrence.*" (*Report of the "Society of the Lovers of Natural Sciences" of Novr.* 21. See *Moscow Gazette*, No. 326.)

We are not taken any further into the learned doctor's confidence, and thus feel unable to decide to whom we shall offer the palm for this *historical* information: is it to Dr. Ernst Hæckel, or the great Dr. Bensenger himself? Moscow must be a queer place for dreaming ethno-ethological dreams.

(Continued from the double December-January Number.)

POST-MORTEM RISE OF TEMPERATURE.

By Leopold Salzer, M.D., F. T. S.

Let us study for a moment the life and death of a muscle. When a living muscle is made to contract, oxygen is absorbed and carbonic acid is set free; muscular contraction, as a consequence, is invariably accompanied by heat production; and there can hardly be any doubt that the heat thus set free is the product of chemical changes within the muscle. In fact a muscle may be likened to a steam-engine in which combustion of a certain amount of material gives rise to the development of energy in two forms: as heat and as movement. A similar process of combustion is however carried on in every living muscle, even when at rest; so that a living muscle is looked upon, and rightly so, as a constant heat producer, the heat-production being only less in degree when at rest, than when at work. And what becomes of a muscle in the case its supply of oxygen be withdrawn, the blood circulating within its tissue being rendered veinous? In that case, experience teaches, that the veinous blood acts in a measure as a foreign body, stimulating, for a time, the muscle to contraction; and when that contraction has ceased, then the irritability of the muscle is lost; it ceases to respond to stimulation of any kind. Production of heat is then a necessary companion both of muscular contraction and muscular contractility.

Since there is then no muscular irritability without simultaneous heat-production, we are fairly entitled to say that the former depends upon the latter. On the other hand it may be fairly said that muscular irritability depends upon a certain molecular state, and that with the departure of irritability the molecular state of the muscle is changed. There can then be no further doubt that the molecular state upon which the irritability of the muscle depends, is the result of work done by heat. In the case of a muscle in contraction we have seen before, that the heat produced gives rise to a development of energy in two forms: as heat and as movement. In the case of a muscle at rest, the heat developed gives no less rise to two forms of energy: to heat and to molecular work.

Elasticity and extensibility of muscular substance are two other vital properties, the maintenance of which, like that of irritability, depends upon molecular work, performed by heat.

Now all these properties gradually cease with the approach of, and shortly after, death. Muscular irritability diminishes with the setting in of *rigor mortis*, and when the same is complete, irritability has ceased to exist. Something similar occurs with regard to elasticity and extensibility. The dead muscle, for instance, when extended, does not return to its previous length. There was then a certain amount of energy latent during life, in the shape of molecular work, which is gradually set free by death, and, in obedience to the law of Conservation of Forces, makes its appearance in another form of energy —in the form of heat.

What has been said with regard to muscles, might, by a somewhat analogous reasoning, be applied to all the other tissues of the body; for irritability is common to all living tissue, although the mode of its manifestation differs with every organ. Then there are the centres of automatic activity seated within the spinal column; there is further a constant activity of unconscious cerebration going on during life; all this represents a certain amount of potential energy, which is liberated in consequence of death in the form of heat. The *post-mortem* rise in temperature is as little perplexing a phenomenon to me, as the phenomenon of a liquid body giving out heat during the process of solidification would be to any one acquainted with the laws of physics.

Of course what I have said in explanation of the *post-mortem* rise in temperature, refers to the period preceding the setting in of *rigor mortis*; for with the same, there is ample ground for increase of heat, as muscular contraction, or, as Carpenter correctly states it, the passage of a muscle into the state of contraction, is under all circumstances connected with heat-production.

All this may yet be far from explaining the extraordinary *post-mortem* rise of temperature in cholera, yellow fever,—and tetanus-subjects. But unless we learn first to understand the nature of the ordinary phenomenon, it would be a hopeless task to speculate upon some of its exceptional phases.

As to the extraordinary amount of heat evolved in the case of cholera victims, I must say the difficulty with me is not so much to understand, why there is a *post-mortem* rise in temperature, but why there should be a considerable fall of temperature during the whole course of the disease, seeing that the same is generally accompanied by spasmodic muscular contraction, and knowing as we do that such contractions are always attended by evolution of heat, in fact are looked upon as the chief caloric source of the living body.

Tetanus is associated with a temperature as high as 3° to 4° above the normal standard, owing to this very state of muscular contraction; why should then cholera be characterised by a temperature below the normal standard? The only explanation I am able to suggest consists in the following considerations.

True as it is that a muscle may be likened to steam engine, in which the combustion of a certain amount of material gives rise to the development of energy in two forms: as heat and as movement; the relation between the amount of energy set free as heat and that set free as mechanical work, is in the case of a muscle, not under all circumstances the same. The proportion between heat and work varies moreover to such an extent that the work amounts in some cases to one-fourth and in other cases to one twenty-fourth of the total energy set free by the chemical process of oxydation within the muscle.* Muscular contraction can then, under certain circumstances, be carried on more or less economically, that is to say, a comparatively small amount of chemical change, in other words a comparatively small quantity of liberated energy, may be made to effect a considerable amount of muscular contraction, provided the energy liberated be mostly utilised in the form of movement (contraction), and that as little as possible be allowed to come out in the form of heat.

* See M. Forster's Text Book of Physiology, London, Macmillan & Co., 1883. P. 67.

Now it appears to me that in this fact lies an unthought of explanation, at least a partial, or if you like, additional explanation of the phenomenon known as the maintenance of the mean temperature in warm-blooded animals. As you are aware, gentlemen, warm-blooded animals maintain, under all varieties of atmospheric temperature, the same degree of body-heat; and there are various contrivances within the organism which contribute to the keeping up of an equable temperature within certain limits. Foremost of them are such arrangements as regulate the *elimination* of heat. Increased temperature causes dilatation of the small arteries of the skin, whereby more blood is made to circulate at the surface of the body, which leads to an increased loss of heat by conduction and radiation. The secretion of sweat is, moreover, either occasioned or increased in quantity by an increased fulness of the vessels of the skin, and the rapidly evaporated sweat consumes an extraordinary amount of heat. Then there are such arrangements as exert their action in regulating the *production* of heat. Cold increases the feeling of hunger, and increased consumption of food augments the production of heat. Then again when the body is exposed to cold the need for muscular exertion is felt, and this raises the temperature.

Now the very fact that increased muscular action—voluntary or involuntary—augments the body temperature, necessarily implies that during the act of muscular contraction more heat is produced than is consumed by its being converted into mechanical work. The proportion between the two, between the energy liberated as heat and the energy liberated as work, depends, as we have seen before, on various circumstances. Is it then not natural to expect that the maintenance of the mean temperature in warm-blooded animals should, at least partly, be owing to a certain adjustment of the before-mentioned proportions. There evidently exists some regulating agency within the living body of warm-blooded animals, by which production and elimination of heat is constantly balanced; and although the exact seat of that agency may not have been as yet clearly pointed out, there is perfect unanimity between physiologists that such a regulating centre does exist. Such being the case, it would be strange, should the proportions between muscular energy liberated in form of heat, and muscular energy liberated in form of work, not fall under the regulating administration of the caloric centre.

(To be continued.)

SPIRIT GUARDIANSHIP, OR WHAT?

UNDER this heading Dr. Rohner of Benalla writes in the *Harbinger of Light* the following:—

In the issue of the 18th August, 1883, *Religio-Philosophical Journal*, I read the following:—"Recently, a party from Texas, consisting of father, mother, and four children, took passage with Conductor Minor at St. Louis, bound for Indianopolis. A short distance the other side of Pana, Illinois, one of the children walked out on the rear platform while asleep, the other occupants of the car paying no attention to the child's movements. The train was running at the rate of forty miles an hour, and when the attention of the Conductor was called to the fact that the child had gone out on the platform, he instituted search and found it missing. The parents were frantic when notified of the child's disappearance, and at Pana a party of section hands were sent back on a hand-car to search for traces of the missing child. About three miles from the city they found the little one lying beside the track, and picked it up for dead, but on being spoken to and shaken a little it awoke, and the discovery was made that it had been asleep all the time, and was entirely unconscious of what had happened. The youngster was not even badly bruised, and was returned to its parents in good order. Conductor Minor is positive that the train was going at the rate of forty miles an hour when the sleeping child fell off, and its escape is most *miraculous*."

Here ends the story as reported by the *Indianopolis Journal*, and its conclusion is truly miraculous! I thought the

age of miracles was past, but I am evidently mistaken, so easy does it seem to people to explain extraordinary occurrences on the principle of miracle.

Well, I met professionally with similar miracles in my life; one of which took place in 1861, in a place called Wallace's Gully, near Chiltern, where a miner had fallen down a shaft about one hundred feet deep. The messenger who fetched me to the scene of the catastrophe never expected to see his mate alive again in this world, but his astonishment as well as mine may be more easily imagined than described when on our arrival at the spot we found the man walking about none the worse for his too *facilis descensus averni*. What saved the man's life, answer, a miracle!

Not many months ago a child, about four years old, fell out of one of the cars running on the Shepparton line, Victoria. The child had been leaning with its back against the door of the carriage, which was not properly shut, and consequently fell out. The train was running at the rate of about twenty-five miles an hour at the time of the accident; but when the train had been brought to a standstill in order to recover the child, the poor little thing had not even received a scratch. This, I suppose, was another miracle? Be it so.

Let me relate now two *miraculous* escapes from death by railway accidents which I experienced personally in the years 1853 and 1854, when I was still a medical student. On my journey home from Vienna to the shores of Lake Constance I had entered one of the last three carriages of a train on the point of leaving Munich, the capital of Bavaria. As I sat at the window looking out, two of my companions came along and asked me why I was sitting by myself when several of my fellow students were going by the same train in a car a little farther on towards the locomotive. I immediately got out and joined my mates. Shortly after starting, in crossing the River Lech, the railway bridge broke down, and the last three cars of the train were violently torn off and precipitated into the swollen river, all passengers on board perishing in the flood. What a lucky coincidence my leaving the seat I originally occupied! Truly, a miracle! I think differently; and what made me think differently afterwards was a similar narrow and *miraculous* escape on the same line during my vacation trip home in the following year,—1854. I had taken my ticket by the midday train to the same destination as above, from Munich, but having been unavoidably detained, the train left without me in spite of my demonstrative signalling to driver and other officials. Three t's wait for no man: time, tide, and train. Well, I was extremely sorry for losing my passage, as I was not overburdened with cash at the time. But my sorriness was changed into a different mood when a telegram reached Munich, about three o'clock p. m., to the effect that the train I intended to travel by had gone off the line in the Bavarian Alps near a little mountain lake, round which the line formed a somewhat sharp curve, and that the engine and all the carriages had run into the lake, drowning every man on board. I naturally complained no longer about the loss of my ticket, but it set me thinking about my two *miraculous* escapes of the current and the past years. I did not, however, succeed in explaining them, and in my then ignorance I attributed the saving of my life on these two occasions to chance, coincidence, good luck, but not to miracles; for at that time I had already given up all belief in miracles in the ordinary Christian sense of the term. Now, of course, I know better, but I leave my readers at liberty to settle the matter themselves to their own satisfaction.

C. W. ROHNER.

BANALLA, 11*th Oct.* 1883.

Ed. Note.—Let us, for a moment, grant that the facts given above by the estimable doctor point to something that is neither blind chance nor miracle: what are the other explanations that could be suggested? No other possible but the following: it is either "Spirit Guardianship," or —*Divine Providence*. This—to the Spiritualists and believers in a personal God—sets the problem at rest. But how about the dissatisfaction of those who cannot be brought to believe in either the spirits of the dead as concerned with our earthly events, nor in a conscious, personal deity, a telescopic enlargement—true, magnifying millions of times—still but an enlargement of the human *infinitesimal infusoria*? Truth to be heard and get itself recognized as one, must be a self-evident truth to all, not merely to a fraction of humanity. It must satisfy one and all, answer and cover every objection, explain and make away with every hazy spot on its face, destroy every objection placed on its path. And if events of the nature of those given by Dr. Rohner are to be attributed to the protection and guardianship of "Spirits," why is it, that to every such *one* case of *miraculous* escape, there are 10,000 cases where human beings are left to perish brutally and stupidly without any seeming fault on their part, their death being often the starting point of the most disastrous subsequent results, and this with no providence, no spirit interfering to stop the merciless hand of blind fate? Are we to believe that "the sleeping child" and the "miner" were two very important units in humanity, while the many hundreds of unfortunate children who perished a few months ago at Sunderland during the terrible catastrophe in the theatre, and the *hundreds of thousands of human* beings—victims of last year's earthquakes—were useless dross, with no "spirit hand" to protect them? It is pure sentimentality alone, with selfish pride and human conceit to help it, that can evolve such theories to account for every exceptional occurrence.

Karma, and our inner, unconscious (so far as our physical senses go) provision can alone explain such cases of unexpected escapes. If Dr. Rohner knows of children who fell out of trains and cars running "at the rate of forty miles an hour," who were neither killed nor hurt, the writer knows of two lap dogs who madly chasing each other fell from the terrace of a house over sixty feet high and, with the exception of a stiffness of a few hours' duration in their limbs, came to no other grief. And, we have seen but the other day, a young squirrel falling out of its nest, a voracious crow pouncing upon it and actually seizing it, when suddenly as though struck with some thought the hungry carrion-eater dropped it out of its mouth, flew lazily away, and perching upon a neighbouring branch, gave the mother-squirrel the time to rescue her little one. Had these dogs and squirrel also "guardian-spirits" to protect them, or was it due to *chance*,—a word by the bye, pronounced by many, understood by very very few.

CONTEMPLATION.

BY DAMODAR K. MAVALANKAR, F. T. S.

A GENERAL misunderstanding of this term seems to prevail. The popular idea appears to be to confine oneself for half an hour—or at the utmost two hours—in a private room, and passively gaze at one's nose, a spot on the wall, or, perhaps, a crystal. This is supposed to be the true form of contemplation enjoined by *Raj Yoga*. It fails to realize that true occultism requires "physical, mental, moral and spiritual" development to run on parallel lines. Were the narrow conception extended to all these lines, the necessity for the present article would not have been so urgently felt. This paper is specially meant for the benefit of those who seem to have failed to grasp the real meaning of Dhyan, and by their erroneous practices to have brought, and to be bringing, pain and misery upon themselves. A few instances may be mentioned here with advantage, as a warning to our too zealous students.

At Bareilly the writer met a certain Theosophist from Farrukhabad, who narrated his experiences and shed bitter tears of repentance for his past follies—as he termed them. It would appear from his account that the gentleman, having read *Bhagavat-Gita* about fifteen or twenty years ago and not comprehending the esoteric meaning of the contemplation therein enjoined, undertook nevertheless the practice and carried it on for several years. At first he experienced a sense of pleasure, but simul-

taneously he found he was gradually losing self-control; until after a few years he discovered, to his great bewilderment and sorrow, that *he was no longer his own master*. He felt his heart actually growing heavy, as though a load had been placed on it. He had no control over his sensations; in fact the communication between the brain and the heart had become as though interrupted. As matters grew worse, in disgust he discontinued his "contemplation." This happened as long as seven years ago; and, although since then he has not felt worse, yet he could never regain his original normal and healthy state of mind and body.

Another case came under the writer's observation at Jubbulpore. The gentleman concerned, after reading Patanjali and such other works, began to sit for "contemplation." After a short time he commenced seeing abnormal sights and hearing musical bells, but neither over these phenomena nor over his own sensations could he exercise any control. He could not produce these results at will, nor could he stop them when they were occurring. Numerous such examples may be multiplied. While penning these lines, the writer has on his table two letters upon this subject, one from Moradabad and the other from Trichinopoly. In short, all this mischief is due to a misunderstanding of the significance of contemplation as enjoined upon students by all the schools of Occult Philosophy. With a view to afford a glimpse of the Reality through the dense veil that enshrouds the mysteries of this Science of Sciences, an article, the "Elixir of Life," was written. Unfortunately, in too many instances, the seed seems to have fallen upon barren ground. Some of its readers only catch hold of the following clause in the said paper:—

Reasoning from the known to the unknown meditation must be practised and encouraged.

But, alas! their preconceptions have prevented them from comprehending what is meant by meditation. They forget that it "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"—as the next sentence shows. A good deal of light will be thrown upon this subject if the reader were to turn to the preceding portion of the same paper, and peruse attentively the following paras. on page 141 of the *Theosophist* for March, 1883 (Vol. III, No. 6):—

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.....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.....Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin,—so our astral, vital body.....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.

A correct comprehension of the above scientific process will give a clue to the esoteric meaning of meditation or contemplation. Science teaches us that man changes his physical body continually, and this change is so gradual that it is almost imperceptible. Why then should the case be otherwise with the *inner man*? The latter too is constantly developing and changing atoms at every moment. And the attraction of these new sets of atoms depends upon the Law of Affinity—the desires of the man drawing to their bodily tenement only such particles as are *en rapport* with them or rather giving them their own tendency and colouring.

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." (*The Elixir of Life*).

What is it the aspirant of *Yog Vidya* strives after if not to gain *Mukti* by transferring himself gradually from the grosser to the next more ethereal body, until all the veils of *Maya* being successively removed his *Atma* becomes one with *Paramatma*? Does he suppose that this grand result can be achieved by a two or four hours' contemplation? For the remaining twenty or twenty-two hours that the devotee does not shut himself up in his room for meditation—is the process of the emission of atoms and their replacement by others stopped? If not, then how does he mean to attract all this time,—only those suited to his end? From the above remarks it is evident that just as the physical body requires incessant attention to prevent the entrance of a disease, so also the *inner man* requires an unremitting watch, so that no conscious or unconscious thought may attract atoms unsuited to its progress. This is the real meaning of contemplation. The prime factor in the guidance of the thought is WILL.

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 remission.*

The student would do well to take note of the italicized clause in the above quotation. He should also have it indelibly impressed upon his mind that

It is no use to fast *as long as one requires* food...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.

Without realizing the significance of this most important fact, any one who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes—at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown. Wallowing in the mire of exotericism, he knows not what it is to live in the world and yet be not of the world; in other words to guard *self* against *self* is an incomprehensible axiom for nearly every profane. The Hindu ought at least to realize it by remembering the life of Janaka, who, although a reigning monarch, was yet styled *Rajarshi* and is said to have attained *Nirvana*. Hearing of his widespread fame, a few sectarian bigots went to his Court to test his *Yoga*-power. As soon as they entered the court-room, the king having read their thought—a power which every *chela* attains at a certain stage—gave secret instructions to his officials to have a particular street in the city lined on both sides by dancing girls who were ordered to sing the most voluptuous songs. He then had some *gharas* (pots) filled with water up to the brim so that the least shake would be likely to spill their contents. The wiseacres, each with a full *ghara* (pot) on his head, were ordered to pass along the street, surrounded by soldiers with drawn swords to be used against them if even so much as a drop of water were allowed to run over. The poor fellows having returned to the palace after successfully passing the test, were asked by the King-Adept what they had met with in the street they were made to go through. With great indignation they replied that the threat of being cut to

pieces had so much worked upon their minds that they thought of nothing but the water on their heads, and the intensity of their attention did not permit them to take cognizance of what was going on around them. Then Janaka told them that on the same principle they could easily understand that, although being outwardly engaged in managing the affairs of his state, he could at the same time be an Occultist. He too, while *in* the world, was not *of* the world. In other words, his inward aspirations had been leading him on continually to the goal in which his whole inner self was concentrated.

Raj Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena*, not the outer shell of *phenomena*.

The first requisite for it is thorough purity of heart. Well might the student of Occultism say, with Zoroaster, that purity of thought, purity of word, and purity of deed,—these are the essentials of one who would rise above the ordinary level and join the "gods." A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by Maya around the Ego. No student will attain this at once, but as our VENERATED MAHATMA says in the *Occult World*:—

> The greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, blood-ties and friendship, patriotism and race predilection, will all give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one, Love, an Immense Love for Humanity as a whole.

In short, the individual is blended with the ALL.

Of course, contemplation, as usually understood, is not without its minor advantages. It developes one set of physical faculties as gymnastics does the muscles. For the purposes of physical mesmerism, it is good enough; but it can in no way help the development of the psychological faculties as the thoughtful reader will perceive. At the same time, even for ordinary purposes, the practice can never be too well guarded. If, as some suppose, they have to be entirely passive and lose themselves in the object before them, they should remember that by thus encouraging passivity, they, in fact, allow the development of mediumistic faculties in themselves. As was repeatedly stated—the Adept and the Medium are the two Poles: while the former is intensely active and thus able to control the elemental forces, the latter is intensely passive, and thus incurs the risk of falling a prey to the caprice and malice of mischievous embryos of human beings, and—the Elementaries.

AN AUTUMN REVERIE.

NOBLE tree! 'tis autumn now,
Cold and chill thy branches bow:
Bow beneath the waning moon,
Now no more my shade at noon.
'Neath my feet thy dead leaves play;
Round thy ancient trunk, so gray,
Murmurs now the sweet wind's breath,
"Death is life, and life is death."

All thy glory gone from thee,
All,—but still a noble tree!
Born to breathe to life anew,
Soon as spring thy buds imbue.
While I watch thy leaflets creep,
Creep to nourish thee to sleep,
Murmurs still the sweet wind's breath,
"Death is life, and life is death."

All the bloom thou gav'st in spring,
Gone!—but where?—doth spirit wing,
Wing its flight thro' mystic spheres
Till it's clothed again and rears?
Nothing dies!—if aught were lost,
Nature would herself exhaust;
Murmurs now the sweet wind's breath,
"As death is life, so life is death."

Shall the force, that lives thro' all,
Lose that power, thro' Nature's fall?
Ages lapse, and still we see
Matter lives eternally.
Shall the atoms move the sphere
Till the Ego's perfect here?
Murmurs now the sweet wind's breath,
"Earth is purified thro' death."

Shall the soul that moves this clay
Pass—and live another day:
Live to wake, and live to sleep,
Still thro' other channels keep?
Errant, guarded, 'mid the strife,—
Wander back again to life?
Murmurs now the sweet wind's breath,
"Death leads to life, and life to death."

Man with Reason, Soul, and Will
Sought for God, is seeking still:
Peers the mystic spheres at night,
Waits in vain to grasp the Light;
Till's evolved, thro' Nature's plan,
Her Son—the *sixth-sense* perfect man!
Murmurs now the sweet wind's breath,
"Wait for wisdom after death!"

Home I wander, as the leaves
Rustle round my feet in sheaves,
Comes a whisper to mine ear,
Gentle notes so soft and clear:
Is not life the spirit's tomb?
Is not death the spirit's bloom?
Dead thro' re-incarnate laws,
Dead for expiation's cause!
Murmurs now the sweet wind's breath,
"Spirit lives thro' life and death."

HENRY GEORGE HELLON, (F. T. S.)

ORIENTAL JUGGLING IN SIAM.

(*Transcribed from an American Newspaper, April* 11, 1874, *for* "THE THEOSOPHIST," *by* P. DAVIDSON, *F. T. S.*)

THE far East must ever lead the world in the practice of Necromancy.* All the skill and mechanical ingenuity of the most expert prestidigitateurs of Europe or America cannot produce a single exhibition which will compare with the feats of the commonest Indian juggler. The Japanese have taught us the greater part of the sleight-of-hand illusion which is now paraded before staring audiences in this country and in Europe; but the necromancy of Japan is as boy's play compared with the mysterious jugglery of the nether and farther Indies, and specially of Siam. In the latter country there is a royal troupe of jugglers, who perform only at the funerals and coronations of the kings, and then only in the presence of the nobles of Siam, or those initiated into the mysteries of the religion of the country. These necromancers do not perform for money, are of noble blood, and it is seldom that a European sees even their faces. Last year, however, an English surgeon, who was in the country, performed a somewhat remarkable cure upon a princess, who had been treated in vain by all the physicians of the country. Great was the gratitude of the Siamese Court at the doctor's performance; and, as a reward commensurate with his great service, he was permitted to witness the performance of Tepada's royal troupe of jugglers. This exhibition was given in the sacred temple of Juthia, on the 16th of November, the occasion being the coronation of the young

* The word "necromancy" and "necromancers" applied to the Secret Initiates of Science is very wrong and misleading. They may be called *magicians*, but certainly the term *necromancy* is a misnomer when applied to people who have a horror of meddling with the "spirits" of the dead.—*Ed.*

king. The surgeon's narrative, stripped of a large amount of description, and materially condensed, is given below :—

Woun-Tajac called me very early, and he and his father's cousin, a jolly fat old gentleman, called Soondatch-Tam-Bondon, set to work to prepare me for witnessing the performance in the grand Pagoda. A white turban was wound around my head; my skin was stained the colour of new bronze; my moustache ruthlessly trimmed down, blackened, and waxed till it had the proper Malayan dejected droop and penuity; my eyebrows blacked, and native garments furnished me, over which I wore the long white robes which, I was told, were peculiar to the initiated. The Pagoda is more celebrated for its sacredness than its size, or the splendour of its architecture. It is, nevertheless, a building of some very striking features. It is situated without the city, upon a broad and commanding terrace elevated considerably above the level of the river plains. It is approached from the city by a long brick paved avenue, wide, straight and imposing.

Soondatch and Woun-Tajac, each holding me by an arm, now directed me towards one of the doorways of the temple. It was guarded by two men, with drawn swords, and very fierce aspect, who stood in front of a heavy drapery of red cloth, that concealed the interior of the temple from outside eyes. At a triple pass-word these (men) admitted my companions, but crossed their swords before my breast. Soondatch whispered in the ear of the elder of the two; he started, gazed at me intently, but did not withdraw his barrier. Woun showed him a signet. He took it, and reverently placed it upon his forehead; yet still he refused to admit me. There was a controversy between the door-keeper and my companion; and, at last, the elder guardian whistled shrilly upon a bone pipe tied about his neck with a strand of silk. A tall man suddenly appeared, I could not see from whence. He was middle-aged, athletic, and had a most peculiar cunning, self-possessed look of person and intelligence.

"Tepada," exclaimed both of my companions at once; but the man who was naked except for a breech-clout, took no notice of them. He put his hand heavily, but not unkindly, upon my breast, gave me a piercing, long look, and said in excellent French, "Are you a brave man?" "Try me," I said. Instantly, without another word, he bandaged my eyes with a part of the long white robe I wore; he snapped his fingers suddenly, whispering in my ears, 'Not a word for your life;' and the next moment I found myself seized in the hands of several strong men, and borne some distance along a devious way, ascending and descending several times. At last I was put down; the bandage was quietly removed; and I found myself squatted on a stonefloor, between Soondatch and Woun-Tajac, who, with bowed heads, and faces partly shrouded in their white robes, squatted like statues of Buddha, their knees and shins close to the ground, their haunches resting upon their heels, their hands spread, palms downwards upon their knees, their eyes deflected, and a look of devout reverence and abstracted meditation on their countenance. The light was dim to my unaccustomed eyes, but all around, as far as I could see, were white-robed worshippers couched in the same attitude of silent reverence.

By degrees as my eyes grew used to the dim gloom, I began to look about me. The place was a square vault, so lofty that I could not see the ceiling, and I should say not less than a hundred paces long and wide. All around the sides rose gigantic columns, carved into images of Buddha always, yet with a thousand variations from the central plan, a thousand freaks of fancy, a thousand grotesqueries, through which shone, the more effectively for the departures, the eternal, the calm, the stagnant, the imperturbed ecstacy of apathy of Buddha's remarkable face, with the great pendant ears, and the eyes looking out beyond you into the supreme wistlessness of Nieban—a face that once seen can never be forgotten. By degrees I came to see the plan of this evidently subterranean vault, and to look with wonder upon the simple grandeur of its massive architecture, which was severely plain, except so far as the carving of the great column went. At the farthest end of the wall, resting against the columns, was a raised dais or platform covered with red cloth. This stage was raised between three and four feet above the floor of the vault, and was about 35 or 40 feet deep, and one hundred and fifty broad. Behind it a curtain of red cloth hung down from the capitals of the towering columns. In front of the stage, just about the spot where the pulpit of the orchestra in a Greek theatre would be, was a tripod shaped altar, with a broad censer upon it, in which was burning a scented oil, mixed with gums and aromatic woods, that diffused through the whole vault a pungent, sacramental odour.

Suddenly there was a wild and startling crash of barbaric music from under the stage—gongs, drums, cymbals, and horns, and with wonderful alertness, and a really indescribable effect, a band of naked men came out from behind the curtains, bearing each a scented torch in his hand, climbed the columns with the agility of monkeys, and lighted each a hundred lamps, strung from the base almost of the columns sheer up to the apex of the vault, which, I could now see, rose in a lofty dome, that doubtless pierced far up into the interior of the Pagoda proper. The illumination from these multitudinous lamps was very brilliant; too soft to be dazzling or overpowering, yet so penetrating and pervasive that one missed nothing of the perfect light of the day. The din of the horrible orchestra increased, and a band of old women came out from under the stage, singing (or rather shrieking out) the most diabolical chant that I ever heard. The red curtain fluttered a little, there was a dull thud, and then, right before us, alongside the censer, stood a very old man, but wrinkled, with long hair and beard, white as cotton fleece. His finger-nails were several inches long, and his sunken jaws were horribly diversified with two long teeth, yellow and ogreish. He was naked except for a breech-cloth, and his shrunken muscles shone with oil. He took the censer in his hands, and blew his breath into it until the flame rose twenty feet high, red and furious; then, with a sudden, jerking motion, he tossed the burning oil toward the crowd of squatting spectators. It shot toward them a livid sheet of terrible flame; it descended upon them a shower of roses and japonicas, more than could have been gathered in a cart. Turning the censer bottom upward, he spun it for a minute upon the point of his long thumb-nail, then flung it disdainfully away toward the audience. It struck the pavement with a metallic clang, bounced, and rose with sudden expanse of wings, a shrieking eagle, frightened horribly, and seeking flight towards the summit of the dome. The old man gazed a moment upward; then seeing the tripod upon which the censer had stood, he rent its legs apart, with a nervous hand, straightened them against his knee, and hurled them, dartlike, toward the eagle. They glanced upward with a gilded flash, and instantly the eagle came fluttering down to the pavement in our midst, dead, and three horrible cobras coiled about him, and lifted their hooded heads defiantly, and flashing anger out of their glittering eyes. The music shrieked still wilder, the snakes coiled and plaited themselves together in a rythmic dance, lifting the dead eagle upon their heads, and, presto! right in our midst there stood the tripod again, with its flickering flame, and its incense-savoured breath. A more perfect illusion never was seen.

"That is Norodom," whispered Woun-Tajac in my ear. Another actor now came upon the scene, whom I recognised to be the tall athlete, Tepada. Behind him came a smaller man, whose name, Woun-Tajac informed me, was Minhman, and a boy whose name was Tsin-Ki, probably twelve years old. These four began some of the most wonderful athletic exhibitions that can be conceived. It is impossibe to believe unless you saw it, what work these men put human muscles to. I am not going to provoke the incredulity of your readers by attempting to describe the majority of them. In one feat Tepada seized Norodom by his long white beard, held him off at arm's length, and spun round with him until the old man's legs were horizontal to the athlete's shoulders. Then, while they still spun with the fury of dervishes, Minhman sprung up, seized upon Norodom's feet, and spun out a horizontal continuation of the ancient; and when Minhman was fairly established, the boy Tsin-Ki caught hold of his feet in like manner, and the tall athlete, every muscle in him straining, continued to whirl the human jointless lever around. At last, slowing slightly, Tepada drew in his arms till the old man's white beard touched his body; there was a sudden strain, and the arm of men from being horizontal became perpendicular. Norodom's head resting atop of Tepada's, Minhman's head upon Norodom's feet, and Tsin-Ki's head on Minhman's

feet. A pause for breath, then the column of men was propelled into the air and, presto! Tepada's head was on the ground, Norodom's feet to his, Minhman's feet upon Norodom's head, Tsin-Ki's feet on Minhman's head. Each had turned a summersault, and the column was unbroken!

One trick which Minhman performed was a superior version of the mango tree feat of the Indian jugglers. He took an orange, cut it open, and produced a serpent. This he took down into the audience, and, borrowing a robe from one, cut the snake's head off and covered it with the robe. When the robe was lifted again, a fox was in the place of the snake. The fox's head was cut off, two robes borrowed, and when they were raised there was a wolf, which was killed with a sword. Three robes, and a leopard appeared, it was slain with a javelin. Four robes covered a most savage looking buffalo, that was killed with an axe. Five robes covered in part, but not altogether, a lordly elephant, who, when the sword was pointed against him, seized Minhman by the neck and tossed him violently up. He mounted feet foremost, and finally clung by his toes to the capital of one of the columns. Tepada now leaped from the stage and alighted upon the elephant's shoulders. With a sword he goaded the beast on the head until, shrieking, the unwieldy animal reared upon its hind feet, twined its trunk about one of the great columns, and seemed trying to lift itself from the ground and wrap its body around the great pillar. The music clashed out barbarously. Norodom flashed forth a dazzling firework of some sort, and the elephant had disappeared, and Tepada lay upon the stage writhing in the folds of a great boa constrictor and holding up Minhman upon his feet.

During the three hours the exhibition continued, feats of the sort I have described, each more wonderful than the one that preceded it, following one another in rapid succession. I shall content myself with the last and culminating wonder of the startling entertainment.

A perfectly formed and most lovely nautch-girl sprang out upon the stage, and was hailed with universal exclamations of delight, every body calling out her name, Luan Prabana, as if it were a word of good omen. The only dress was a short petticoat of variegated feather work. A wreath of rosebuds crowned her soft, short, black hair, and she wore a pearl necklace, as well as broad gold armlets and anklets. With a brilliant smile she danced exquisitely for some minutes to the accompaniment of a single pipe, then she knelt and laid her head on old Norodom's knee. The boy fanned her with a fan made of sweet fern leaves. Minhman fetched a lotus-shaped golden goblet, and Tepada poured into it from a quaint looking flask a fluid of a greenish hue. The old Yogi-like Norodom took the goblet, and blew his breath upon the contents, till they broke into a pale blue flame. This Tepada extinguished with his breath, when Norodom held the goblet to Luan Prabana's lips, and she drained the contents with a sigh. As if transfigured she suddenly sprang to her feet, her face strangely radiant, and began to spin giddily around in one spot. First the boy, then Minhman, then Tepada tried to arrest her, but they no sooner touched her than she repelled them with a shock that thrilled them as if she had imparted an electric spark to them. Spinning constantly with a bewildering rapid motion, the girl now sprang off the stage and down the hall, along by the foot of the columns, Tsin-Ki, Minhman and Tepada in active pursuit. In and out among the crowd they spun, the three chasing. Tepada seized hold of the chaplet that crowned her; it broke, and as she was whirled along, a spray of rosebuds was scattered from her brow in every direction. Anything more graceful never was seen. And now a greater wonder. At the extremity of the hall the three surrounded and would have seized her, when, still revolving, she rose slowly into the air and floated gently over our heads towards the stage, scattering roses as she went. At the back of the stage she paused in mid-air; then with a slight, wing-like motion of her arms, mounted up, up towards the loftiest arch of the vault overhead. Suddenly old Norodom seized bow and arrow, and shot towards her. Then was a wild shriek, a rushing sound, and the dancer fell with a crash on the flags of the floor. The music burst forth with a wild wail, and the chorus of old hags came tumultuously forth and bore her off in their arms.

Now, from behind the red curtains came a dozen strong men, bearing on their shoulders a great leaden box, which they laid upon the front part of the stage. As they retired the old women came out bringing a low couch, decorated with flowers and gold-embroidered drapery, upon which lay Luan Prabana, decked forth in bridal garments, and sweetly sleeping. The couch with its sleeper was put quietly down upon the front of the stage, and left there, while Norodom and Tepada went to the leaden box, and with hot irons attempted to unseal it. 'That is Hung-Tieng's coffin,' whispered Wonn to me; 'the old saint has been dead more than half a millenium.'

Quickly, eagerly it seemed to me, the two men broke open the fastenings of the coffin, until the side next the audience falling out at last, a teak-box was discovered. This was forced open with a small crowbar, and what seemed a great bundle of Nankeen came out. Tepada and Norodom commenced to unwind this wrapping, which was very light. Yard after yard was unwound and folded away by Minhman, and at last, after at least one hundred yards of wrapping had been taken off, the dry, shrivelled mummy of a small old man, was visible, eyes closed, flesh dry and hard,—dead and dry as a smoked herring. Norodom tapped the corpse with the crowbar, and it gave a dull, wooden sound, Tepada tossed it up and caught it—it was still as a log. Then he placed the mummy upon Norodom's knees, and fetched a flask of oil, a flask of wine, and a censer burning with some pungent essence. Norodom took from his hair a little box of inguent, and forcing open the mouth of the mummy with a cold-chisel, shewed that the dry tongue could rattle like a chip against the dry fauces. He filled the mouth with unguent and closed it, and anointed the eyelids, nostrils, and ears. Then he and Tepada mixed the wine and oil, and carefully rubbed every part of the body with it. Then laying it down in a reclining position, they put the burning censer upon the chest and withdrew a space, while the drums and gongs and cymbals clashed, and clattered, and the shrill, cackling treble of the chorus of old women rose hideously.

A breathless pause ensued—one, two, three minutes—and the mummy sneezed, sneezed thrice, so violently as to extinguish the flame of the censer. A moment later the thing sat up, and stared, blinking and vacant, out around the vault—an old wrinkled man, with mumbling chops, a shrivelled breast and belly, and little tufts of hair upon his chin and forehead. Tepada approached him reverently upon his knees, bringing a salver, with wine and a wafer-cake. The old man did not notice him, but, ate, drank, and tottered to his feet, the feeblest decrepid old dotard that ever walked. In another moment he saw the nautch-girl slumbering upon her couch; he scuffled feebly to her, and mumbling, stooped as if to help his dim eyes to see her better. With a glad cry the maiden waked, clasped him in her arms, and to her breast and kissed him. Incomprehensible magic! He was no longer a nonnagenarian dotard, but a full-veined fiery youth, who gave her kiss for kiss. How the transformation was wrought I have no idea, but there it was before our very eyes. The music grew soft and passionate, the chorus of the old women came out, and with strange Phallic songs and dances bore the two away—a bridal pair. I never expect again to behold a sight so wonderful as that whole transformation; which I may mention, my learned Jesuit friend, to whom I described it, regards as a piece of pure symbolism. His explanation is too long, and too-learned to quote, but he connects the ceremony with the world-old myth of Venus and Adonis, and claims that it is all a form of Sun-worship.

The show went on for some time longer with many curious feats. At the end of an hour the Phallic procession returned, but this time the Bayadere led it, a strange triumph in her eyes, while the youth lay upon the couch sleeping. The Phallic chorus sank into a dirge, the youth faded visibly; he was again the shrivelled dotard; he sighed, then breathed no more. Luan Prabana retired sorrowfully; Norodom and Tepada wrapped the corpse again in its interminable shrouds, restored it to the coffin, and it was borne away again. The attendants climbed up to, and extinguished the lights. I was blindfolded and borne away again. I found myself once more at the doorway of the temple in the broad sunshine with my friends—as the mystic ceremonies of the great temple of Juthia were over; it may be for many years."

The late R. B. Randolph, who quotes the above story in his "Eulis," adds the following remarks:—

"With strange Phallic songs and dances bore the two away—a bridal pair." "Venus and Adonis—a form of Sun-worship." "The Phallic chorus sank into a dirge." Can any-

thing be plainer, or more direct in confirmation of what I have written * * *. There is no need to go to Siam to witness such marvels, or to learn their strange Principia, for I have not only witnessed displays of High Magic in this country (America) quite as marvellous, but different from the above, but have myself performed the feat of Fire-drawing, and came very near destroying the life of a woman who assisted at the rite, and but for the quick, brave, self-sacrificing action of Dr. Charles Main of Boston, that woman would have been slain with fire drawn down from the aerial spaces by principles known to me. For fifteen years I sought a female of the right organisation—an European or American Luan Prabana (the Fair and Virgin invocatress)—and not till March 1874 did I find her. Her Self-Will, and brother-in-law's lack of decision, and his weighing of less than three dollar's expense against the possession of the loftiest Magic earth ever saw, determined me to seek elsewhere for the true material, and which it is needless to say, I have found again in my own personal circle. The mysteries are all wrought through Phallic principles in unsullied purity, and the highest, noblest worship known to man. *The great trouble with all whom I have partly taught in this land is that they—not one of them—saw anything nobler than the brilliant chance of sure gain, or opportunities to gratify Passion, therefore, of course, I dropped them all.*"

VICTIMS OF WORDS.

THE saying has become trite that we are oftener victims of words than of facts. The Theosophical Society has been credited with atheism and materialism, because the philosophical system, to which the Founders of the Society and many of their fellow-students owe allegiance, refuses to recognise what is popularly called a "Personal God." We have maintained and shall continue to maintain until our dying day that a being possessing the range of associations, or to speak more learnedly, the connotations of the word "God" does not exist anywhere in the Universe or beyond it—if a beyond were possible. This is the negative side of our knowledge. The positive side of it may be formulated in the words of the Upanishad :—"That from which all forms of existence emanate, in which they endure and into which they return and enter, is Brahmâ." This Brahmâ when viewed as the *fons et origo* of the Substance of the Universe is, as has been repeatedly said in these columns, *Mulaprakriti*—a term which, in the poverty of English metaphysical vocabulary, has been translated as "undifferentiated cosmic matter." It has also been said that the *differentiation* of Mulaprakriti produces infinite forms of being. The utter absence of God-Idea from our philosophical creeds with which we are charged, is due entirely to the misconception of the single word "differentiation." It is this which has given rise to a perfect deluge of controversy. "Brahma"—our opponents argue,—"the Mulaprakriti, is made to undergoe a differentiation, like matter, of which we have a physical conception, to form the visible universe. Therefore, Brahma is subject to change and exists only in a state of latency during the period of Cosmic activity. Therefore their (our) philosophy is merely the gospel of the apotheosis of dead *brute* matter and they are refined materialists." But would our critics remember that Mulaprakriti or Brahma is *absolutely subjective*, and, therefore, the word "differentiation" is to be transferred to the purely subjective, or as it is more commonly called, spiritual, plane before its significance can be properly comprehended. It must not for a single moment be supposed that Mulaprakriti or Brahma (Parabrahm) can ever undergo change of substance (*Parinama*). It is the Absolute Wisdom, the Only Reality, the Eternal Deity—to dissociate the word from its vulgar surroundings. What is meant by the differentiation of Mulaprakriti is that the primordial essence of all forms of existence (*Asat*) is radiated by it, and when radiated by it becomes the centre of energy from which by gradual and systematic processes of emanation or differentiation the universe, as perceived, springs into existence. It is from our opponent's incapacity to grasp this highly metaphysical conception that all the evil flows.

Brahmâ is the Holy of Holies, and we cannot blaspheme against it by limiting it by our finite conceptions. It is, as the Vedic Rishis sang, *Suddham apapaviddham*, the stainless ONE ELEMENT, untouched by any change of conditions. We feel the majesty of the idea so strongly, and it is so far above the highest flight of intellect, that we are too awe-struck to make it the foot-ball of discussion. Well have the *Brahmavadis* of yore chaunted :

Yató váchó nivartanté
Aprapya manasá saha.

"From which words rebound with the mind not finding it."

Ya schandra tárake tisthan
Ya schandra tárakáda'n tarah.

"It permeates the Moon and Stars, and is yet different from the Moon and Stars."

It is no such absurdity as an extra-Cosmic Deity. It is like the space in which a visible object lies. The space is in the object and is yet different from it, though the spirit of the object is nothing but the space.

It is manifest from this that "Mulaprakriti" never differentiates but only emanates or radiates its first born Mahattatva, the Sephira of the Kabalists. If one would carefully consider the meaning of the Sanskrit word *Srishti*, the point would become perfectly clear. This word is usually translated "creation," but as all Sanskritists know the root *Srij*, from which the word is derived, means 'to throw off' and not 'to create.'

This is our Deity of the Ineffable and of *no*—name. If our brothers after this explanation seek admission into the grand old temple in which we worship, they are welcome. But to those, who after this will still misunderstand us and mistake our views—we have nothing more to say.

THE SIBYL, ANCIENT AND MODERN.

BY DR. FORTIN, F. T. S.

(President of the "Societé Scientifique dés Occultistes de France.")

THE Sibyl differs essentially from all other subjects (mediums), inasmuch as her gift enables her to receive inspirations of the highest order accessible to the conception of the human spirit.

It is not our purpose to write a detailed history of the Sibyls throughout the ages in a magazine article, but only to indicate their origin and the most prominent features that characterized them. The Sibyl was connected with the greatest historical facts, and was held in honour and consulted by the most civilized nations. Her history begins with that of the world. The first of the Weird Sisterhood, whose name has come down to posterity, was—

SAMBETH, the alleged daughter of the Patriarch Noah. She predicted the succession and revolution of the Empires from the Flood up to the Christian era.

CASSANDRA, daughter of Priam, who predicted the fall of Troy and was murdered in Greece.

ELISSA, the Sybil of Libya, born of Jupiter*, and of the nymph Lamia, the daughter of Neptune.

ARTEMIS, who lived 400 years before the war of Troy.

MANTO, whose father was Tiresias, the celebrated augur mentioned by Homer.

SABBIS, the Phrygian.

AMALTHEA, contemporary of King Crœsus.

HYPATIA of Alexandria, who paid with her life her seership and learning.

HEROPHILE, The Cumœan Sibyl. Roman history preserved the narrative of her interview with Tarquin, the seventh and last king of Rome. Arrived from Thebes she offered him for sale nine rolls of papyrus containing Greek verses† in which was contained the whole destiny of Rome; as Tarquin hesitated and tried to reduce the price, the Sibyl burnt six of the rolls. Then the king, after consulting the College of Pontiffs, purchased the remaining three for Rome. Then the Sibylline books, as is well known, were kept in the capital and destroyed during afire. It was fated they should be burnt.

History affirms that the Senate had passed a solemn decree that the Sibyl line texts should be consulted at every national crisis and danger. The Roman republic owed its safety

* *Esoteric* interpretation :—issued of Jupiter, the representative of the Jupiterian race, gifted with the highest seership.

(2.) Daughter of Neptune—the planet's influence—upon the entranced subject.

† *The Method of Nostradamus; Centuries and Quatrain.*

more than once to the precious prophecies contained in the books of the Sibyl of Cumæa.*

In opposition to occult practice the Emperor Tiberius instituted Pythonism—the lower (or left hand) magic. He practises malefices, and after an infamous life dies a miserable death; while the Emperor Augustus consults and is guided by the advices of higher Seership. Tiburtine, the Sibyl of Mount Galatin, is the inspirer of his actions. Hence his reign so glorious and prosperous. Moreover, this Emperor had his horoscope, to guide him drawn by Theogenes the astrologer.

Locke and Doctor Büchner, high priests of the Materialistic School, refuse to admit in the savage tribes the inherent idea of a creative Principle, and conclude that such must have been always the case. I hope to shew the contrary. If this principle were not in nature, how could man have any notion of it? If soul is perishable, how explain our belief in its immortality? These two are the eternal stimulus of human thought.

There exists in a latent state in the physiological constitution of some few persons, a faculty that leads them to the first demonstration of the existence of a future life, and gives rise to religious feelings. Later on, it causes them to worship the highest ideal that their faculties can comprehend, and thereby guide their future life on this earth and out of it. Now, among the savage tribes that represent for modern science, primitive man, some individuals are born, who, by their physiological peculiarities, acquire the power of seeing the human phantom (or astral man.) By such a demonstration they are enabled to shadow forth before the masses those essential truths that warrant them to believe in the (*post-mortem*) evolution of man. The following experiments will serve as a practical illustration of the position.

Doctor Morel hunting one day in the vicinity of Botany Bay, found a little girl from 8 to 9 years old, who had been left behind in the precipitate flight of her parents. Was she a human being, or an ape? The distinction seemed very difficult. She was adopted by the Doctor, who seized this opportunity to verify whether education would modify the type of that strange creature. Upon his return to Paris he had the child brought up with his own nieces of the same age. The children studied under the tuition of the parents of the latter, who lived alternately at Paris and Bourg-la Reine. Two physicians—Messrs. Lemarchand and Deguerre, who narrated to me the fact, had seen this girl when eighteen years old: she had preserved in her attitude an extreme stiffness and timidity. Her eye was round and prominent, her gaze brilliant but unsteady, the eye after resting upon a person always turning itself upwards. The ball seemed convulsed and kept disappearing under the upper lid in a way that is remarked in somnambules and sensitives. Her education and learning differed little from those of her two companions. Dr. Morel having observed that she was a noctambulist determined upon mesmerising her. It is then that my two friends gathered facts of the highest interest. The young girl gave a very detailed account of the habits and customs of her parents and family; but while somewhat confused in her narrative, she succeeded very well in separating from it the phenomena that were due to her own physiological peculiarities. She said that she used to fall into a peculiar state, and then her family and the chiefs of the tribe consulted through her the dead persons she saw around her, and she transmitted to the living the messages she received from the shadows. Is this not a proof of the existence of a physiological law, of the source of every hyper-terrestial revelation. Doctor Morel sent in a paper upon this subject to the Academy of Medicine. Unfortunately the young Australian died soon after of a fall from a carriage.

Let us now follow the same phenomenon throughout the ages down to our own times. Who of us has not heard of individuals who had personally seen the apparition or the ghost of a person just dead, even though at a distance, and had the genuineness of their vision irrefutably established by subsequent confirmation? Dr. Veillard, well known in the world of science, has often told me of such facts. One of his aunts used to see, during a period of 50 years, the ghost of every person that died in her family—whether in France or abroad; this phenomenon invariably occurred thirty-two times within her personal experience. Therefore, I formulate my demonstration thus:—There are, were and will be born in the human family individuals gifted with a faculty outside of general physiology, to whom the proof necessary for the demonstration of the subject under discussion will be given. "Our men of genius are but so many revelators, seers of the highest order, for genius does not consist so much in explaining that which is, as in discovering that which has to be;" and often identical discoveries occur among people, between whom there is no communication whatever. Genius has no motherland, it is a power which belongs to Humanity. In our age we have to search for Sibyls amidst our social movement. This variety exists always.* I may cite an example.

George Sand, one of the most extraordinary women of our age—belonged to that variety of sensitives which we shall class under the denomination of "Racial Sibyls." Her life has to be studied and divided into two portions. In the first, every thing is correct and normal: she is a being in the highest state of physiological splendour; as a young girl—she was an adorable creature; as a young woman she became radiant with maternal feelings. But soon her mind and her surroundings became troubled with malefic influences, which led her speedily into a path where she was protected no longer. Her two states, her two selves—her two consciences† soon lose their balance; her gift of seership is no longer prompted into activity by meditation and moral purity, but needs physical and material stimuli which develope in the sensitive unhealthy passions. The powerful energy of her marvellous constitution adapts fatally for her a side-path; her genius soars and is inspired with the purely *human*, unable any longer to reach the spheres within which lies the *Divine*. Henceforward, everything in her actions, private or public, becomes eccentric, whimsical, abnormal.‡ In her literary conceptions the ideal domineers, defying every science of observation.

It not being my task to write Madame George Sands' biography, but rather to throw light upon a certain peculiarity in her life that points her out unerringly as a "*Racial Sibyl*" (*une Sibylle de race*) I will only add one more proof of it. George Sand could never write her novels during the day nor as soon as the evening had closed. After midnight, she used to retire alone into a dark apartment, where she began to smoke in order to awaken her faculties of seership. Her whole being was then seized with a sensation that led her very soon into a state of complete *exteriority* (*exteriorisation*).§ During those silent hours, her hand wrote with wonderful rapidity, and page after page was covered without the least interruption with writing until daybreak. Unconscious of the work done by her she went to bed, to find upon arising, her nocturnal productions which were ever a matter of surprise to her, when she read them. Is not this one of those strange features that characterise the seeress of a high order, and—in another and a lower order—the modern psychographic medium? And yet, her genius

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* The Sibyl of Cumæa wore on her head a wreath of verbena. We have verified the influence of that plant upon sensitives. Wild verbena excites and intensifies seership, as to the action of the cultivated plant it is wholly a mystery. Let any woman, who can isolate herself, place upon her head a wreath of wild verbena when, writing or doing any other mental work, and she will find herself safe from all bad influence and her faculties will reach their *maximum* of activity. This practice was followed in every Occult sanctuary. In order to test the origin and the intrinsic value of a communication, one must test its justice. The divine is divine only in so far as it is just—said Socrates.

* It is the entire absence of any method which would indicate by scientific classification the differentiated characters of the sensitives, able to furnish us with phenomena of the mesmeric and psychic order, etc., that has ever proved an impediment and obstacle against which every tentative effort has been broken. Will the Society for Psychic Researches of London, represented by Messrs. Balfour Stewart, Sidgwick and Frederick W. H. Myers, be any luckier than its predecessors? A near future will tell tell.—*Doctor Fortin.*

† An observation justly made by Doctor Azam (*Scientific Essay?* in "Felia.")—*Dr. Fortin.*

‡ Thus on May 15th, 1848, on the day of the invasion by the crowd of the Chamber of Deputies, Madame George Sand, in male attire (a loose coat, *patelot*) and with a cigar in her mouth, mounting upon a barrel in the *Rue de Bourgogne*, addressed the mob in a long harrangue.—*Dr. Fortin.*

§ As the translator understands the unusual term, it must mean with the French author an entire isolation from the divine, and the spiritual, and a complete merging into the psycho-physiological world of inner senses or sensuous perceptions which, unless entirely paralyzed, will always stand in the way of the true *spiritual* Seer. The first state may be induced through opium, morphia, etc., the second is entirely due to natural idiosyncracies.

notwithstanding, nothing could be more startling or more sad than the last words of George Sand when dying; "My God I have too much drunk of life!" (*Mon Dieu j'ai trop bu de la vie!*).

I may add that the correspondence of George Sand, lately published, affords us still greater proof of her duality,—her two states, and her *two Egos*. Indeed, who can recognize the author of so many works of genius, in the style, the form and the sentiments of her *letters*, wherein all is so positive, material and lacking method. Women, in general, owing to their organic delicacy and the special physiological functions of their sex, are particularly predisposed to the disturbance and prostration of their nervous system—every manifestation of which is found classed among the neurosis in a confused terminology, which varies in accordance with the age.* Much suffering is caused by all such disorders, the nature of which is very little, if at all, understood by science but which are due to a surfeited life, infractions of physiological rules and the immorality of our modern society. In the opinion of official science, every individual who accomplishes an action outside the "classical" methods that rule modern society—is an hysterical subject. Note what Doctor Legrand Dussaulle, Medical Jurist attached to the Hospital dela Salpetriere says upon this subject:—

"Hysteria is met with in every class of modern society. Every out of the way action when performed by an hysteric is not necessarily an eccentric one. Those women who are subject to hysteria, are often full of an ostentatious benevolence; they feel the need of notoriety, of calling attention to their charities, and will display a feverish and rather noisy activity. These women come and go and one meets them everywhere; their minds being essentially inconstant and spasmodical. There is the philanthropic hysteric, who belongs to all the charitable associations, to every society of social reforms: such interest themselves in everything, save their children and their homes. After performing a deed of veritable heroism, they will answer candidly to the compliments proferred: "I am not aware of having done any thing unusual, I was not conscious of any danger."† They act pathologically the *role* of virtue and every one is taken in. In short, the hysterical woman is a double edged instrument, that can be excited and fired up for good as well as for evil, but she is bound to abandon the ordinary trodden paths and the monotonous straight line that every one endeavours more or less to follow during life....Hysteria is a brand and a crushing mark of inferiority."‡

When one thinks that the reputation and freedom of a woman depend on the medical certificate of an official physician, who teaches such doctrines, one is seized with sadness and pity. But in our days woman has lost her exclusive privilege to hysteria. Science, moved, no doubt by the spirit of impartiality, has endowed man also with this disease. We have now-a-days—*hysterical men!* The pseudo-scientific masquerade becomes complete when the false denomination is thus flung at the face of our modern society. It is an insult of revolting brutality, for it includes in the same physiological category the quiet mother of a family, the seeress, *i. e.*, the modern Sibyl, and the courtezan, alike. But hysteria, deserting the nosological frame where science nailed it with the hysterical nail§, now takes refuge in the fishmonger's vocabulary. To conclude: every individual of whatever sex who deserts the classical social programme by some act of eccentricity, whether private or public, is forthwith pronounced an hysteric. Nevertheless, let science and her authorized representatives do whatever they may, that which is now considered by them as a real disease, was utilized by antiquity and regarded as a power—a social potency for good.

Woman transmits and realizes nothing through herself. She gives herself up entirely, Man—never. But woman, owing to her peculiar organisation, gives to humanity the highest mediator between our world and the world of ideas. The Seer, the Sibyl, gives to man a proof of his future life in evoking the human phantom. As virgin, her physiological state will be her tripod, and everything in her acts will be but the evocation of the unknown. In her powerful synergy she awaits for that which will possess her? Is it social life with its seductions, its passions and abysses? In the depths of the temple this creature, obsessed by every earthly craving, will give herself up to the occult, hoping to find in the mysteries of the revealed science the solution of the most dreaded problems. She will forget the ingratitude, the cruelty of man amidst the crises and the agony of Sibylism. She has been *the* mother in all ages; she is the seeress, and woman in her entirety. Ever dreading for the destiny of the child of her body, she will save him! Enlightened, inspired by her seership, or by her physiological intuition, this creature obsessed by heroism, whether occult, social or maternal, will not hesitate to interrogate death itself in the echoes of the tomb. A revelation, the greatest of all, will be the price of her courageous and sublime audacity. Through the agency of the apparition of the human phantom, the highway to future life will be discovered. Triumphant over the misfortunes of her age: defying persecution and ungratefulness, woman will ever be an obsessed creature, an evocator whose sublimity will be lost in—MYSTERY.

To-day, proceeding from the occult sanctuaries of the East resounds a voice, but Europe in her mad course toward the abyss—heeds it not. Withal, everything gets ready for the great struggle between these two races: the haughty science of the West has denied her direct sire—Eastern Occultism! The current is just becoming irresistible. For the villager, the factory girl, the workmen at the mill, the fatal day is fast approaching when the gigantic machine exhausted and tired of work will stop its wheels, leaving a formidable industrial army, thirsting for life. What answer modern science is prepared to give it, aye, that science always so preoccupied with the discovery of new means to destroy one's neighbours? It is then that will appear in all their majesty the Sibyls of our Race, who will teach through the *revealed* science and the sacred oracles the elements necessary for the restoration of humanity to its proper groove.

* Thus it has been variously termed "demonolatry, demonopathia, hystero-epilepsia, hystero-catalepsia down to simple hysteria and the vulgar nervous fit —*Dr. Fortin.*

† These are certainly the characteristics of a troubled and unconscious seer.

‡ A whole volume has been just published upon this subject by Bailliere et fils (Les Hysteri by D. Legrand Desaulle, 1883.)

§ *Hysterical nail* is a modern scientific term.—*Dr. Fortin.*

THE TRANSLATION OF BABU KESHUB CHUNDER SEN.

AMID the galaxy of intellectual stars in the modern Indian sky of thought, the two brightest have, alas! been recently extinguished. It must be many years before such luminaries as Dayanand Sarasvati and Keshub Chunder Sen can again arise. Both Hindus, orators, patriots, scholars; engaged equally in the work of moral reform, though by different methods; loving India with fervency, and hopeful of moulding her moral and spiritual future; they have prematurely dropped their mantles of power and none are able to pick them up and wear them. Alike in so many things, they were as opposed as the magnetic poles in personality, motive and sympathies. Dayanand was an Aryan to the core, and a stern and unyielding advocate of the Holy Veda; Keshub an Indian mirror, reflecting Western ideas, the dreamer of the visions of a New Dispensation, divinely ordered, a new Hierarchy and Apostolic Succession, the key-stone of the arch whose abutments were laid alike by the Jordan and the Ganges. He was a speaker, they say—unhappily the chance never offered for us to hear him—of the rarest gifts. His pure life and brotherly yearning towards his fellow-men, together with that potent factor "personal magnetism," made him loved for himself after the charm of his oratory had died away. Habitual intimacy with Europeans and the refined manners of a true gentleman gave him a reputation throughout the Western circle of thought perhaps much greater than among his fellow-countrymen. In America, no less than in Europe, he is erroneouly believed to be the chief of the whole Brahmic Church, and the leader of a vast body of registered adherents. To such, the facts of the most recent Census of India about the numerical strength of the Brahmo Samaj, now being circulated in connection with notices of his lamentable death—will be a stunning surprise. They have not an idea that after a half-century of Brahmic agitation less than 1,500 registered members of the three Samajes, Babu Keshub's, the Adi, and the Sadharan—can be

counted. But the effect of Keshub Babu's eloquence and that of his colleagues and other Brahmic-speakers cannot be measured by the lean figures of the rosters. The current of a new thought is apt to run long and strongly, though silently, beneath the adamantine surface of conservative Hinduism before it breaks out into a broad and impetuous flood of reform. Such an inducement there is, not only in Bengali thought but all throughout India. In Bengal it has come nearer the surface than elsewhere, and its murmuring tide can be more easily heard. Brahmoism has done much of this, but not all. Western education, the close contact of the sharp and imitative native with the paramount race, and successful co-operation with it in the administration of public business, have given an enormous stimulus in the direction of a new social evolution. We do not find modern Bengal so spiritual as intellectual, and years must be suffered to elapse before any fair estimate can be made of the lasting effect of the Brahmo agitation upon native religious feeling. From its European flavour, so to say, it seems to have nicked in with Western rather than with Indian social tendencies, and to this extent tended to weaken rather than stimulate the national yearning after spiritual light. Strange that the gifted Founder of the heterodox New Dispensation should have been so soon called away, while his quondam religious teacher and guide, Debendra Nath Tagore, survives him—to serve, let us hope, for many more years as the exemplar of the noblest type of Hindu moral and spiritual character! Truly, the snowy mountain stands and the flowering almond of the plain is cut off in its prime. The death of Keshub Babu does not leave his Society, in so disastrous a plight as that of the great Dayanand has the Arya Samaj. For his cousin and chief Apostle, Babu Protap Chunder Mozumdar, an eloquent, earnest, and indefatigable worker, will now take up his work and do as well as any one after the Founder could have done. But in losing the Swami the Arya Samaj, we fear, has lost all —save the memory of his greatness, his patriotic enthusiasm, his eloquence, and his grand example. Here are two fresh tombs: let every one who believes that for India's best interests agitation means life, and stagnation death, lay garlands upon both. We, contemporaries, cannot fairly write their epitaphs for posterity, for the din and smoke of the present conflict confuses our judgment, and as we chance to be their friends or opponents, we unreasonably become their panegyrists or depreciators. Time alone will decide everything; for as Mackay tritely observes, in one's own generation:—

> "The man is thought a knave or fool,
> Or atheist plotting crime,
> Who, for the advancement of his kind,
> Is wiser than his time."

—and this sentiment is again affirmed by the beloved American poet Whittier, who says that—

> "Every age on him who strays,
> From its broad and beaten ways,
> Pours its sevenfold vial."

What reformer or philanthropist but has had to learn this truth by bitter experience!

H. S. OLCOTT.

Answers to Correspondents.

S. Mickel Sawmy Pillai—Your queries are too voluminous to be answered by correspondence. Must wait until you can call at our office.

K. C. M. (Simla)—In our next.
C. P. (Guntoor)— do.
R. C. R. (Jamalpore)—do.
A. Y. (Calcutta)— do.

Letters to the Editor.

A CONVICT REFORMED.

It may be interesting for the readers of the *Theosophist* to know some particulars of a marvellous case of the reformation of a convict in Ceylon through the instrumentality of Col. Olcott. Peris Sinno was a notorious thief, a housebreaker, cattle stealer, desperado, and a moral wreck. For a long time he eluded the grasp of the Police, and it was only after a great deal of trouble that they succeeded in entrapping and getting him into the clutches of the Law. Even in prison his conduct was so outrageous and violent that he murderously assaulted the keepers, and from time to time the authorities were obliged to increase his term of imprisonment. His persistent misbehaviour was a source of continual annoyance not only to the prison superintendent, jailor, and keepers, but also to the other prisoners. During Col. Olcott's last tour in the Western District of Ceylon, he was earnestly requested by the Theosophists of the Island to preach Buddhism to the prisoners. The convicts having also expressed a great longing to hear him, the President-Founder consented, and the Colombo Branch obtained the required permission of the local authorities. When he went to the Slave Island Jail he was informed as to the character of some of the worst prisoners, and of the reckless audacity of the notorious desperado in question. Col. Olcott had him also brought with the others before him, and began to preach in a most impressive and fervent manner the sublime doctrines of our Blessed Lord Gautama Buddha. He explained in an easy and most forcible way the beauty and importance of the Law of Karma—the keystone of our Religion, as of the Hindus. He also showed most graphically how this Law controlled our future existence. We shall be exactly what we make ourselves, and the Laws of Nature being immutable, every cause must work out its effect. Justice knows no such thing as mercy, and no bribe nor vicarious atonement can efface the bad results of our evil deeds. In the prison-yard near the open window stood a large pair of wooden scales. Pointing to these he showed his auditors how like they were to Karma, and how if we would achieve happiness hereafter we must put an excess of good deeds into the right pan of the balance. While the Law of Karma promised no exemption from the punishment of wrong acts, it gave, on the other hand, the promise of a better state of existence if the course of life were turned to a beneficent channel. He then instanced the case of Angulimala, a notorious outlaw whose story is given in one of the histories of the life of our Lord Buddha. This man had, in the time of King Kosala, grown so powerful in his evil ways that the whole country was in mortal terror of him, and he would even commit his robberies up to the very walls of the royal palace, and defy the king to come out and fight him. Our Blessed Lord, hearing of this, went alone to the offender against the earnest remonstrances of many, and preached to him the Perfect Law so efficaciously that from that time Angulimala became a changed man. And so thoroughly did he change his bad and foolish course of life that eventually he died in the odour of sanctity.

The exhortations of Col. Olcott were listened to by the prisoners with such eager attention that you might have heard a pin drop. The outlaw Peris Sinno seemed to be drinking in every word, and he fixed his eyes upon the speaker with an earnestness which our President remarked, and was deeply affected by. "There is a man here," said he, "like that poor wretch Angulimala; an unhappy man who has suffered enormously through ignorance of this stern Moral Law; one who is the dread of all whom he comes into contact with. Yet he, too, has a heart to be touched and a nature to be melted by kindness. If he were once more in the jungle and armed, I should not fear to go to him and show him his folly and how to regain the path of happiness. The path may be found even by him." When the lecture was finished and the Colonel was preparing to leave, the prisoners prostrated themselves before him with their foreheads to the ground and blessed him. From that day the outlaw was a changed man. He showed such marked signs of reformation that the Government being pleased with his constantly blameless behaviour at last remitted eight years of his period of imprisonment. He is now a free man, and a more honest and truth-loving person than he can hardly

be found in the ordinary world. I met him a short time ago, and was told that Col. Olcott's advice has made a deep impression on his mind, which nothing can efface. His hopelessness of any chance for redemption in this life or of any happiness in a future existence, had made him more and more reckless, but since the time he realised what possibilities were held out by the Law of Karma, he saw that his was not an entirely helpless state, and that his future depended solely upon him. Nothing could now turn him from the path of rectitude, which he finds to be indeed that of happiness. This case is but one example of the good done by our President in Ceylon.

W. D. ABREW, *F. T. S.*

ARCHÆOLOGICAL DIFFICULTIES.

MAY I be permitted to ask what Sanskrit and Buddhistic books, printed or manuscript, are of use to an archæological student, in conveying an exhaustive idea of the history, ethnology, and archæology of India, from the earliest times down to the Mahomedan invasion in 1203 A. D. By archæology I mean not only architecture, but the ancient state of civilized life in every respect, such as religion, mode of warfare, style of coins, dress, geography, philology, industrial arts, &c.

What was the alphabet in use in ancient India generally, as also the languages? How many of them are still surviving and how many lost in our national shipwreck? Our Revered Buddha is said to have learnt sixty-four kinds of letters. Is there no means of learning and reviving them, and is it not possible to lithograph them for the *Theosophist*? In some former articles, mention was made of certain undeciphered inscriptions at Benares, &c. Would it not be good if some body were to copy and publish them in the *Theosophist*, for the cause of historical truth? I shall be the first person to do so if a little light be given to guide me. I have enough of archæological gropings in the dark. No unerring data have I found yet to aid me in my researches.

I beg to be excused for thus putting these important questions, which, I know, cannot be solved in a day. But I want to direct public attention to a subject, which is dear to me and ought to be dear to every patriot. From my very school-days, I have almost intuitively felt, while perusing works on India, that the true history has not yet been written. At least exoteric India is not aware of such a work. What we find is generally one-sided, fragmentary, and otherwise full of guess-work, fair or foul, mostly the latter.

Under these circumstances, I cannot describe what my mind feels when perusing books, that profess to treat on ancient India; a gush of hot breath, whose outer expression is a deep sigh, reverberates my inner system. And shall we continue in this miserable helpless state, when we have guiding angels in the back ground?

Yours obediently,

P. C. M., F. T. S.

Note.—Our Brother should not lose sight of the fact that the "guiding angels in the background" cannot work miracles. Admittedly, blind superstition, dogmatic scepticism and ignorant fanaticism reign supreme every where. Can these be dispelled in a few short years, when they are the outgrowth of numberless ages? The "Masters" have taken advantage of every possible opportunity to bring people to do *their* duty, by bringing the truth to light for them.

Let our brother read some articles in direct reference to his questions in the September, October and November Numbers of the *Theosophist*, headed "Replies to an 'English F. T. S.'" There all that could be said with safety is given out.

They, who can look beneath the surface know that action and reaction being equal, no violent changes can be safely introduced, however beneficial they may appear to be. The utmost that can be done under these circumstances is to give now and then side glimpses, so that those who are capable of rising above the ordinary level and have developed their penetrating faculty may profit by them and thus become more useful to their fellowmen. It is now for such readers to judge whether in the articles already published in the *Theosophist*, they do not find sufficient data to work upon and thus ultimately arrive at a correct knowledge of archæological facts? If the correspondent will do his share of the work, the "guardian angels" may be counted upon to do theirs. But unfortunately too many people sit in silent expectation of a miracle or vainly talk a good deal but —do nothing.

THEOSOPHY AND CHRISTIANITY.

I BEG you will be pleased to publish the following correspondence between me and the Rev. Mr. Miller, the eminent educationist, with such notes as you may think proper. I trust the Anglican and Roman Catholic Bishops will express themselves hereafter as the friends and subordinates of the Theosophical Society.*

A. SANKARIAH, F. T. S,

President-Founder, Hindu Sabha.

TRICHOOR, 3*rd Jany.* 1884.

M. R. Ry. A. Sankariah to the Rev. Mr. Miller:—

"Theosophy for the purposes of our correspondence may be defined as a description of the soul or Invisible man, who survives the death, burning or burial of his visible body:—*Invisible* means that it is not seen by the bodily senses. You do not maintain that there is no Theosophy in the old Testament of the Jews or the new Testament of the Christians. Every religious book and every churchman has some Theosophy, and the Christian feels himself bound and is largely paid to preach his Theosophy. The Theosophy of one book or church or individual may not be the same as that of another, and the object of the Theosophical movement is to study and weigh all Theosophical notions and expositions. Why should the Christians and the Christian priests, particularly, shrink from hearing and speaking as members of the Society, so that they may have at least sufficient knowledge of what they say outside it or behind its back? In considering all that has been said or can be said of the Origin, Constitution, and Destiny of the Invisible man, we may approve or reject any views logically and honestly, but not abuse the Rev. Mr. Miller, A. Sankariah, or Col. Olcott for stating his views. Christians, and for the matter of that, Hindus and Mahomedans, simply expose their moral and spiritual degradation by abusing a Society founded for study and enquiry, and individuals for having views of their own. Sober and cordial exchanges of views and references to books may serve to remove errors and confirm truths, and I am recommending my countrymen to read also, the Theosophical literature of the Jews and Christians. But if you deny and ridicule Theosophy as Theosophy, you have no religion at all to boast of. I hope and trust that the followers of Jesus Christ will not desert their Master, but declare Him with *peace* and *good-will* in every Society and to every man who invites them."

The Rev. Mr. Miller's reply to Sankariah:—

"I welcome inquiry of every sort, and I hope your Society may have a powerful effect in stirring men up to inquire. I entirely sympathize with your endeavours to break through the mere worldliness, selfishness, and indifference, which are so common among all men—among the professors of Christianity as well as the professors of other faiths, you have all my good wishes in your attacks upon so-called Christians, who are either indifferent to all religion—or intolerant—or self-sufficient—as too many are. I cannot find time to discuss these subjects with you, but one point is worth notice. The aims of Theosophy and Christianity are avowedly different, but not necessarily on that account antagonistic. Theosophy is a thing of Theory—it aims at *knowledge*. Christianity is a thing of practice—it aims at a *Moral change*. I welcome all thought about what is invisible and rejoice in any knowledge of the invisible that any one gains; and I rejoice that you seem to be succeeding in turning the thoughts of many towards such subjects. Christianity of the true type does not oppose any seeking after any truth. But it was not so much to impart knowledge as to change character that Christ lived and died; and it is to effect a moral change in the character of *men* that His followers ought to labour. With all good wishes."—*etc.*

Mr. Sankariah to the Rev. Mr. Miller:—

"The first condition of admission into the Theosophical Society is good character, and knowledge is sought to raise

* Far be it from us of ever contemplating the latter honour; let their reverences be but friendly and we shall feel highly obliged.—*Ed.*

oneself morally and spiritually. That a man could change character without *knowing* what is character, how to change it and what help Jesus can render, is surely not the motto of the Christian Church. Without knowing the nature of the body, its diseases and their remedies, a man may as well cure the sick! The protest of Theosophists is against such dangerous and ignorant conceit and bigotry. It is a pity also that Christian churchmen and laymen degrade their Master and the Sacred Scriptures by laying no emphasis on the salvation of souls, for there are plenty of educational works on character and morality and justice and truth, ignoring man's Divine Principle. The existence and nature of the soul, the rationale of its sinful contamination and salvation, and the necessity and value of Jesus Christ, are the elements of the Christian Religion which the clergy ought to know and prove on the Theosophical platform. Missions and their patrons should take notice that their Rev. *employes* have no time to do this, but plenty of time to devote to secular teaching and ruin the ignorant with quack prescriptions."

CHRISTIANITY IN CHOTA NAGPORE.

THE hopelessness of christianizing the people of India has long made itself patent to thoughtful Europeans. The fate of Missions in India has long been foretold by Sir William Jones. Schopenhauer emphatically declares:—"*In India our religion will now and never strike root; the primitive wisdom of the human race will never be pushed aside there by the events of Galilee.*"

The endeavours of Christian missionaries are infinitely stronger and better planned than were the efforts of the iconoclasts of Ghazni; but their success has not been a whit greater. Of late years in Bengal, a fact has been brought to light which is far from creditable to all Christians concerned. It has been found that the only quarter in which there is any increase in the number of converts, is the western part of the Lieutenant-Governorship of Bengal—Chota Nagpore and Santhalia, inhabited by the wild Kolarian races. In fact, Chota Nagpore has been the Promised Land to Christian missionaries. This is an extremely significant fact—a fact which has just been officially admitted in the Resolution of the Goverment of Bengal on the Census Reports of 1881, where the Lieutenant-Governor, Mr. Rivers Thompson (notwithstanding his pronounced pro-*padri* proclivities), states that it is "very doubtful whether the apparent increase in the number of native Christians from 36,617 in 1872 to 707,446 in 1881 represents any important increase in the number of conversions. It is only in the Santhal Pergunnas (2,718 against 180) and Chota Nagpore (39,832 against 14,226) that there is undoubted evidence of the spread of Christianity" (*Calcutta Gazette*, Nov. 21, 1883). Now, it cannot for a moment be contended that these 42,550 savages were made to embrace Christianity by the force of conviction. It may be safely asserted, after making due allowance for the number (not inconsiderable) of converts made from among the indigent and the imbecile, that the missionaries raise the great mass of their recruits from among a class of men—peasant-proprietors—who are constantly at war with the great land-holders, and are led by their ignorance to believe that if they embrace the faith of the ruling race, they will have it all their own way in the Courts of Law. It is no fanciful theory that I advance. The fact has been officially acknowledged. A Resolution of the Government of Bengal, dated Calcutta, the 25th November, 1880, declared it to be "*an unquestioned fact that many of the latter* (the heathen Kols) *embraced Christianity merely in the hope of obtaining possession of the lands to which they rightly or wrongly laid claims.*"

RANCHI, CHOTA NAGPORE, 11*th Dec.* 1883. } SUKUMAR HALDAR, F. T. S.

THE BAGAVAD-GITA AND "ESOTERIC BUDDHISM."

THE only fault I have to find with Mr. Sinnett's book is that he too often says that: "this knowledge is now being given out for the first time." He does not do this because he wants glory for himself, but because he makes a mistake.

Nearly all the leading portions of the doctrine are to be found broadly stated in the Bagavad-Gita.

The obscuration periods are most clearly spoken of (chap. VIII, p. 42): "Those men who know the day of "Brahma, which ends after a thousand ages, and the "night which comes on at the end of those thousand "ages, know day and night indeed. — . . . xxx. This "collective mass itself of existing things, thus existing "again and again, is dissolved at the approach of that "night. At the approach of that day it emanates spon-"taneously."

And in (chap. IX, p. 44): "At the conclusion of a Kalpa "all existing things re-enter nature which is cognate "with me. But I cause them to come forth again at "the beginning of a Kalpa."

Dhyan-Chohan state is given in the same chapter. "This "they call the highest walk. Those who obtain this never "return. This is my supreme abode."

Re-incarnation is stated at (chap. IV, p. 24): "I and "thou have passed through many transmigrations." And the return of Buddha in the same. "For whenever "there is a relaxation of duty, I then reproduce myself "for the protection of the good, and the destruction of "evil doers."

Devachan is to be found in (chap. IX, p. 45): "These, "obtaining their reward. xxx. Having enjoyed this great "world of heaven, they re-enter the world of mortals, "when the reward is exhausted . . . they indulge in their "desires, and obtain a happiness which comes and goes."

That knowledge is more important than mere religious devotion, see chap. 4, p. 26, "If thou wert even "the most sinful of all sinners, thou wouldst cross over "all sin in the bark of spiritual knowledge."

For those who will see, it is all in this wonderful book.

WM. Q. JUDGE, F. T. S.

EDITOR'S NOTE.—We do not believe our American brother is justified in his remarks. The knowledge given out in *Esoteric Buddhism* is, most decidedly, "given out for the first time," inasmuch as the allegories that lie scattered in the Hindu sacred literature *are now for the first time clearly explained* to the world of the profane. Since the birth of the Theosophical Society and the publication of *Isis*, it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the Vedas, the Upanishads and Bagavad Gita. Yet, unto the day of the first appearance of *Esoteric Buddhism*, and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves. The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly at the *fables* and the latter falling into superstitious worship, and owing to the variety of the interpretations—splitting into numerous sects. Nor would W. Q. Judge have ever had the opportunity of comparing notes so easily and, perhaps, even of understanding many a mystery, as he now evidently shows he does by citing relevant passages from the Bagavad Gita, had it not been for Mr. Sinnett's work and plain explanations. Most undeniably, not "nearly all"—but positively *all* the doctrines given in *Esoteric Buddhism* and far more yet untouched, are to be found in the Gita, and not only there but in a thousand more known or unknown MSS. of Hindu sacred writings. But what of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground? Of course every one knows that there is not a gem, now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is "given out for the first time" to the world, since its rays and lustre are now shining for the first in broad day-light.

TIGER-CHARMING.

I HAVE heard from a good source that there is a Brahman belonging to a family of *Tántrika Siddhas*, (adepts) well known in this part of Bengal as the *Siddha-Vidyá* family of *Nahár*, a village in the District of Comillah, not very far off from this place, who can attract tigers from a distance by occult influence, within the boundaries of a circle described by him for the purpose, with earth collected from mouse-holes. (Dried earth from mouse-holes is used extensively in many other practices of occultism. Has it any peculiar magnetic properties?) It is only necessary for him to hear the voice of the tiger as it roars, and by working through this subtle link he will attract the ferocious beast from any distance, and compel it to appear within his magic circle. Does any of your readers know of instances of this peculiar phase of the activity of the *will-power*? For will-power alone must be the active agent in this drawing affair, at least, such is my belief; until persons better acquainted offer me a more complete explanation.

KUNJA V. BHATTACHARYA, F. T. S.

DACCA, 14*th Oct.* 1883.

A BISHOP ON THE CHURCH.

THE Bishop of Liverpool opened his Diocesan Conference, yesterday, at St. George's Hall, Liverpool. Having referred in feeling terms to the late Primate, he said that, with the exception of Parker, no Archbishop had ever entered Lambeth Palace at a more critical period and under heavier responsibility than Archbishop Benson. Reviewing the state of his diocese, he said candidates for confirmation have increased from 4,700, in 1881 to 6,200 in 1883, while nine permanent and seven temporary churches had been opened for service, and six would shortly be added. He drew a gloomy picture of the diocesan finances and of the spiritual destitutions of the diocese, and declared his determination to appoint a committee to take active steps to mend matters. Speaking of the Church at large, he expressed his fear that there was no likelihood of the different schools in the church giving way to or tolerating each other, and that unless the God of Mercy interposed the Church could not live much longer, but must go to pieces and perish. He could not see the approaching death of such a grand old institution as the Reformed Church of England without deep sorrow.

His Lordship referring to the Episcopate, said there was no order of men criticised so severely and savagely, and vilified, sneered at, ridiculed, abused and condemned so unceasingly as English Bishops. Unless they were treated with more consideration and fairness, he predicted a day would come when no right-minded man who loved direct spiritual work and hated wasting precious time in strife and wrangling would consent to be a bishop at all.—*Daily Telegraph.*

No doubt it is coming to this: our astonishment is, that any man of a spiritual mind could consent to become a Bishop. Chas. Bright, the great Free-thought lecturer, in addressing a certain Bishop, and upbraiding him for certain Prelatical enunciations, declared that no honest *man* could be a Bishop. So it really comes to this, *that a Bishop and a Free-thought lecturer are of one mind.* The gloomy view taken of the Church by the Bishop of Liverpool is simply an echo of the prevalence of public opinion on this head, and we fear our Bishop is trusting to a fallacious idea when his only hope of the vitality of the Church being prolonged is in a God of Mercy. Does the Bishop suppose that a Church that has so departed from the Christ-principle can stand? The Reformed Church of England itself requires reformation, before its vitality can be secured. History repeats itself, and a Church falling to pieces through its own corruption, is no new thing. If Buddha came to reform the Religion of the Brahman, if Luther reformed the Roman Catholic Religion, if the Priesthood of Egypt fell through their own depravity, is it any wonder that the Church of England should collapse, unless she marches with the times? Imagining herself secure in her supremacy, she has failed to advance with the new ideas now prevalent, and instead of resorting to reason and greater liberality of opinion, her leaders have contended themselves with denunciations of those who differ from them, have resorted to bigoted and narrow-minded arguments to defeat their opponents, and have not shrunk from using the auxiliaries of calumny and false statements; nay, they have even put illegal pressure on their opponents, and altogether have exhibited a want of tactics very different to the front shown by the Church of Rome. Now let us take our Bishop as an example. Does he become a Theosophist? No, far from it. He bands together with his bicolored clergy to take "special measures" against Theosophists instead of joining them. Instead of seeking Divine Wisdom he tries to prevent others from doing so. Such are the tactics of the Church of England; is it any wonder we ask if the Church should tumble to pieces from its own inherent weakness? If such are its actions, truly we may say "Quem Deus vult perdere, prius dementat."

REFORMER, F. T. S.

DEATH OF THE SWAMI OF ALMORA.

[WE read with concern the following communication from Babu Kumud Chunder Mookerji, Secretary to the Himalayan Esoteric Theosophical Society of Simla. The Paramahansa Swami of Almora, whose death is now reported, was the author of those learned articles on Adwaitism in the *Theosophist*, which were opposed by our respected colleague, Mr. T. Subba Row. It is certainly an untimely death. The past two months have made a sad havoc in the ranks of the Hindu religious teachers. From October 30 (1883) to January 4, 1884—some 65 days—died successively Swami Dayanand, the Swami of Almora, and—Keshub Chunder Sen. —ED.]

I have just received the sad news that the Swami of Almora has left his "mortal coil." He was attacked with fever which lasted for 7 days. He left this for the higher sphere on Monday the 31st December 1883—at 9 P. M. His burial was attended by all the people of Almora and subscriptions are now being raised for a tablet to be placed over his grave. He was loved and revered by all who had the good fortune to come in contact with him.

SIMLA, *5th January*, 1884. K. C. MOOKERJI.

Reviews.

DIE WELTSTELLUNG DES MENSCHEN "THE COSMIC POSITION OF MAN." *By Baron Karl du Prel.*

DAS JANUS-GESICHT DES MENCHEN "THE JANUS-FACEDNESS OF MAN." *By the same author.*

THESE are two short papers, written by Herrn Karl du Prel in two out-of-the-way German periodicals. The tendency of the author is to show, what has been so often shown and felt before, that the teachings of science far from leading to Materialism, supply the best proof against it. The reader need hardly be reminded that the materialist denies altogether that man has, or can ever have, either a position, or a relation, reaching beyond the limits of the earth. Now the materialist could have all his own way, so long as philosophers alone told us that our knowledge of nature, in other words, that which constitutes science, is merely the outcome of our subjective impressions and observation; but with the progress of time, science itself has been brought to acknowledge that this is the case. Every man of culture knows now-a-days that the so-called qualities of matter, are nothing more than qualitative expressions of our own organization; that, consequently, all our knowledge is subjective, and unfit as such to enlighten us about the true nature of things. The materialist has, by his own researches, dug his own grave, however much he may refuse to assist at his own funeral.

Our senses do not give us an exact report of what is going on *around* us, but of what is going on *in* us. The sound that strikes our ear, does not make us aware that the air around us vibrates; such being, nevertheless, the case, we (materialists or non-materialists) are driven to admit that the auditory nerve transforms for us, a certain fact into a certain other—vibration of air strikes us, not as vibration of air, but as sound. Something similar may be said with regard to the rest of our five senses.

There are two modes of motion, to which none of our senses responds, namely, magnetism and electricity. There are then after all more things in heaven and on earth, than our senses could ever have dreamt of.

Suppose our senses could be made to undergo some change, while the universe remained all along the same, it is evident quite a new world would arise before us, though objectively and materially the world would be exactly the same as it was before.* Let us suppose that we were endowed with some new sense, say with a sixth sense; how much the more manifold would our very same universe appear to us. Suppose again we were deprived of one of our senses, say of the sense of sight—there would at once be a great and rich portion of Nature disappear to us. So we are after all, with all our boasted knowledge, merely the creatures of our own senses. All our knowledge, far from being positive, is, so to say, a sort of reflex knowledge.

Spectral analyasis teaches us that the chemical substances composing the various celestial bodies differ from each other; consequently we can hardly help coming to the conclusion that their respective inhabitants differ from each other with regard to their organisation. Suppose now the school of Materialism to be represented

* And this is precisely the change claimed by the initiated adepts of Occultism; and that alone is sufficient to account for their great opposition to many a scientific action of modern science and the greater trustworthiness of the teachings of the former. Once that we admit the possibility of such a "change," and as a result therefrom, the greater acuteness and perfection of all their senses—granting even that the 6th and 7th sense do not exist for any one outside those who claim either of them or both, and thus cannot be proved scientifically—we have to admit at any rate that they see, hear, taste, feel, and smell more acutely than the rest of humanity, untrained and uninitiated, how can we then avoid trusting more in *their* than in our senses? And yet the same traveller who will unhesitatingly trust to the acuteness of the eye or ear of his red-Indian guide in preference to his own—will deny the existence and even the possibility of a series of such faculties being developed in an Asiatic *adept!*—ED.

at each inhabited star and planet; suppose there had been a cosmic congress of materialists; suppose the members of the congress had found the means of a mutual exchange of thoughts. Each of them would then give his own cosmic experience according to his own perceptions according to his own organisation; and as his own mode of perception could hardly coincide with that of the others each member being supposed organised differently from all the others, the result would be a cosmic Babel. Every one would leave the congress with the firm conviction that all the rest must be possessed with some sort of hallucination. *Hallucination* is the magic word in the mouth of every Materialist whenever one man professes to have perceived a phenomenon which he, the materialist, in consequence of some modified organisation, cannot perceive. He will not understand that one and the same objective world, may and must appear subjectively different to different organisations.*

That the individual existence of man on earth is of a far reaching influence upon mankind at large, the materialist freely acknowledges. The theory of evolution teaches that every individual is a link in the progressive chain of future existences. But then, life on earth is after all destined to come sooner or later to an end; the earth itself cannot ultimately escape a similar destiny. Is it compatible with the law of evolution, that the whole life and culture of the human race, and all the forces evolved out of that life and culture should be ultimately lost in the economy of the universe?

Materially speaking we know that our terrestrial globe is by far not so isolated from the grand Cosmos as it would appear to the superficial observer. We are tied by gravitation to the solar system (if only by that!) and we receive light and heat from the sun and the stars. It is therefore not quite impertinent to ask ourselves if it is beyond the range of possibility to utilise those connecting forces as a means of communication between our globe and some celestial body. By means of spectrum analysis we have already arrived at a certain mode of information of what is going on in distant worlds. The idea of a possible existence of some sort of telegraphic communication is, therefore, not so preposterous as it might look at the first blush. We are besides ignorant of many natural forces which might lend themselves to the establishment of such an eventual communication.

Astronomically, our earth and all that belongs to it, form a part of the whole. And should not also the forces active on this earth form a part of the whole? If so, is it admissible, that the highest of all those forces, dwelling in man, should be shut out from the great concert of the universe?

Our conjectures do not end here as yet. For if man's labour and culture are not to be restricted to the globe upon which he temporarily lives; if he is, moreover, to emit forces which work their way throughout the universe; then we must expect some sort of action and re-action between man and the cosmos at large. There is no knowing them, in how far we may really here be influenced by such cosmic intellects, or intellectual beings, who dwell in some other planet. This would apparently land us at the border lands of spiritualism; but we shall soon see that our considerations lead us into some other regions altogether.

There are two ways by which relation between man and the cosmos may be established; either by means of some extraneous forces yet unknown to man or by some forces dwelling in man himself. Darwin's theory of evolution gives us a clue in this respect which is worth pursuing. For it is hardly fair to suppose that the tendency towards higher development has been brought to a stand still in our days. Let us look at the past. We find that the oldest geological layers contain the simplest forms of life, the recent ones the more highly developed forms. This is one fact pointing to the theory of evolution. There is, however, yet another fact connected therewith of no less importance to the theory of Darwin. It is namely this, that in each such conformation of the past, we can detect certain traces pointing to its immediate predecessor, and certain other marks presaging that higher conformation into which it is destined to develop. Any member of the chain of animal forms looks, then, so to say, half to its past, and half to its future. An example of what has been said we have before us, in the conformation of the fœtus; there we see an organism provided with all what is necessary for its fœtal existence, *plus* such other organs, or indications of organs as shall be necessary at the successive stages of its future development.

The conception of a transcendental world lies then actually within the conception of evolution. For what appears now to be real to us, is actually a sort of world that could not have been real to man in a stage of earlier and lower development. To him with his deficient organization a world, as we perceive it now, could only have been conceived by a great effort of imagination, in other words, what has been transcendental to him, has become a reality to us, in our higher state of development. Unless then the materialist is prepared to maintain, that man has come to a total stand still in his development, he has no right to say, that all our knowledge of the universe begins and ends with the range of our five senses as they are now constituted. If the materialist can ever make up his mind to be sincere and consistent with himself, he must humbly acknowledge that he is a most obstinate philosopher, who will not see that he is destined to see more and to know more than he actually knows, in the measure as he is carried on by the stream of progressive evolution.

But there is not only progressive evolution awaiting us with regard to our five senses, which are after all but the out-posts of inner life, but no less with regard to that inner life itself. No materialist can deny the existence of a consciousness—a faculty which, in the order of things, must no less be capable of further evolution. Already we perceive, in some exceptional cases, the signs of what is to come. Somnambulism, mesmerism, presentiments, show us, in which way the higher faculties of man are destined to develop. They show a disposition in man to a mode of cognition which stand half way between reality and transcendentalism. What has the materialist to say to the following fact, as recorded in the judicial proceedings of the Courts of Vienna? The *Neue Wiener Tageblatt* (January 13, 1881,) informs us, that in a case of murder, where the police could find no clue, the same was given by a man who dreamt a dream—a dream, which turned out to be the truth, and gave rise to the discovery of the murderer. Göethe tells us, in his "Truth and Fiction," that he has seen his own double self, riding on horseback, in his grey coat. Heinrich Tschocke could sometime before his death, tell any man the history of the life he lived from his youth. And Göethe and Tschocke have been as wise and as good men as any of our materialists living.

Of whatever nature the chain of forces may be, by which our earthly existence is connected with the cosmos; there is, therefore, good reason to believe, that one, and perhaps the chief link in that mysterious chain, is to be fund in our INNER SELF.

* Apart and quite distinct from the variety in the subjective perceptions of the one and same object—by mankind in general,—stands the *unvarying* perception of the trained Occultist. Perceiving the *actuality, for him* the modes of the presentation of an object cannot vary; for the initiated adept perceives and discerns the ultimate and actual state of things in nature by means of his spiritual perception, trammelled by none of his physical senses, and only when the former have been called forth from their latent into their active state and developed sufficiently to stand the final tests of initiation. Therefore, this abnormal (in our present race only) faculty has nought to do with the common perceptions and their various modes, and if the materialist is sceptical as to the latter, how can he be made to believe in the existence of the former—a faculty of which he knows less than of the man in the moon!—ED.

Ed. Note.—These extracts from the two German pamphlets have been kindly made for us, by our brother Dr. L. Saltzer of the Calcutta Theosophical Society. They are profoundly suggestive *per se* and go for to prove the theory of the simultaneous evolution and growth of the same ideas on various and widely separated points of the globe. In our next we hope to give the summary of an article "Die Planeten Bewohner," by the same author, the latter having kindly sent us his valuable publications for review. As remarked by our Brother, Mr. Gustave Zorn, of Odessa, after reading these works, one is tempted to ask himself in wonder: "Is Baron du Prel, a disciple—a European *chela* of our Himalayan sages that his thoughts should seem, so to say, photographed from *their* (and our) doctrines!" Truly the author of the work reviewed is a born Theosophist,—or shall we say Occultist? At any rate, here we have one more profound and unprejudiced thinker. May our present race evolute many more such philosophers for the greater glory of Truth!

Remarks and Thoughts on Buddha and Early Buddhism,

by Arthur Lillie, (Late Regiment of Lucknow).

By Dharani Dhar Kauthumi, F. T. S.

Opinion seems to be divided in this country as to the value of the Oriental research and scholarship of the West. A class of Hindus there are who overflow with gratitude to the indefatigable scholars and mousing antiquarians of Germany and other European countries, for rescuing the intellectual wealth of our country from the waves of oblivion. There are others again who as vehemently maintain that the study of our ancient literature by foreigners is an unmitigated evil; that it perverts the minds of a large and influential section of our countrymen by a chronology made to fit Western prejudices, by false and fanciful interpretations of our sacred writings, which unfortunately for us we have very few means of correcting. Without committing himself to the extreme views of either party, an impartial critic is bound to admit that there is truth on both sides. It cannot be denied that the violence done to our most deeply cherished traditional beliefs by the gross misinterpretations put on our Scriptures by European Orientalists will have, and has already had, a healthy and beneficial effect on our minds in stimulating inquiry and leading us to a more enlightened and extensive study of the Sanskrit language and of the works of the wise men of ancient India. But so long as the effects of revived indigenous scholarship do not begin to be more pronounced, the results produced are more often deplorable than otherwise. The learned pundits of our country, to whom Sanskrit is hardly a dead language, have no opportunity of being heard, in their ignorance of Mlechha tongues; and the learned men of the West by the clever stratagem of denying to our pundits and priests any knowledge of our religion and literature, have succeeded in heightening the enjoyment of that fool's paradise, with which they have surrounded themselves.

These observations receive a peculiar force from the publication of the work under notice, and its reception by a certain class of English readers. Startled at first by the unusually large amount of mistranslations of Sanskrit words, of false notions and arbitrary interpretation, the editors of this magazine mistrusting their own knowledge, sent the work to persons more competent than themselves to pronounce an opinion upon it—namely, to excellent Sanskrit and Pali scholars, certain Southern and Northern Buddhists. The answer came, that to point out and explain conscientiously the numberless mistakes in the little 8vo. volume would necessitate three like volumes, at the least! Therefore the work was put aside and never reviewed at all. But, since Mr. Lillie comes forward in *Light* with an assault upon Theosophy, the Theosophists and their Masters, it is time that some one should raise the voice and show the Spiritualists along with the general public what Mr. Lillie's work is worth.

I propose, therefore, to examine carefully "Buddha and Early Buddhism." The first two chapters alone, reviewed *seriatim*, will, I feel sure, show very good reasons why, we Theosophists call Mr. Lillie's "Exposition of Buddhism" not only "exoteric" but decidedly *fantastic*. The author's pretensions, coupled as they are with a very indifferent knowledge of Buddhism and Brahmanism, and a complete ignorance, as it seems, of the value of Sanskrit terms, appear even to the average Shastri and Pundit certainly somewhat amusing, if, perhaps, also a little mischievous, inasmuch as they pervert and darken finally the general notions of the Western profane. As said above, anything like a complete exposure of the grotesque fantasies of Mr. Lillie being utterly impossible, and an elaborate review of all his fallacies requiring more time than I can command and greater space than the editor would be willing to allow, I shall content myself by bringing to public notice only some of his most glaring inaccuracies. My comments shall be necessarily brief.

In the second paragraph of the initial page of his book bent upon proving Buddhism—against all Buddhists and Pali scholars—a theistic system, Mr. Lillie observes:—

> "In the Vedic hymns two distinct forms of religion are traceable—the religion of the prophet (Rishi) and the religion of the priest."

I would not presume to fathom the depth of Mr. Lillie's Vedic scholarship: but this much might be safely asserted, that the idea of a prophet will be found nowhere in the Vedas, the real division being between lay priests and the devotees called *Brahmavadis*—the only exponents of the esoteric doctrine. On the next page we are told:—

> "In Vedic days the number of the heavens was seven."

And again mention is made of "God" and his seven "eternal heavens."

We answer: the Vedic writers never spoke of "eternal heavens," but of seven eternal states beyond all the heavens of which there are not *seven* but *fourteen*, beginning with Swarga and ending with Brahmaloka. None of the latter is *eternal*, even their presiding powers being subject to dissolution at the end of the Manvantara. The further mention of "God's seven "eternal heavens" in the Bagavat-gita, shows at all events that the idea of the seven permanent states is not confined to the "Vedic days alone." Says the author on the next page:—

> "In the Bagavat-gita the great spiritual enlightenment, which it is the object of all devout Asiatics to obtain, is called knowledge of the symbol umbrella."

Hindu pundits would feel seriously obliged to the author, were he to show where it is so stated? We can only wonder deeply at the cool assumption. On page 3 we read:—

> "Chaitya and Chattra were perhaps once the same word."(!?)

It is very unfortunate that the author should not have disclosed the grounds of such an original belief, as they would certainly have set the teeth of old Panini on edge!

Turning the page over we find there some other most curious statements. For instance:—

> "1. God is imaged as a man sitting under an umbrella.
> 2. The living Saint on acquiring the Bodhi or knowledge of umbrella has an umbrella presented to him."*

First of all it becomes necessary to ascertain *which* God of the many is here referred to? It is true that Rama and Krishna and other god-men, believed to be Avatars of Vishnu, are represented with an umbrella spread over their heads. But it must not be forgotten that while gods they are also earthly kings, or rather that they are crowned heads and as such entitled to the honour. A flood of light may be thrown on the subject, if we consider carefully the meaning of the Sanskrit word *Ekachhatra* (one umbrella). It is only when a king had subdued every one of the neighbouring princes that he could force them to sit in

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* Not in Hinduism surely.—D. D. K.

his presence without an umbrella, he alone enjoying the privilege, a mark of his supremacy. Mr. Lillie has disdained to cite his authorities for this, as for all other assumptions made by him. Perchance, he imagined the fact too well known to require corroboration. But for all I know—and I have consulted many a learned pundit in the present case—such assertion is nowhere warranted by any Brahmanical or Pali Buddhist work, for the matter of that. Next we are told that :—

"In the Indian religion God is imaged as a man sitting under a tree."

Not generally so. Maheswara (great God) or Siva is usually conceived as sitting at the foot of a large Banyan tree. But here, as every Brahman initiate knows, Siva is the germ from which springs the sacred *Vata* tree (the Banyan) the tree of true knowledge. So far even a part of the esoteric meaning implied has remained concealed for the European Sanskritist.

The Brahman priest of the Vedic period is spoken of as "a politician." Considering the apotheosis that our native statesmen, experts in state-craft, are receiving daily at the hands of western people, this is, no doubt, a great *post-mortem* honour conferred on the humble son of Brahmá. His descendants, however, are too honest to appropriate for him titles that do not legitimately belong to him, since the Vedic priest was never *a politician*. On page 5, we read :—

"The feminine principle, matter, the earth, the universal mother. She is the Sophia of Gnostics,* Cabalists, etc., and was represented as feminine in the Catacombs by the early Christians. In Buddhism (?) she is called Prajnâ, an exact verbal equivalent for Sophia."

Here, the ground is more secure for us. If anything is *not* cosmic matter, or *Prakriti*, it is *Pragná*. We do not know on what authority Mr. Lillie seeks to deny the possession of the word Pragná to the Brahminical system, to confine it entirely to "Buddhism." As with the latter, *Pragná* is simply the "manifested wisdom," so, if he refers to *Mundukyopanishad* he will find at the very opening the following:—

"*This atma (jivatma) has four aspects... On the plane of sensuous perception it is known as* BAHIHPRAGNA (*the capacity of objective perception or consciousness*)." From this it is perfectly plain that if any distinction is to be drawn between the numerous aspects of the One Element of Hindu philosophy, *Pragná* is no more matter than white is black. Nor has the word any other meaning in Buddhist philosophy as will appear from a passage from "Nama Sangiti," which Mr. Lillie has with suicidal imprudence extracted further on (p. 15). The passage runs thus:—"He (Adi Buddha) is the creator of Prajna and of the world, (or he made the world with the assistance of Prajna)." Whatever may be the correct rendering of the passage, one thing is perfectly plain : *Pragná is not the Earth, nor is it matter.*

The author represents the Vedic triad to consist of Daksha, (which he spells Daxa) the father, Aditi the mother, and what he calls the solar god-man (p. 6). The most learned Vedic Pundit would despair of finding authority for such a grotesque combination. Daksha is never the husband of Aditi who was the wife of Kasyapa. This word has esoterically a very mysterious and suggestive meaning: Read backward this word becomes *Pasyaka*†—witness and stands for "witness-spirit" or Purusha. His attempt to identify the third member of this triad (the solar God-man) with Yama is very unfortunate and perhaps slightly ridiculous. Yama was never considered in Hinduism a man and is the deity presiding over Death. Even Max Müller says in *India, what it can teach us*—

"His (Yama's) Deva-like nature is never completely lost, and as the god of the setting sun he is indeed the leader of the Fathers but *never one of the Fathers* himself."

The Yama of Zendavosta, dragged down to the level of terrestrial man, Adam, was simply the weapon of one who tried to show his enmity to the Brahmanical system, from which he had seceded, by converting all the Hindu gods into evil spirits.

One of the greatest escapades possible is committed on page 7 :—

"No wonder that the symbol of god and the situation of paradise got to be associated with this (pole) star."

Read in the light of what the author says on page 10 about "the Nandana paradise at the pole," it is plain to what paradise he alludes. But Nandana is unfortunately *only the paradise of Indra*, who was certainly a long way off from God !

On page 10 we are told that :—

"The solar God-man is the son of God but also the son of earth (Aditya)."

To begin with, Aditya never means "the son of earth"—not in Sanskrit at all events. It simply means the son of Aditi, the primeval Father and Mother, the bisexual principle in nature. Does the author force this parentage upon the "God-man" because Aditi is represented in the Rig-Veda as dividing into Nara and Nari, the male and the female principle, and that unluckily for Mr. Lillie the word "Nara" also means a "Man" ?* Then he speaks of the Adityas being *seven* in number (page, 11) ; a grievous mistake, as every man woman and child in India know ; for these Adityas are *twelve*.

Again on page 12 we receive the startling news that Kapila, the philosopher, "is one of the seven Rishis." These Rishis' respective names being—Marichi, Atri, Angiras, Pulasta, Pulaha, Bhrigu and Vasishta, we beg to ask which of these is Kapila.

"Padmapani" is translated by the author as "Lotus-bearer," when its correct translation would be "the Lotus-handed" or "having a lotus in the hand," the image showing that it is the creative power of the universe, which is always symbolized by the Lotus. Aditya is *not* "Vach" or *voice*, however *much the latter may be in Aditya*. It amounts to saying that the key-note of nature and space, are one and the same thing because that key-note *is in space*. We may take leave of Chap. 1, with the remark that all the septenaries given on its last page prove but too conclusively that the author had never the slightest acquaintance with the real esoteric meaning of any of the septenaries of the true doctrine.

In Chapter II, Mr. Rhys Davids is criticized and taken to task for teaching that the "Nepaulese idea of Adi Buddha is not earlier than the 10 cent. A. D., and is due to the influence of the Gnosticism of some Persian Christian." Mr. Lillie has certainly the better of Mr. Rhys Davids here ; for the ancient Rishis spoke of "Adi Buddha" thousand of years ago ; and Gaudapada (begging the European archæologist's and chronologist's pardon) who lived *before* Gautama Buddha—speaks of Adi Buddha in his celebrated *Karika* on *Mundukyopanishad* ; but at the same time the attempt made by the author to prove the theistic basis of Buddhism from the answer made by Mahagodda Oenanse, the chief priest of Ceylon, to some questions put to him by one of the Dutch Governors of the island—is no less fallacious. If the author had taken the trouble to make inquiries in Ceylon as Colonel Olcott has done, he would have easily found that during the time of the Dutch there were no learned priests in their dominions, as they were persecuted and had to seek

* *Sophia* of the Gnostics—"matter, the earth" ! ! What Gnostic, or Kabalist would ever concur in this wild notion ? This is materialism with a vengeance. *Pragna* or wisdom is certainly the *Sophia* of the Greeks, but both are the sum total of universal *spiritual* wisdom—*Ed.*

† This word is sometimes used to denote the *Sun*.—D. D. K.

* For clearer comprehension we offer for comparison the counterpart of this mythos, in the Jewish Bible and the Kabala. See Chapter 1 of Genesis "male and female created he them," and ponder over what is given of Adam Kadmon, the ancient of days, &c.—*Ed.*

refuge at Kandy and Matara. The "Supreme God" spoken of by the ignorant Mahagodda is the Hindu Brahmá, introduced in Ceylon by the Tamil kings. It is simply preposterous to set up the authority of any priest or layman against what is admitted to have been said by Lord Buddha himself in an authoritative ancient Sutra, namely, the *Brahmajala Sutra*, to the effect that there is no such being as the "God" (of Mr. Lillie.) In spite of this the author says in his innocence (p. 122) that the priest who declared a belief in a "God" was evidently well-versed in the old Buddhist scriptures. The statement in the "Lalita Vistara" to the effect that Buddha prays to Brahma and invokes his aid in his great battle with the "wicked one," is made to do the duty of a fresh proof of the existence of a "God" in early Buddhism, utterly regardless of the real meaning attaching to the name Brahma.

Quite true, Buddha prayed to (more correctly meditated upon)* Parabrahma, not Brahmá the Creator, who, again, in the Esoteric Doctrine is but the *Universal* or Demiurgic Mind, as called by some Western philosophers. On page 19 the sacred formula of the Buddhists is given thus :—

O'm mani padme hom (*sic*)

—And is translated as meaning, "oh holy triad; oh pearl in the lotus!" One does not really know whether to feel perplexed at the spectacle of such

"Pompous ignorance,
Armed with impudence,
As with triple steel,"...

or to give vent to a hearty laugh at the Ossa upon Pelion of absurdity exhibited in the work! Though it may look like an insult to the general reader to translate for him the too well known formula of faith, yet we feel bound to seriously attempt to set Mr. Lillie right. Literally translated it means "oh the jewel in the lotus," but what have the "holy triad" or "pearl" to do with it? In esoteric phraseology the jewel stands for the pure enlightened spirit, while the lotus is the symbol of creation or cosmic evolution. The true significance of the mysterious formula is that there is no *extra cosmic God*, no *individual* divine Spirit, save the Universal Divine mind in Cosmos descending from the Dhyan-Chohanic host upon mankind in its collectivity, and culminating therefrom in its cyclic progress back to Adi-Buddha—its primeval source. This one thing when rightly understood will knock down all the aërial castles built on the theistic basis of Buddhism. Lower down on the same page Mr. Lillie says :—"the fathorly procreative principle" is also called *kshestra*," whereas *kshetra* is always the female and *never* the male procreative principle.†

Not less clumsy is the author's attempt to connect the name of Gautama with "god" and make it identical with Amitabha (p. 18.) Is he aware of the fact that "Gautama" was never the personal name of Siddartha, but, only of his *gotra* or clan, which has thus to become divine *in toto* on the principle of Mr. Lillie's speculations?

After some more fantastic speculation with regard to the symbols,—MAKARA, KURMA, SESHA, &c., Mr. Lillie identifies the Solar God-man with Vishnu (p. 20). Thus it is no wonder that losing his way in such a tangled jungle of identities he should mistake for a tortoise the Devas and Asuras, who churned the Ocean with the serpent's body for their churning rope, and Mount Mandara as the churning-stick. Upon the authority of Sir W. Jones, the female principle in nature is called the "Spirit of God :" the word used by Manu being, however, *apah*, *i. e.*, the boundless ocean of undifferentiated cosmic Matter, which is quite a different thing.

The author's cool assertion that, "the word 'Buddha' in esoteric Buddhism always means God"—must be classed with the same arbitrary speculations as all others given to us by him. "Buddha" in esoteric Buddhism and Brahmanism means "*possessed of divine wisdom*, or enlightenment"—and nothing more, the attribute and the entity in its possession being two distinct things.

In connection with the word "Buddhamatra," Mr. Lillie informs us in addition that "*Matra*" means "mother," and "matter" in "Sanskrit" (!!) I am strongly tempted to think that "Sanskrit" is here a misprint for the language of Gulliver's Yahoos. "Matra" is a very common Sanskrit word, meaning the adverb "only;" the phrase "Buddha-Matra" like "Chinmatra," &c., means pure or nothing but, Buddha. Sankaracharya says our Atma is *Bodhamatra*, meaning thereby that it is nothing but pure wisdom. But an acquaintance with the value of Sanskrit terms is not evidently a strong point with Mr. Lillie. Groping in the dark he stumbles (p. 22) on the word "Upay," and proclaims it as also meaning "God." Now even a tyro knows it simply signifies "means," or "expedient." A little below the author states that "Buddha...was born on the 25th December, like all Sun-gods." What Sun-gods are here alluded to? Krishna was born when the Sun was in Leo and Rama when in Cancer; but in the Esoteric Doctrine both Rama and Krishna represent the Sun—the golden germ, Narayana. The elephant no doubt supplies more than one simile to the Vedic Rishis; but certainly the Solar God-man is never symbolized by that animal. In point of fact, it is the lion that supplies the symbol in question. On pages 23-4 Mr. Lillie enshrouds again the "word" Marttanda" with the playful shadow of his fantasy; the word under discussion, in Sanskrit at any rate, having always meant the Sun. In the esoteric doctrine Marttanda means the "central Sun," whose rays infuse life into the lifeless egg representing the universe. Our author, however, quietly takes it to mean "the egg of death!" Still further down he thinks that the word *Karma* in the expression *Chula Karma*, (signifying the ceremony of tonsure of the Buddhist Bikkhus)—is the same as *kurma*, a tortoise (!!) It does not require even an inkling of Sanskrit, but simply some knowledge of Hindu rites and customs of the present day to know perfectly well that *Karma* means a "ceremony."

On the strength of an invocation (p. 29) to "those bosom-reared sons of Sugato (Buddha) who overcame the dominion of death," (Maro), Mr Lillie comes to the happy conclusion that "Plainly in his (Buddha Ghosha's) days there were *dead saints*." *Plainly*, whatever the newly coined expression may mean, it does not mean "dead saints" at all, the passage, in truth, referring only to those who attained Nirvana through Buddha, or *Bodhi*. Nor would Mr. Lillie,—were he acquainted with esotericism, have ever accepted the word *Sangha*, as meaning "congregation." It is a later coined word mis-spelled and mispronounced. *Sangha*,—is a modification of *Sanga*—the mystic union of the bisexual Father and Mother principles.

It is perfectly ungracious to lengthen the list of mistakes although it admits of prolongation almost indefinitely—the book from page 1 to page 251 being a long series of blunders. But I think sufficient has already been given to allow the reader to have a foretaste of what he is to expect. Useless to remind that on such very erroneous and misconceived premisses no conclusions can possibly be correct. We invite "M. A.(Oxon)" to meditate upon this.

Now to pass to the main issues raised by Mr. Lillie. His theses are (1) that early Buddhism was not aguostic; (2) that it was theistic. We must do the author the justice to say that he maintains the first thesis success-

* If the original word is derived from the root *sad* with the prefix *upa*, it is quite wrong to translate it 'pray;' as even Max Müller now maintains. See his translation of *Chhandagya Upanishad* (Sacred Books of the East, Vol. 1.)

† Mr. Lillie is evidently ignorant of the meaning of the term "Kshetra." Exoterically it means simply—"field," while esoterically it represents "the great abyss" of the Kabalists, the chaos and the plane, (*cteis or yoni*) in which the Creative energy implants the germ of the manifested universe. In other words they are the Purusha and Prakriti of Kapila, the blind and the cripple producing motion by their union, Purusha supplying the head and Prakriti the limbs.—*Ed.*

fully against the Orientalists, who would limit their investigations to the Southern Church of Ceylon, Siam, and Burmah. But with regard to Buddhist theism, Mr. Lillie will be surprised to find he has proved more than he had bargained for. Instead of one "God" that Mr. Rhys Davids and his school deny to Buddhism, early or late, Mr. Lillie has invested the followers of Sakya Sinha with an abundance of gods.

First of all the author seeks to establish the theistic basis of Buddhism from the inscriptions of Asoka. The word "God" no doubt occurs in the translation of the inscriptions made by Prinsep and others; but we may be excused if we have the temerity to doubt the accuracy of the translations. This is not merely a piece of wild supposition on our part as we proceed to show. The first inscription cited by Mr. Lillie contains an exhortation "to confess and believe in God who is the worthy object of obedience." This is apparently a strong point in support of Mr. Lillie's views; but when the translation is checked by the original as given by Prinsep in parenthesis after the words I have quoted above "*Isánámeva Mányatá Mánam*"—one would look for the word "God" in vain in the original, which speaks only of the "Lords." The word "Devauampiya" again, means the "Beloved of *the gods*"—not of "God." In another inscription given on page 62 we read:—"Those gods who during this time were considered true gods in Jambadvipa have now been abjured." These and numerous other passages of the same import that might be pointed out, may as well be taken to prove that Buddhism was essentially polytheistic. Now we shall shew from some of the extracts made by Mr. Lillie himself what kind of a god the Buddhists believed in. "He (Buddha) remembered that before his birth the gods had always saluted him as the chief of gods." This Buddha again is represented in a doctrine which Mr. Lillie takes to be the corner-stone of the Buddhist faith as follows:—"Tathagatos (Buddhas) are only preachers. You yourself must make an effort." The Buddhas, then, being "*only* preachers," or wise mortal men, and at the same time superior to all gods and receiving their salutations, we only ask if such a being as a mortal preacher can be burdened with all the connotations of the English word "God?" Of Mr. Lillie's threat in *Light* to "turn the tables against the Theosophists," no more need be said than that he is likely only to overturn himself in attempting that feat. Indeed he says:—

> Buddha's movement was not Quietism but a protest against the Quietism that he found in India. His "beggars" in rags were ordered to preach Dharma to every nation under Heaven. A second school of Buddhism arose which restored the ancient Quietism and Occultism. If the 'Brothers' of Tibet are due, as claimed, to the movement of Tsonghapa, they must belong to this school. I know that my exposition of Buddhism is called "exoteric" by the Theosophist. I might turn the tables and show Tibetan books which lay down the mystification which the tyro is to be the first of all amused with, before he is told much. I will, however, content myself with pointing out that my "exoteric" Buddhism won India and the "esoteric" Buddhism lost it (*Light*, Dec. 15, 1883.)

Note well this. As many self-contradictions as there are lines. Had the learned Orientalist told us that Buddah's movement was a protest *against the exclusive Quietism and Occultism of the* initiated *Temple Brahmans*, and that his "beggars" were sent to preach the good law showing that every man of whatever caste, race, or nationality had in him the possibility of becoming a *Dikshita*, (initiate) a Brahman and a 'son of god' and "develope the so-called god-like" powers then he would have uttered a well-known truth. As his assertion now stands, however, he is giving a flat contradiction to his own words and the numerous assertions scattered throughout his "Buddha and Early Buddhism."

On page VIII. of his *Introductory*, for instance, the Buddhism of the south, the Ceylon church, is called "an agnostic school," and is admitted by the author to be "plain atheism;" while the Buddhism of the north which developed centuries later, is spoken of as the "gnostic school." This, the author on the authority of his "nine years' study of Buddhism," proclaims an erroneous conclusion (of Mr. Rhys Davids and his school, apparently), adding that his own conviction is "that the agnostic school of Buddhism (to wit, the godless, *anti*-Quietist School, not Quietism but a protest "against" it, as he expresses now in *Light*) is the later development. Can anything be more completely self-contradictory in the face of the following? On page 131 *et seq.* we are told by Mr. Lillie that:—

> "The weapon of Buddha was a much more formidable one, SECRECY. We learn from the Asoka columns and from the Buddhist narration that *rites of initiation* had to be gone through among his disciples....There is no trace of any organised martyrdom of the Buddhists, on the other hand there are frequent allusions to "mysteries," "initiation," &c.

Then comes (page 133) Mr. King's account that "in the Western world" Buddhism emerged in the form of a number of mystic Societies, Mithraism, Essenism, Therepeutism.....Templars, Rosicrucians and modern Freemasonry..... a secret Society established in China from the earliest times.....a Society of "Brothers," the rites of initiation taking place in caves, and so on. —(*Buddha and Early Buddhism.*)

Does all this tally with his declaration in *Light* that early Buddhism was "a protest against the Quietism" and "Occultism of the Brahmans?" and that "if the Brothers' of Tibet are due to the movement of Tzon-ka-pa, they must belong to this (*i. e.*, the later) school?" To this flagrant contradiction we have little more to say. We, of the inner ring, declare, and are ready to prove that Buddha's movement was a protest, only against their exclusive system of initiation into universal truths permitted but to one caste and shutting out all others. The "second school of Buddhism.....which restored Quietism and Occultism"—so far as Tibet is concerned, is certainly due to Tson-ka-pa. But he restored merely the original Buddhism, or "Enlightenment," of Gautama Buddha, the study of the Occult Sciences or *Brahmavidya* in all its primitive purity. It was he who combined and welded into one Brotherhood, that which became from that day the visible objective body with its invisible but ever manifesting soul —the *exoteric* gelukpa lamas, and the *esoteric* group of adepts and Mahatmas. The latter since the death of the One Great Master had gone to live in strict seclusion among the "Great Masters of the Snowy Range," the ancient pre-Buddhistic Brahmagnanis, who, for the same reason as the one which inspired Sankaracharya to correct the mistakes made by Gautama Buddha, did not choose to become Brahmavadis.* This, which is plain to every Brahman, will probably remain very vague to Mr. Lillie. At all events, did not space forbid any further dissection of "Buddha and Early Buddhism," we might have with the greatest ease not only "turned the tables" against Mr. Lillie, but simply placed an extinguisher on the uncertain flickering flame of the penny rush candle he so innocently offers as a "light," and thereby snuff it out of existence for ever. Surely no one would deny that besides his few "Tibetan books which lay down the mystifications, &c.," and which by the bye have succeeded in mystifying but Western Buddhist scholars,—there are innumerable other books—a wealth of *secret* works which no European eye has ever been permitted to behold—in the libraries attached to every Gonpa or Lamasery? Before pretending to overturn the little that was hitherto learned of real Buddhism by his Western colleagues, Mr. Lillie might do worse than study the true meaning of Sanskrit terms even in their *exoteric* application. As to the Theosophists they are content to abide by the teachings of those who are now the sole representatives of those

* In the *Adi Parva* of the "Mahabharata," Pandu is told by the Rishis in whose company he was travelling, that "no man living a worldly life could go beyond a certain limit into the country lying to the north of the Himalayas (Uttarakuru, or Tibet). The age then of the Mystic Brotherhood of Tibet does not date from the time of Tson-ka-pa, who but brought about a reconciliation between the old pre-Buddhistic *Brahmacharyas* and the more modern *Bauddhacharyas*.

Bodhisatwas who rescued Buddhism, neither "exoteric" nor "esoteric," but the one real and true Buddhism of Siddartha Buddha—the LIGHT of ASIA and of that portion of humanity, we might add, that has the capacity of comprehending his lofty and sublime philosophy.

THE THEOSOPHISTS AND IRENÆUS.

THE Rev. Editor of *the Christian College Magazine* comes down short and heavy upon Col. Olcott. He speaks of somebody's "invincible ignorance" and remarks that "on the same footing may be placed Colonel Olcott's great discovery that Irenæus wrote John's Gospel."

Now the *Magazine* in question is a most excellent periodical, and its editor no doubt a most excellent and estimable gentleman. Why then should he become guilty of such a—begging his pardon—gross *misstatement*? Colonel Olcott has never meant to convey that Irenæus—the hypothetical Bishop of Gaul, (whoever he was) whose singularly uncritical and credulous character is noticed and admitted on all hands even by Christian Apologists—could have ever written the ideal composition so full of beauty and poetry that passes current as the fourth Gospel; but simply that the too zealous father of that name, caused it to be written and to appear in order to gain his point over the gnostics and heretics of his day. Again, that these "heretics" rejected the fourth Gospel when it appeared, as they had denied before its very existence, is told to us by Irenæus himself (*Adv. Her* iii. 2, 9.)

It is a dangerous discussion to rush into for theologians. It is too late in the day to deny that which has been so generally admitted by nearly every Bible critic as well as by some Apologists themselves; namely that the fourth Gospel *is the production of a totally unknown*, most probably a Greek author, and most undeniably a Platonist. Dr. Ewald's attempt to attribute the fact of the Gospel bearing no signature to the "incomparable modesty" of its author, the apostle John, has been too ably and too frequently upset and shown frivolous to justify any lengthy controversy upon this point. But we may as well remind the learned editor of the C. C. *Magazine*, who so generously bestows epithets of ignorance on his opponents whenever unable to answer their arguments—of a few facts too well known to be easily refuted. Can he deny that for over a century and a half after the death of Jesus there was not one tittle of evidence, to connect the author of the fourth gospel with the "disciple whom Jesus loved" him who is held identical with the author of *Revelation*? Nay, more: that there was no certain trace even unto the days of Irenæus that such a Gospel had ever been written? Both internal and external evidence are against the assumption that the said Gospel could have been ever the work of the author of the Apocalypsis, the hermit of Patmos. The difference of the style of writing, of language, and the great contrast of thought between the two are too glaring to be denied. The harsh Hebraistic Greek of the Apocalypse confronted with the polished elegance of the language used by the author of the fourth gospel cannot stand one moments serious criticism. Then the details of the latter disagree in most cases with those of the three Synoptics. Shall Canon Wescott be also charged with "invincible ignorance" when saying (*Introd: to Study of the Gospels.*) "It is impossible to pass from the Synoptic Gospels to that of St. John, without feeling that the transition involves the passage from one world of thought to another." .....Nothing "can destroy the contrast which exists in form and spirit btweeen the earlier and later narratives. The difference between the fourth gospel and the Synoptics, not only as regards the teaching of Jesus but also the facts of the narrative, is so great that it is impossible to harmonize them...*both cannot be accepted as correct.* If we believe that the Synoptics give a truthful representation of the life and teaching of Jesus, it follows of necessity that, in whatever category we...place the fourth gospel *it must be rejected as a historical work* (p. 249).

In the Synoptics Jesus is crucified on the 15 Nisan, whereas the fourth gospel puts him to death on the 14th—a point with reference to the Paschal lamb having to be gained; and the general inaccuracy of *all* the gospels is shown in that no two of them agree even about so simple a matter as the inscription on the cross. The Synoptics are utterly ignorant of the raising of Lazarus, "a mere imaginary scene," says the author of *Supernatural Religion*, "illustrative of the dogma: I am the resurrection and the life, upon which it is based"... The fourth gospel...*has no real historical value.* The absolute difference between the teachings becomes intelligible only when we recognize in the last gospel the style of Alexandrian Philosophy the mysticism of the christian Platonists "artistically interwoven with developed Pauline christianity, and put into the mouth of Jesus" (p. 76).

In connection with the subject one cannot do better than give an extract of "an eloquent passage from an unpublished Essay by a distinguished living Greek scholar" in the words of Mr. Wordsworth, the learned Principal of Elphinstone College (Bombay), who quotes it in a Lecture delivered by him on "The Church of Thibet, and the Historical Analogies of Buddhism and Christianity."

"What more contrasted in style and manner than Paul with John, and both or either with Matthew, Mark, and Luke? and yet the Epistles and the fourth Gospel are as thoroughly permeated with the best spirit of the three first Gospels, as with phrases and forms and associations that pertain to the very core of the Schools, when Mythos newborn in Judea could thus coalesce with the primeval imaginations of the Greek, we need not wonder that philosophical theology from either side soon found itself a common ground. The Stoicism of Seneca repeats St. Paul in every other page, and the Fourth Gospel is only becoming really legible in the light of the Platonism of Alexandria."

We invite the reverend editor to read the two volumes written by that king of scholars, the author of *Supernatural Religion*, the anonymous writer being at one time closely connected in London gossip with a certain Bishop. Our critic seems to forget, or never knew, perhaps—that this work passed through twenty-two editions in less than three or four years; and that £ 40,000 were unsuccessfully offered by the Roman Catholic Church to whosoever could refute its arguments and proofs, the money being still there, we believe. We are quite aware that,—as the same learned Prof. Wordsworth expresses it—"a certain precipitancy in negative demonstration has, perhaps, partly compromised the effect which so able a book as 'Supernatural Religion was fitted to produce." Yet, if Mr. Arnold thinks with his admirers—too prejudiced to be in this case trusted—that he has demonstrated the "authenticity" of the fourth Gospel, others more impartial and far more scholarly maintain that he has done nothing of the kind. At any rate, no one can deny that such eminent theological scholars as Baur, Locke, Davidson, Hilgenfeld, Schenkel, Volkmar, Nicolas, Bretschneider and a good many others we could name,* have proved the following points: (*a*) the fourth Gospel, by whomsoever written—was never written by a Jew, not even a native of Palestine, the numerous geographical, and topographical mistakes and blunders in names and explanations given precluding entirely such possibility; (*b*) that the gospel could have never been written before the end of the II century, *i. e.*, the date assigned to Irenæus; and (*c*) that it was most probably written at the command of that personage. The first writer whom we find quoting a passage of this gospel with the mention of his author is Theophilus of Antioch, (in *Ad autolye* II, 22,) a work dated by Tischendorf about A. D. 180—90; and it was precisely about that time that Irenæus became presbyter in Gaul, and had his controversy with the "heretics." It

* See Locke's *Einl, offenb, Johannes*, ii. p. 504.

is, however, useless to devote much time to a personage who, if not altogether himself mythical, presents in his life another blank, as the moot question about his martyrdom is able to show. But that which is known of him and on the strength of his own writings is, that he is the *first writer* who distinctly numbers the four gospels, claiming for their existence and number most interesting if not altogether convincing reasons. "Neither can the gospels be more in number than they are," says he, "nor, . . . can they be fewer. For, as there are four quarters of the world in which we are, and four general winds, and the gospel is the pillar and prop of the church. . . it is right that she should have four pillars." Having delivered himself of this highly logical and quite unanswerable argument, Irenæus adds that: "as the cherubim also are four-faced" and "quadriform are the living creatures, quadriform is the gospel, and quadriform the course of the Lord; therefore—vain and ignorant, and moreover, audacious are those who set aside the form of the gospel and declare its aspects as either more or less than has been said." (*Adv. Haer.* III, 11,55,89.) We love to think that it is not to follow in the steps of this intellectual and logical Father, that the editor of the *C. C. Magazine* thought it his sacred duty to bestow upon Col. Olcott and all who believe that the fourth gospel is simply a theological afterthought,—the epithet of "ignorant"? We are perfectly alive to the dire necessity of clinging to the fourth gospel for all those who would prolong the agony of Christian ecclesiasticism. There are several important reasons for this. For example:—The authors of the three Synoptics are pure Jews with no prejudice toward their unbelieving race, and they know not of Jesus "the son of David;" while the fourth gospel shows decided contempt for the non-Christian Jews, and its Jesus is no longer of the race of David *but the son of God and the very God himself.* The first three teach pure morality and no theology; on the contrary, priesthood and pharisaism are strongly denounced in them. The fourth gospel teaches a distinct theology and quite another religion. Hence the just suspicion created in the minds of most Biblical scholars that the so-called "Gospel according to St. John," was simply written to meet the *logical* conclusions of Irenæus —as quoted above.

But whether due to him or born independently—it is as artificial as any other work of art, howsoever great the intrinsic value of its outward form. Realism may be less attractive than Idealism; for all that, the first is sober fact and as such preferable to pure fiction—however beautiful. And this statement is amply corroborated by the author of *Supernatural Religion*, who has devoted one-fourth of his two volumes to the discussion of this subject. In the concluding words of his chapter 2, Vol. II. "Enough has been said to show that the testimony of the fourth gospel *is of no value towards establishing the truth of miracles and the reality of divine revelation.*" This, we believe, added to the damaging testimony of Canon Westcott,—settles the matter at rest.

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(EXTRACTS.)

FROM A LETTER OF AN OLD FRIEND AND THEOSOPHIST.

...WELL, my dear friends, I read with boundless satisfaction of your triumphal march, for it seems like a continual triumph in all your walks and ways. Who but yourselves could have established such a paper as the "*Theosophist?*" Probably no other two people in the world! And what is very gratifying is, that you are receiving recognitions as you go along (not common) of your valuable services. People, who have been illustrious in life, have had monuments raised to them after their departure, but you are greeted everywhere as veritable gods who have come down from heaven to save the nation. *Your work is noble indeed, and your names will live in the annals of the Orient, yet to adorn the ages, as few others, less than that of Buddha himself.*

As I said in a former letter, I believe, tears have more than once come into my eyes when reading of your splendid receptions; I have as often wished that I could have been present to add my humble gratulations.

I have seen in the *Theosophist* lately, some of the Occultist ideas about the Sun. Would it sound egotistical for me to say that for *many* years, I have had similar ideas. I say *similar*, for I do not recall all the views expressed in your paper. I will state my own views which, I think in respect of *heat*, is not Buddhistic or of the Brothers. I believe the sun to be only a focus of the Supreme Light and has *no heat*; that the heat we get is from the friction of the rays of light, making more warmth as it approaches the earth (the air becoming denser,) for as we ascend toward the sun the colder it grows. If self-producing, then it is simply the expression of its magnetic forces, evolved from its vast evolutions, or from reverse currents of magnetism surrounding it.

...I have been reading your "Reply to an English F. T. S.," and find in its first column and a quarter exactly what is generally, I think, wanted by European Theosophists, and which Mr. Sinnett has failed to afford. Indeed here it is clearly shewn *why he could not* fulfil the promises some of his statements led us to expect. I have always felt, and I may say, *known*, from my own experience, that it was not 'selfishness' on your part, nor that a "Chinese wall" had been erected around esoteric Buddhism, that its great truths were not imparted to all. The many merely "curious" and even the "earnest seekers" are not always prepared, by courage, self-denial and perseverance, to swim the dark stream that could land them on the bright shore of sublime spiritual knowledge. They look earnestly, think earnestly, but dare not make the plunge. Mr. *Sinnett could* not *convey* what is implied in your 2nd paragraph. "The inability to reach them lies entirely with the seekers;" for, as you further say, "It rests entirely on the *impossibility* of imparting that, the nature of which is beyond the comprehension of the 'would-be learners,'" &c. &c. Exactly so. And this is the reason why I wrote a couple of articles for *Light* (of London). Not, as I think *you* will see, that I distrusted the powers of the Brothers, nor that I disbelieved in the possibilities lying behind what they were enabled to convey to the outer world—if I may so name it....

G. L. DITSON, F. T. S.

[We are sincerely glad to find our old and true friend, Dr. G. L. Ditson, addressing us the above explanatory remarks in respect of his two letters to *Light*. Knowing him so long, and so well, we have never believed he had written his objections to *Esoteric Buddhism* in any other spirit but that of frankness and kindness. We were pained beyond measure to find him, as it were, siding with our enemies; but now, we are glad to see, it was a mistake; having given his own peculiar views upon the subject he now explains his position. Only why should our old and trusted American friend address us as though we were the author of the "Replies to an English F. T. S.?" It was explained, we believe, and made very clear that the letter of the English F. T. S. being addressed to the Mahatmas, it was not our province to answer the scientific queries contained in it, even if we had the ability to do so, something we never laid a claim to. In point of fact, however, there is not one word in the "Replies" that we could call our own. We have preserved packs of M.S.S. in the hand-writing of our Masters and their Chelas; and if we got them sometimes copied in the office, it was simply to avoid desecration at the hands of the printer's devil. Nor is it right to say that Mr. Sinnett has failed to convey the Esoteric doctrines; for their broad features have been outlined by him with an accuracy unapproachable by others. By this time, we hope, it is abundantly clear that the Mahatmas are willing to allow the doctrines of *Esoteric Buddhism* in their general outline to rest upon their authority, as in the course of their long replies to the questions arising out of those teachings, they have been nowhere disclaimed. No doubt there are more than one mistaken, notion here and there, throughout the volume, and a few false inferences, more than warranted by the meagre details received; but the misconceptions, false rendering and the fallacious conclusions arrived at by his many critics—are far greater still. This, we hope, will be amply proved in a pamphlet now in preparation. We hope our friend and brother will understand the teachings better some day and retract much of what he had said in his two articles to *Light*.—EDITOR.

A LAPSUS CALAMI.

Says the Editor of the *Indian Churchman*, in his issue of January 5, under the head "*Resumé* of the year 1883:"—

. . . . . Theosophy, the cult of the followers of Colonel Olcott and Madame Blavatsky, is another movement which is creating some (?) interest in India; in our opinion it seems a reaction againt extreme Materialism in favour of pure Spiritualism. The Bishop of Madras has directed his attention to it, *and has issued a not ill-timed caution against its subtleties.*"

A "caution" to whom? To the Hindus—who care little for the *dicta* of all the Christian Bishops the world over, or to the followers of the orthodox Church-going Christians, who—unless they are prepared to give up their one-sided prejudices and bigotry—could never be accepted in our Society? We are afraid, our esteemed contemporary has used an ill-fitting adverb before his noun. No caution is necessary against that wherein lurks no danger. In the case of the Bishop of Madras, it was simply a bit of vain boasting, a display of would-be authority, harmless as to Hindus, and useless in the case of Christians—since the best ally of the Bishop is Article VI of our *Rules*. Evidently our "subtleties" are not very formidable, since there are highly educated, sincere and in every way honourable Christians who would have gladly joined our Society had they not been warned of the danger, and prevented from doing so by the uncompromising honesty of Col. Olcott himself, our President.

MR. MONCURE CONWAY.

UNDER this heading our old well-wisher, a pious Baptist editor in Ceylon, takes an opportunity of snapping at us. As usual, he goes out of his way to perform the pleasant duty. He had a call he tells his readers from the eminent ontologist, Mr. Moncure Conway, of London then on his way to India. At the first reading the editorial compliments to the address of this "man of transcendant abilities," as the gentleman is correctly referred to by the editor, may appear to an innocent reader as genuine coin. Nothing of the kind, however. The wily Baptist never lauds but to abuse. The tom-cat is never more dangerous in his perfidiousness than when purring the loudest; and a pious dissenter will go back on his principle of intolerance but to make a better leap

at his antagonist. Says that dear old literary *cheeta* of the "Spicy Island" :—

. . . . . Mr. Conway . . . . . is willing to recognize Him (Christ) as *divine*. Except in the last particular, we have the reverse of sympathy for Mr. Conway's views; but a man of scholarship and genius like his is not to be confounded with the herd of Olcotts, Blavatskys and Sinnetts (oh poor ex-editor of the *Pioneer* !) with their humbug about "Esoteric Buddhism," "Occult Revelations," and an imaginary prophet in Thibet . . . . . he is not the man to fraternize with the high sillinnesses (*sic*) of the Olcott-Blavatsky superstitions

Evidently the "Spirit of God" has but half descended upon the writer, for one fails to recognize in him a prophet or even a medium. Mr. Moncure Conway *has* "fraternized" with the Theosophists; and a more charming, intellectual and pleasant afternoon and evening has been rarely passed than in the company of this remarkably learned man. As soon as landed in Madras (Jan : 10th), the said gentleman paid a visit to the Head-quarters of the Society, at Adyar, bearing a letter of introduction from Mr. P. de Jersay Grut, F. T. S, of Australia, whose visit we had enjoyed nearly two years ago at Bombay. The Ceylon Christian editor was right in saying that Mr. M. Conway is. . . . willing to recoginize Christ as "divine." The said gentleman has coroborated the statement, adding that what he admired and loved the most in the ideal Jesus of the Gospels was that —"*Christ was not a Christian*," thus showing himself at one with our Theosophical ideas about that exalted and perfect MAN.

But where could that Colombo sinner "verily baptized with(out) the baptism of repentance" have learned so much about "scholarship," we wonder, and acquired the art of discerning so well between the "humbug of esoteric Buddhism" and that of theological Christianity, between "imaginary prophets in Tibet," and the non-imaginary prophets of the Jewish Bible—such as Balaam and his she-ass for instance? Let him remember that his paper, the oldest, if not the wisest in the Island, has obtained for him a settled reputation years ago. That with most of its readers it is no longer a question whether its editor has graduated in a university or a butler's pantry, but rather how much of gall must have entered into the composition of the waters of salvation in which he was baptized. Surely "the great star called worm wood" spoken of in *Revelation* must have already fallen into the Jordan of the Christian Baptists of his stamp. How can one wonder then that waters made so bitter are eschewed and rejected by both heathen and good *unsectarian* Christians !

DIVINATION BY THE LAUREL CUBES.

FROM a private letter, written by perfectly reliable and very learned Theosophist in Europe, we copy the following, omitting however the names of the parties :—

"I do not know whether you are acquainted with a certain practice of divination by means of little blocks made of the sacred laurel wood, on which the letters of the alphabet are written. After the question which you desire to ask is composed, the blocks are thrown by the questioner into a silver-vase which is consecrated to Isis. Mad. F....then takes one after the other of these blocks, and arranges them in a circle upon a metallic disk, and the answer appears written upon the same blocks which were used to ask the question.

Miss B., a lady of high position, who has become well known through her self-sacrificing and humanitarian labours during the war, and Mad. F...were about to make the experiment with those blocks of wood, when their attention was attracted by a series of raps on the metallic-disk sounding like little electric detonations. Then a sustained rush of air was heard ending in a loud ring such as is made with a silver bell.

Miss B. had been reading Mr. Sinnett's book, and had put the question, whether it would be possible for her to communicate with the Brothers of the Himalaya. What was her surprise, when she received the written answer ; 'Yes, if you merit us. *Koot Hoomi*.' "

Whether or not the response came from the Master named, it bears at least the one great mark of genuineness that it affirms the very first, most cardinal condition of personal intercourse with our teachers. "First DESERVE, then desire" is the key-note always. Moreover, as every Chela knows, nearly every communication from the Masters is preceded by a very peculiar sound —that of a silvery bell.

THE OXONIANS AND THEOSOPHY AGAIN.

BARRING an occasional drop of gall in the cup of Hippocras, our esteemed antagonists of the Oxford Mission are very kind towards us. In fact, being both gentlemen and scholars, they go far to make us forget the priest and see only the friendly critic. If all Asiatic missionaries had been such Christ-like Christians, the page of our history would have been unsoiled by one savage retort. They seem to treat all in the same kindly, self-respectful tone. We scarcely recall a more tender, genial narrative than the *Epiphany's* account of the cremation of our gifted foe, the late Babu Keshub Chunder Sen, whom they nevertheless were obliged to regard as a serious opponent to their evangelising work. The issue of their journal for January 12th contains the following significant article upon Theosophy :—

THEOSOPHY AGAIN.

We are sometimes asked why, in a Missionary paper, we speak so much of Theosophy. Our answer is twofold.

First, every Theosophist professes to be aiming at a life higher than he now lives, and we naturally wish to offer to him the Christian solution of the problem which he has, in common with us, to solve.

Secondly, we recognize in Theosophy, or in the 'Theosophist' Magazine, or in Theosophists, (choose your own expression) the most formidable foe of Christianity in India amongst educated natives.

The revival of Aryan thought commends it to them; the subtle philosophy which avoids the stigma of Materialism, while soaring far above the confessed humility and helplessness of the Christian and the Theist, fascinates them ; it gives a grand thirst for knowledge, a sense of power. But above all the unmistakable depth of the intellect enlisted in its service, both among Europeans and Natives, makes it worthy of our attention. Some people speak of Theosophy as a mere juggle ; but those who read Theosophical publications know that it is a profound theory of the Universe, the nearest perhaps to the revealed truth of any, as far as it goes, while the farthest from the revealed truth, when it stops short and denies all beyond its arbitrary limit. Often do we feel how almost hopeless it is for the Editors of the *Epiphany*, immersed in other work, to deal fairly with the mass of clear thought and clever speculation monthly poured out in the pages of the *Theosophist*, not to speak of the various other publications of the Theosophical Society. We wish that we could obtain for the Epiphany so ardent and laborious a band of contributors.

But our very appreciation of the *Theosophist* makes us very sorry to see it using hostile language. Two articles in the last issue of it (Number 51) have seemed to us unworthy of its general tone. Both occur in the Supplement. One is called "The Saracens of Theosophy and the Madras Crusaders," which we will call A. It is without signature, and appears to us to be an editorial. The other is called "an Anglo-Indian Theosophist on the Bishop of Madras," and is signed H. R. M. (F.T.S.) Let us call it B.

We are of course ignorant of the provocation given by the Madras press, and by individual clergy or Missionaries, but we are sorry to see bitter personal insinuations replied to and retorted as regards the press, and we should have thought the bad clergy or Missionaries best left in contemptuous silence.

It is very painful to a Churchman to read in the letter of H. R. M., remembering that he is "a high military officer and an Englishman," so complete a misconception of the Church in India and its position. The Bishop of Madras is described as "a paid servant of Government," paid "only for looking after his twenty-four chaplains;" and he is blamed for "taking upon himself the office of a Missionary." In so doing he is said to "overstep his official position," to be guilty of "direct violation of the orders of Government" (religious neutrality), and to "contravene the spirit of Government orders quite as much as when a civil servant takes to trading." The Bishop is "patron of some half a dozen religious Societies connected with the conversion of the Heathen," and when he talks of "special measures" against Col. Olcott he is said to intend to "*use his official position*."

Let us be clear. The Bishop will not say "I advise you to oppose the Colonel because I am officially recognized as a Bishop by the Government," but "because I am a Bishop."

Official recognition must carry weight, but it does not make every act of the officially recognized Bishop an act of Government. The Bishop is solemnly warned by the high military officer, who is perhaps according to this method of argument, paid by Government to convey this warning, that a petition will be sent home to the Secretary of State, if he does not amend his Episcopal ways, and the "*Ecclesiastical Sedan*" of the "Open Letter" is again threatened by our warlike critic.

Now what are we to say to the charge of unduly using official position, and to the threat of disestablishment? We can only say that Christianity is certainly not spread by force or by fraud, but by personal influence. If Christianity were really the religion of love which it

theoretically is, we can imagine even bigoted Hindus looking quietly on while Viceroys or Judges abused their official position to spread it. They would say—"They love us, let them convert us by love if they can." But alas! the unhappy Christmas-tide of 1883 is still re-echoing with the war-cries of un-christian Christians and irritated non-Christians.

The spread of Christianity is looked on with a jealous eye, and the Government policy of religious neutrality carefully claimed as bare justice.

That policy is in no wise infringed by the Bishop of Madras.

The Bishops and the Chaplains are paid by a Government which favours all religious sects in some degree, to teach Christianity to its Christian officials and their children. But Government is perfectly aware that Mission work is an essential part of Christianity. Quite apart from the right of every Government official to use his spare time in propagating either Theosophy or Christianity,—the established clergy are bound as Priests to do some Mission work, the religious life of their congregations would be dwarfed and distorted without that Missionary zeal which every parish Priest at home in England tries to evoke. The established Bishop is bound to take care of that part of the Chaplains' work; and he must also remember that he is quite as much the Bishop of the Missionaries whom he is *not* paid to take care of, as of the Chaplains whom he is paid to take care of. He is a Bishop of the Church, there *is* an "*imperium in imperio*," and the commission of God over-rides the commission of the State. If they clash, the state must expect to see her commission disowned, and must and will withdraw it. Nothing is more entirely legitimate than the campaign for disestablishment on the part of those who do not wish the religion of Christ to have the position of the state religion, and the aggressive impetus of such a position.

Any Bishop or Chaplain who neglected Mission work would neglect an important factor in his "official" work, as well as an important command of Christ. He would be false to the Christian tradition of love. Every Bishop or Chaplain who feared the threat of Disestablishment or Disendowment in the prosecution of his work would be false to his Master, and to the Christian traditions of suffering and of martyrdom.

When will Statesmen and Theosophists recognize the supreme carelessness with which the Church of Christ regards these things, except in so far as she desires that national recognition should be given to the truth of her Mission, so long as the English nation honestly accepts that truth? How glorious is the sense of the Divine Mission which precedes and survives all earthly recognition, the Mission, so shamefully fulfilled, to suffer and to love.

Let us call our respected adversary's attention to the following points, suggested by the above:—

1. If Theosophy is "the most formidable foe of Christianity in India amongst educated natives," it must be because exoteric Christianity does not win their approbation, while the vital essence of Esoteric Christianity, or its Theosophy, has never been preached to them. Certainly, we Founders have never handled the former with clutch and claw, after the methods of Western Freethinkers and Secularists, though we have uniformly affirmed that the "Secret Doctrine" underlies external Christianity equally with every other form of theology.

2. We confess with pain that we have at various times been goaded into reprisals, when we have seen the majority of so-called Christian clergy and laity as if conspiring to traduce our characters and malign our motives. The loathing felt by the Oxonian Brothers for such a tone as that adopted by the Rev. Mr. Hastie towards the whole Hindu nation, was no more righteous than that which we feel for others bearing the ear-mark of Christianity in view of their treatment of Theosophy.

3. In saying that the Rt. Rev. the Bishop of Madras is justified in doing what he can, while a paid official of a professedly neutral Government, to promote religious apostacy, and adopt any "special measures" to check the Theosophical movement because he is a Bishop and "there *is* an '*imperium in imperio*,'" is simply the setting up of the old Papist claim of theocratic supremacy. "The commission of God over-rides the commission of the State." Does it? By all means let that be officially promulgated as an Appendix to the Queen's Proclamation of religious neutrality to her non-Christian subjects. Or if this be not so, then it would surprise nobody to see the law-making authorities taking the *Epiphany* party at its word, and, to avoid the "clash of commissions," seeing the State's "commission disowned, ... withdraw it." There is nothing like honesty. If the guaranteed religious neutrality were a bait and a sham, as it most assuredly would be, under such a partisan view of a Bishop's duties, the gravest consequences would inevitably ensue. The peace of Asia is maintained because the good faith of the above Proclamation is thoroughly believed in. As Dr. Gell, the private gentleman and sectarian, his Lordship of Madras might do his best to break down Idolatry and stamp out "Heathenism." But in his episcopal capacity he has—as our eminent correspondent H. R. M. pointed out—no more right to sink his public prerogative in his private personality and break the religious peace, than the civilian has the right to embark in trade. The world's mind is large enough to house all sects and schools—provided they do as they would be done by. —*Ed.*

Phenomenal.

I.

In these days of scepticism and unbelief, the following testimony to a phenomenon, not capable of being explained on any theory of trick or fraud, will not be without use in exciting at least a spirit of calm inquiry in reasonable minds.

On the 24th of November Mr. S. Ramaswamier and myself, both went to the Adyar Head-quarters at about 9 P. M. We found Madame Blavatsky seated in the verandah in front of the main building conversing with General and Mrs. Morgan and Miss Flynn, then on a visit to the Head quarters, and a number of Chelas and officers of the Theosophical Society. After about an hour's conversation there, Mme. B. wished good night to our European brethren and went upstairs to her own room, asking us to follow her thither. Accordingly we went up. There were seven in all in the room, which was lighted. Madame B. seated herself facing west on a chair near a window in the north-eastern corner of the room, S. R. and myself sat on the floor, one behind the other, right in front of and facing Mme. B., close by an open shelf in the wall on our left. Babu Mohini Mohun Chatterji, M. A., B. L., (Solicitor, Calcutta,) Messrs. Bawajee, Ananda, and Balai Chand Mallik, also seated on the floor near us, opposite the wall-shelf and facing it. What had originally been a window was closed with a thick wooden plank, which on careful examination I found was immovably fixed to the window frame and thus converted into a wall-shelf with two cross boards. The plank behind was hung and the boa rds were covered and ornamented with black oil cloth and fringe. About half an hour after conversation began, while S. R. was talking about certain important matters concerning himself and the others were listening, a slight rustle of the oil cloth, hanging in the back of the middle compartment of the wall shelf, was observed by the four gentlemen seated opposite the same. From it, immediately after, was extruded a large hand more brown in complexion than white, dressed in a close fitting white sleeve, holding an envelope between the thumb and the forefinger. The hand came just opposite my face and over the back of S. R.'s head, a distance of about two yards from the wall, and at a jerk dropped the letter which fell close by my side. All, except S. R., saw the phantom hand drop the letter. It was visible for a few seconds, and then vanished into air right before our eyes. I picked up the envelope which was made of Chinese paper evidently, and inscribed with some characters which I was told were Tibetan. I had seen the like before with S. R. Finding the envelope was addressed in English to 'Ramasawmy Iyer,' I handed it over to him. He opened the envelope and drew out a letter. Of the contents thereof I am not permitted to say more than that *they had immediate reference to what S. R. was speaking to us rather warmly about, and that it was intended by his Guru as a check on his vehemence in the matter.* As regards the handwriting of the letter, it was shown to me, and I readily recognized it as the same that I had seen in other letters shown me long before by S. R. as having been received from his Guru (also Mad. B.'s master). I need hardly add that immediately after I witnessed the above phenomenon, I examined the shelf wall, plank, boards and all inside and outside with the help of a light, and was thoroughly satisfied that there was nothing in any of them to suggest the possibility of the existence of any wire, spring, or any other mechanical contrivance by means of which the phenomenon could have been produced.

V. Coopooswamy Iyer, M. A., *F. T. S.*
Pleader, Madura.

27th November 1883.

II.

I attended the eighth anniversary of the Theosophical Society held last December, in Madras. I was at the Adyar Head-Quarters several times on the occasion. I was also in the occult room. I witnessed certain phenomena when in the room on the 26th and the 28th of December last. Having been asked to testify to them, I hereby do so:—

2. The room in question is situated upstairs. In the room is the shrine—a wooden cupboard put up against a wall. It is not fixed to the wall but only touches it. I have carefully examined the shrine inside and outside and also the wall against which it is put. I found nothing to suspect the existence of any contrivances which could account for what I saw. Inside the cupboard are two framed likenesses of two of the Mahatmas overhung with pieces of yellow silk, a silver bowl, and some images.

3. On the 26th, it was at about 7 P. M. that I went up to the shrine. There were 14 other Theosophists present. We were all quite close to the shrine. Madam Blavatsky opened the shrine with a key which she had and took out the silver bowl. It was shown to the gentlemen present. There was nothing in it. Mr. Venkata Jagga Row, C. S., then dropped into it a letter addressed by him to one of the Revered Mahatmas. The bowl was then placed inside the shrine which was locked by Madam Blavatsky. In about 5 minutes the shrine was opened and the silver bowl taken out and shown. The letter put in by Mr. Venkata Jagga Row had disappeared and in its place there were 5 letters in the bowl. Four of them were addressed to particular persons present and the other to all the delegates from the different Branches of the Theosophical Society. This last I saw. It was in the handwriting known to or recognized by the Theosophists as that of Mahatma K. H. I had seen the same handwriting before in letters in the possession of my friend Mr. S. Ramaswamier at Madura.

4. On the 28th, I went tothe shrine at about 10-30 A. M. Seven persons were present. The windows were open and it was broad day light. Madam Blavatsky gave the key of the shrine to Mr. P. Srinivasa Row, Small Cause Judge, Madras, and stood aside amongst us. Mr. Srinivasa Row opened the shrine, took out the silver bowl and showed it to all present. There was nothing in it. He put it into the shrine, locked it and kept the key. About 5 minutes after he was told by Madam Blavatsky to open the shrine which he did. He then took out the selfsame silver bowl and in it was an envelope well gummed, addressed to Mr. Srinivasa Row. I saw him open the envelope and found it to contain a letter in the handwriting of Mahatma K. H. and currency notes for Rs. 500.*

5. I saw no room for deception, no wires, no springs inside or outside the shrine. I requested permission to examine the shrine and was allowed to do so. Not only did I not see any wire or spring or any contrivance, but I *felt* none when I put my hand into the shrine and examined it.

6. What I may here say may not carry conviction where the overwhelming testimony already recorded by Mr. Sinnett and others has failed to produce any. Yet I may be allowed to subjoin my testimony, however slight, in the hope that it may not be altogether useless.

7. I know a very acute and able man, a friend of mine, also jeered at me on finding my name appear in the Theosophist as a member of the society, but who in less than two months from that time became a Theosophist himself and the Vice-President of his Branch.

S. SUBRAMANIA IYER, B. L.,
High Court Vakil, Madura.

MADURA, *10th January 1884.*

Official Reports.

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THE ARYAN THEOSOPHISTS OF NEW YORK.

(*President's address, P. O. Box 8, Brooklyn, N. Y.*)

Companions:—

The New York Branch of the Theosophical Society has been formed with the above title. The officers are:—

President.....WILLIAM Q. JUDGE.
Secretary.....MORTIMER MARBLE.
Treasurer.....GEORGE W. WHEAT.

The next business meeting will be held, December 10th inst., at Mr. Wheat's house, 355 West, 28th St. N. Y. City—at 8 P. M. sharp. If you are in sympathy, and desire to join us; you are requested to come.

Fraternally yours,
WILLIAM Q. JUDGE,
President.
MORTIMER MARBLE.
Secretary.

December 4th, 1883.

The Society's objects are—

To promote the study of Aryan and other Eastern religions and sciences, and vindicate its importance; to investigate the hidden mysteries of Nature, and the psychical powers latent in man; and to co-operate in the general work of the *Theosophical Society*.

Concerning the above the *New York Herald* of December 4 has the following somewhat too coloured account, we are afraid.

THEOSOPHISTS REORGANIZING.

THE PEOPLE WHO SET NEW YORK TALKING SEVEN YEARS AGO.

A most extraordinary meeting was held in a private residence up town last night, at which a small group of gentlemen gathered together for the purpose of reviving the work of the Theosophical Society, started in New York nearly a decade ago, by Madame Blavatsky.

Since her departure for India in company with three of the leading members of the Society (Colonel H. S. Olcott and two others), some half a dozen years ago, no active work has been done by the society, but the nucleus has been preserved, and some ten days ago word was received by several of the initiates that a certain priest would be in New York, yesterday, and would expect to meet a select few at the place mentioned last evening.

Accordingly at eight o'clock were gathered some well known men. General Abner A. Doubleday, the author of certain well known historical works and the originator of the grip and cable system, was there and presided. Mr. William Q. Judge, a Brooklyn lawyer of some note, was Secretary. There were a boss printer, a somewhat noted journalist, a professional accountant, a retired merchant, a student or two and others of less note, present.

General Doubleday introduced the Hindoo, not by name, but as the messenger of the Society. Some of those present recognized him as the man who was present at the cremation of the Baron de Palm and at the later ceremony of casting the Baron's ashes into the sea. He was attired with Oriental magnificence, strangely contrasting with the business suits of the others. On his breast gleamed a jewel wrought with the mystic word, "OM." He spoke very little, but after announcing that the time had come for the active work of the New York Branch of the Theosophists, he read in Hindoostanee a short passage from the Mahabharat and gave to the acting President (General Doubleday) a copy of the Bhagavad-Gita.

What he read was, being translated:—

"I delivered this imperishable doctrine of Yoga to Vivaswat; Vivaswat declared it to Manu; Manu told it to Ikshwaku. Thus the Rajarshis learned it, handed down from one to another. During a considerable period of time this doctrine has been lost in the world. Oh, harasser of thy foes! I have now explained to thee this same ancient doctrine, as I considered thee both my worshipper and my friend. For this mystery is very important."

The Bhagavad-Gita is a discourse between Krishna and Arjuna on divine matters, taken from the Upanishads of the Mahabharat, and has been translated into English by the political agent of His Highness, Guycowar Mulhar Rao, Maharajah of Baroda.

After delivering his message and the book, the Hindoo disappeared. No one followed him or asked a question. His errand was accomplished. The Society immediately organized under the rules of the Theosophical Society, now of Madras, elected officers and appointed a meeting for next Monday night. Secret branches are already in active operation in three other American cities, and the Newport branch is thought to be likely to grow rapidly.

* This sum was to indemnify a Theosophist, who had to bear an unjust expense.—MANAGER.

THE KAPURTHALA THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society held at Kapurthala on the 3rd day of December 1883, the President-Founder in the chair—it was unanimously resolved that a Branch be formed at this place under the name of "The Kapurthala Theosophical Society." Upon motion the Bye-laws of the Parent Society were temporarily adopted, and the Chair appointed H. E. Dewan Mathura Das and Babu Hari Chand a committee to prepare Bye-laws.

The choice of office-bearers being next in order, the Chair made the following appointments for the ensuing year:—

President:—H. E. Dewan Ramjas, C. S. I.

Vice-President:—H. E. Dewan Mathura Das.

Secretary:—Babu Hari Chand.

The President-Founder then declared the Branch duly formed and the meeting adjourned.

W. T. Brown, F. T. S.,
Acting Secretary, pro. tem.

Approved. Let Charter issue.
H. S. Olcott, *P. T. S.*

THE TIRUPPATTUR THEOSOPHICAL SOCIETY.

Our indefatigable brother, M. R. Ry. S. Ramaswamier Avergal, organised a Branch Theosophical Society at Tiruppattur in Madura District. This is the 79th Branch in India.

The office bearers for the current year are:—

M. R. Ry. P. Venkateswaraiah Avergal, *President.*
" N. Sreenivasier Avergal, *Secretary & Treasurer.*

THE GHAZIPUR THEOSOPHICAL SOCIETY.

The following office-bearers were elected for the Ghazipur Theosophical Society:—

Babu Shankar Dayal Panday, *President.*
" Kedar Nath Chatterjee, B.A., *Secretary.*
" Benodi Lal Mukerjee, M.A., *Asst. Secretary.*
Lala Ram Saran Lal, *Treasurer.*

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY.

The following office-bearers were elected for the "Prayag Psychic Theosophical Society," Allahabad, for the year 1883-84:—

H. C. Niblett, Esq., *President.*
Babu Oprokas Chander Mukerjee, *Vice-President.*
Dr. Avinas Chandra Banerjee, " Brojendro Nath Banerjee } *Joint Secretaries.*

THE VASISHTHA THEOSOPHICAL SOCIETY (VIZIANAGRAM.)

At a meeting of Theosophists held at Vizianagram on the 10th January 1884, the President-Founder in the chair, it was resolved:—

That a Branch Society, called the "Vásishtha Theosophical Society," be organised at Vizianagram.

That the Rules of the Parent Theosophical Society be temporarily adopted;

That a Committee be appointed for framing Bye-laws, composed of Messrs. Chandrasekhara Sastriar, K. Subbarayadu, C. Venkatarao Sahib, V. Venkata Rayudu, and K. Vijayaraghavachariar;

And that the following officers be elected for a term of one year:—

Mr. C. Chandrasekhara Sastriar, B. A., *President*; Mr. C. Venkata Rao Sahib, *Vice-President*; Mr. V. Madhava Rao, M. A., *Secretary and Treasurer*; Messrs. K. Subbarayudu, C. Raghunayukulu Naidu and G. Thammaiah Naidu, *Councillors.*

C. Chandrasekharam, *President.*

THEOSOPHICAL SANSKRIT SCHOOLS.

We have been informed from Cawnpore that the Branch of our Society at that station has raised a monthly subscription of one hundred rupees for the establishment of a Sanskrit school proposed to be started in the month of January. It is a pleasure to see that the number of Sanskrit schools is steadily increasing. And we shall consider our duty to have been rightly performed when we find the whole Indian Peninsula dotted over with such Institutions. If we are to judge of the future from the success which has attended our past efforts, we feel confident that the day is not very far off when our hopes will be fully realized; for as the saying has it, "Nothing succeeds like success."

THE PRESIDENT-FOUNDER IN THE NORTHERN CIRCARS.

At the invitation of His Highness the Maharajah Saheb of Vizianagram, Colonel Olcott left Madras on the 4th January by S. S. "Malda" and landing at Bimlipatam on the evening of the 7th, arrived at Vizianagram at 7 P. M; after a drive of two hours. During the President-Founder's stay at the capital of the most important native state of the Northern Circars, the hospitality shown to him, the intelligent interest that his Highness took in the discourses of the Colonel on Theosophy and Occult Sciences, and the best possible use made by the Maharajah of this visit, attest the eminent culture of one of the most enlightened Princes of India. At the request of His Highness, Colonel Olcott delivered an extempore lecture, highly interesting and impressive, before an audience composed of the educated residents of the place, at the Daba Gardens at 4-30 P. M. on the 8th. He showed that Theosophy is indentical with the essence of all ancient religions; explained at length the aims and objects of the Society; dwelt on its achievements; maintained that the Materialistic theory can be pulled down and the survival of man after death established, by scientific experiments, &c.; pointed out the superiority of the ancient Aryan philosophy over all the Modern systems in its having an experimental basis, and concluded by exhorting the audience to foster Sanskrit Literature in which are embalmed inestimable treasures, the teachings of our Rishis, whose resuscitation and comprehension would revive the ancient spiritual glories of Aryavarta.

The speech made such a sensation among the people that a Branch Society called Vsáishtha T. S. in honour of the Maharajah's *gotra* or "clan" was organised on the morning of the 10th, consisting of almost all the leading gentlemen of the place. In the four Telugu Districts of the Northern Circars, Theosophy was hitherto so little known—by reason of their Geographical isolation from the rest of India—that the benefits of the formation of the Vásishtha Theosophial Society cannot be overrated; and there is every reason to believe that splendid results will accrue for the cause. On board the steamer, the all-absorbing topic of conversation among the native passengers was Theosophy. To the furthest limits of Ganjam and Vizagapatam, to Chatrapur, and Chicacole, and to many an important station, the principles of Theosophy are now being diffused with unusual interest.

The kindly sympathy shown by His Highness for the Theosophical movement has already begun to exert no small influence on the public at large. The President-Founder seems to have secured the friendship of a Prince already engaged in right earnest in the moral regeneration of India.

Leaving Vizianagram early on the morning of the 11th, Colonel Olcott reached Bimlipatam at about 9 A.M. A committee of the Hindu Debating Union interrupted his carriage on the road, and persuaded him to give them a short lecture before embarking on the steamer *Kangra*, which lay at anchor in the harbour. As he had no time for doing anything more, being in a hurry to reach Head-Quarters and prepare for his European tour, he contented himself with kindling in the hearts of the leading men a desire to study Theosophy, and paving the way for the formation of a Branch.

When the *Kangra* arrived at Vizagapatam a number of gentlemen who had already invited the Colonel by telegrams, came aboard and earnestly requested him to go on shore and lecture on Theosophy and form a Branch Society. But to his great regret this was impractible as no other steamer for Madras would serve before one week and his foreign engagements forbade delay. He was obliged to dispose similarly of an invitation from Cocanada. If, however, the gentlemen interested in the matter would report to Head-Quarters when the Branches in these places are actually ready to be organised, the President-Founder promised to spare the valuable services of Mr. W. T. Brown, B. L., whose heart is in warm and entire sympathy with the educated gentlemen

of India, for a tour along this coast. Friends at the chief points throughout the Northern Circars will kindly communicate with Mr. D. K. Mavalankar, Recording Secretary, as soon as practicable, so that Mr. Brown's dates may be arranged and the necessary preliminaries be agreed upon.

An official tour by the President-Founder through Europe has been long needed because of the recent growth of our Society in that part of the world, attested by the formation of several Branches and the surprising interest awakened in Asiatic Philosophy by Mr. Sinnett's books and other agencies. It is now five years since the Founders passed that way *en route* for India. At that time we could count but two Branches from Cape Fear to the Volga—the one at London and the other at Corfu in Greece. Yet, despite their subsequent absorption by their work in India and their consequent inability to second the efforts of our Brothers in those countries, a number of Branches have sprung up, and the indications are most cheering. Our British Branch has always been able to boast among its members a number of the best thinkers and writers of the day; but since Mr. Sinnett's return to England the accessions have been both numerous and important. According to late advices it appears that Theosophy is quite a topic of discussion in cultured Society, and Theosophical "At Homes," "conversaziones," and other social meetings at which it is the chosen subject of talk are getting to be quite common. The presence of the President-Founder, therefore, at the several intellectual capitals of Europe, will be opportune and we hope for good results from his tour. The immediate cause is however, a special and earnest appeal from his co-religionists, the Buddhists of Ceylon, to try and remove their present religious disabilities. As was justly remarked by Mr. Abrew, one of the Delegates from the Colombo Branch, to the late convention of the General Council, our Society, (*at first suspected of a design to supplant Buddhism by Hinduism in Ceylon*) is now respected, and when there was a failure of justice after the recent Catholic Riot, "the eyes of all Ceylon were turned to Colonel Olcott as the only person who could have their grievances redressed." Our colleague never "does things by halves" and so he hopes to finish at London the "immensely beneficial" work he began in their behalf at Colombo. He is now in Ceylon, and after a short visit to Kathiwar will sail from Bombay for Europe by the middle of February,—probably reaching Paris and London about the middle of March. At London he may be addressed c/o A. P. Sinnett, Esq., 7, Ladbrooke Garden's Kensington Park W. He expects to be back at Calcutta in July or August to hold the Provincial Convention of the General Council recently decided upon. The rest of the year will be spent in another foreign country; about which block of work full particulars will be given in due course of time. His correspondence (unless sent direct to London) should always be addressed to the Adyar Head-Quarters. But no letters of trivial importance will be forwarded to him, nor any which can be as well attended to here.

THE NEUTRALITY OF THE SENATE HOUSE.

With reference to a correspondence on the subject of this heading that is now taking place in the *Madras Mail* a few remarks will be perhaps timely. At the time of our "Eighth Anniversary" the Council of the Theosophical Society applied to Mr. Duncan, Registrar of the University of Madras, for the use of the Senate Hall for a few hours, wherein our numerous Delegates and members could meet. We were refused —as might have been anticipated—and no reasons given for the refusal. The request was not made in the way as the *Madras Mail* puts it, *i. e.*, by "the disciples of Mad. Blavatsky," but by the Council of a Society which counts, besides many thousands of native members in India, some of the most distinguished and scientific men of England —even *Fellows of the Royal Society*—and of Europe generally. It was neither a religious nor a scientific meeting, but simply a social gathering of men from all the quarters of the globe, who, putting away, for the time, all their political and religious strifes, social distinctions and every race feeling—were to meet on one common platform of UNIVERSAL BROTHERHOOD, and mutual good will, something orthodox Christianity speaks much about but fails to carry out practically, and which the Theosophical Society alone puts in practice according to its programme. On January 17th, a letter, probably from one of our Anglo-Indian Fellows who felt indignant—as well he might—at the unmerited outrage, appeared in the *Madras Mail*, preceded by an editorial that does the paper credit. I quote a few sentences from it to show the grievance the more clearly :—

"In your issue of the 9th, there is a little paragraph to the effect that a fancy sale of Burmese curiosities was held in the Senate House at 4 P. M., on the 8th instant, on behalf of the S. P. G. Ladies' Association, and the following ladies presided at the stalls :—Miss Gell, Mrs. Handley, &c. You are, perhaps, not aware, that last month certain members of the Theosophical Society, applied for the use of the Senate House for their annual gathering, and were refused. Now, as the Senate House was built with the money of the natives, it seems strange that they should be denied the use of their Hall for one of the noblest objects ever contemplated for the regeneration of the people of India, and that the Senate House should be granted to ladies, one being the sister of the Bishop, to raise funds for the purpose of the conversion of Natives to Christianity. . . . .

Now, Sir, do you consider for one moment that the natives will be at peace when they find their Senate House denied to them, though required for a noble purpose, and that it is but to the sister of the Bishop (a high Government official) for the purpose of raising funds for the conversion of natives to Christianity which is abhorrent to them? Will not their indignation be excited, and will they not consider that the Government has lent itself to their being converted to Christianity, and their own high aims, the seeking of Divine knowledge, ruthlessly crushed out. . . . .

Here we see the natives of Madras absolutely refused the use of their own Senate Houses and the same quietly handed over to the sister of the Bishop Gell for the furtherance of the Bishops' Missionary work. . . . .

It will be edifying to know, why the Chief Justice, a Vice-Chancellor of the Senate, should have refused the use of the Senate House to the Theosophical Society, and yet granted it to the Society for the Propagation of the Gospel?

To this, Mr. Duncan replying in the same paper, on the 18th to the effect that "The refusal of the Senate House to the Theosophical Society was the decision of the Syndicate as a body"—adds the following characteristic explanation :—

". . . . It is a mistake to suppose that the question of religious neutrality was the only reason. Many of the Fellows would have objected *on scientific, rather than on religious ground*, to the Senate House, *being given to a Society, whose methods of investigation cannot be regarded as in harmony with the recognized method of modern Scientific enquiry*, as the columns of the *Madras Mail* have frequently shown."

I will not stop to notice the rather curious reference to the columns of the *Madras Mail* thus suddenly raised to the eminence of a public arbiter in questions of science. But I would respectfully remind the honorable gentleman, who appeals to its decision that the *dailies* are not generally regarded as very impartial judges. That they often talk of things (theosophy for one) of which they have not the remotest conception; enlivening their leaders with what they are pleased to regard as "chaff" and *fun*, while they are no better than most slanderous and unmerited attacks upon those they do not sympathize with. The *Madras Mail* is no scientific, but a political newspaper; therefore, in this connection, at any rate, we have the right to rule its evidence out of Court, as being irrelevant to the subject under consideration. But what I would like to ascertain is, how much more "scientific" than our methods of investigation, are those of the lady patronesses or the so-called "Ladies' Association of the Society for the Propagation of the Gospel?" Has the object *they* work for, and the subject *they* would propagate, ever been found more "in harmony" with recognized science than our "methods of investigation?" Can the learned Registrar of the Madras University inform us upon this question or answer satisfactorily this other one;—How much, and what is precisely known to the honourable Syndicate of *our* "methods of investigation" beyond what it thinks it has learned from the course, silly and ever undeserved attacks on our Society by the daily papers, and the positively libellous, wicked, *unchristian* gossip of the "Christian" Society of Madras and Anglo-Indian Society in general, whose malice against the Theosophists can only be equalled by its ignorance of their objects and doings. For five years we have invited investigation; but with the exception of those English born Theosophists who have joined our Society to become its staunchest advocates and defenders, the Christian Society in general

refused to inquire into the unpopular subject, answering like Nathanael of old: "Can there any good thing come out of Nazareth."

Nevertheless, one feature, at any rate, we have in common with the scientific method of investigation. We take nothing on faith, and we go *beyond* and *higher* than any dogmatic religion or materialistic physical science, since our motto—"There is no religion higher than truth" is followed by the principle enunciated by Arago "outside of pure mathematics never pronounce the word *impossible*."

H. P. BLAVATSKY,
Corresponding Secretary,
Theosophical Society.

[SPECIAL CIRCULAR.]

ANNUAL PROVINCIAL CONVENTIONS OF THE GENERAL COUNCIL.

AFTER the Convention was adjourned, the Founders were advised to hold every year, either in May, June or July, a Provincial Conference for the benefit of local Branches, in other parts of India than the Madras Presidency. The place of Convocation to be selected by vote of a majority of the Branches or in the Presidency designated by the President-Founder in any given year.

The celebration of the Anniversary of the Parent Society on the 27th and the 28th of December will invariably be at the Head-quarters in Madras. The President-Founder accordingly decides that the Provincial convention of the year 1884, shall, unless the Bengal and Behar Branches object, be held at Calcutta. The exact date,—which will depend upon the state of Theosophical affairs in Europe—will, when fixed, be notified, in time by Babu Norendro Nath Sen, President of the Bengal Theosophical Society, and Editor and Proprietor of the *Indian Mirror*, Calcutta. Many of the Branches in the North could not be represented properly at Adyar on account of distance. It is therefore considered desirable that they should take advantage of this semi-annual Conference to meet together and consider proposals for improving the efficiency of the Parent Society's work and bring about more harmonious and practical working of the Branches than heretofore. While, therefore, the Northern Societies and especially those in Bengal and Behar are strongly urged to attend the Conference, it will be understood that the meeting is open to qualified representatives of every Branch throughout the world. Various cities and towns are in the habit of competing with each other, one in a friendly rivalry to secure the Annual Meetings of the British Association for the advancement of Science and other learned bodies, by offering special inducements in the way of hospitalities to Delegates and facilities of one kind or another to the executive officer of those Associations. Similarly, it is competent for various places in India to compete for the holding of the mid-year Provincial conventions of our Society, and the matter is left entirely to the choice of the Branches.

By order of the President-Founder in Council.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary.

HEAD-QUARTERS, ADYAR (MADRAS),
1st January 1884.

[We are requested to republish the following discussion, which we do—without comments—*Ed.*]

(TO THE EDITOR OF *The Epiphany.*)

SIR,

I do not know why you have sent me two copies of your issue of 22nd September last, which reached me this morning.

Perhaps you wish to draw my attention to the article headed "Theosophy and Christianity." But since my views are so different from yours,—I hold God, religious beliefs and persuasions to be one's own private and sacred convictions that I would not wound any brother-man's feelings in this respect; while you on the contrary would gladly join our Society if you "might urge the claims of Christianity as the true key to the development of our latent powers." We must therefore remain apart in our views.

Your remark that "we (you) perform certain physical acts, as you (the Theosophists) go through certain processes of Yogi, simply as a means to attaining the development of certain latent powers of human nature, such as humility, love, communion with the personal All-Father, holiness, immortality, and, if God wills, even in this life dominion over physical nature, ..." is certainly misleading, since it would lead the readers of the *Epiphany* to believe that all Fellows of the Theosophical Society are believers in a personal God, whereas the contrary is the case. Those following the Esoteric doctrine, whether they be Adwaita Brahmins, or Buddhists, do not believe in a personal God, or as you term it "personal All-Father."

You are not right in saying "that only by the faith of Christ can active love and sustained purity be maintained in our crowded cities." Such statements require clear proof.

If you, as Christian Ministers, "do not very carefully enquire into the evidence for the existence of Christ, because we (you) find it as a rule admitted as fully by the most learned (?) enemies as by the friends of Christian Theology." What do you think the Christian laity should do? Accept a religion in blind faith, to be thrown aside on mature consideration?

I for one, although once a blind believer in Christianity have come to different views after mature consideration and some study of the Christian history and evidence. I have now accepted for my guidance the following words of Buddha:—

"Do not believe in anything because it is rumoured and spoken by many, do not think that is proof of its truth.

"Do not believe merely because the written statement of some old sage is produced; do not be sure that the writing has ever been revised by the said sage, or can be relied on. Do not believe in what you have fancied, thinking that *because an idea is extraordinary*, it must have been implanted by a Deva, or some wonderful being.

"Do not believe in guesses, that is, assuming something at hap-hazard as the starting point, and then drawing conclusions from it—reckoning your two and your three and your four *before you have fixed your number one.*

"*Do not believe merely on the authority of your teachers and masters*, or believe and practice merely because they believe and practice."

"I (Buddha) tell you all, you must of yourselves know that this is evil, this is punishable, this is censured by wise men; belief in this will bring no advantage to any one, but will cause sorrow; and when you know this, then eschew it."

I am altogether with you in saying that no right-minded man for the purpose of hurting the religious feeling of his brother-man, would use such words as that quoted by you from the *Anti-Christian* for January 1883.

Yours truly,

H. C. NIBLETT,
President, Prayag Psychic Theosophical Society.

[May we ask you whether "we *must* remain apart in our views," is a principle of Theosophy? You regard Christianity as an antiquated and superstitious creed, and we regard the practical side of Theosophy the side apart from what the term obviously presents, as pernicious. If Theosophists say that this gap must remain as wide as ever, they point to a most woeful state of affairs. Surely they do not aim at that complete 'equality, fraternity and liberty' which is aimed at by Christianity.*

We are sorry that one of our remarks, pointed out by you in your 3rd para. could be misunderstood. All that we meant was that we perform certain physical acts simply "as a *means* to attaining the development, &c.," just as you go through certain processes, *like Yogis*. We did not pretend to determine your objects in going through certain processes, all that we did was to tell you about our own objects. We have indeed too bitter an experience, that you do not believe in the quality of existence, nor, like Berkely, in the difference between the Divine and the human souls; but that you are Advaitabadis, believing that what are 'popularly' distinguished as good and evil are but manifestations of one eternal soul.

We did not mean our article on Theosophy and Christianity as an exhaustive treatise on Christian evidence. If we did we ought certainly to have dealt with the subject of Faith in Christ as a source of perpetual strength to believers, very prominently. We cannot expect to prove the point very clearly in this short reply. All we can do here is to indicate *one* source of strength and life, *viz.*, the Sacrament of our Lord's Body and Blood. This Sacrament is not merely a propitiatory sacrifice in which we get renewed assurance of our reconciliation with our Heavenly Father, whom we have offended by our sins, but also a commemorative rite leading us at once to the very source of life and strength. Isn't this very rational that the remembrance of an act of perfect obedience to duty, an act of utter unselfishness, an act of perfect love for sinners, an act of patient sacrifice which was purely voluntary, isn't it quite rational that such remembrance itself is a source of very great spiritual strength? Take our testimony, take the testimony of every believer to the fact that the death and passion of our Lord is the chief source of our spiritual life and comfort. The love and sympathy of our Lord for us and for our nature draws us by the unfailing attraction of friendship towards His own self, towards His own purity, His own devotion to duty. In vain will you search, in the pages either of history or even of mythology, for one who equals Jesus Christ either, in His attractiveness, or in His perfection. Have we then no reason in saying, "that only by the faith of Christ can active love and sustained purity be maintained in our crowded cities?"

* Most assuredly we do, and much more effectively than "Christianity," since with us the last word "liberty" means what it conveys, *i. e.*, a full and unconditional liberty of conscience in all matters of faith, while in Christianity on the other hand, it becomes a paradox. No one *outside* of the pale of the Christian church—or even a Christian of a rival denomination, for the matter of that, will ever be regarded as a "Brother" by another orthodox Christian. Setting the laity aside, when we shall be shown the Roman Catholic clergy *fraternising* and on perfectly equal terms with the Protestants, then will there be time for us to confess—Verily—"See, how these Christians love each other!" Until then, the less said of "equality, fraternity and liberty" in Christianity—the better.—ED., *Theosophist.*

In the 5th para. of your letter you mean to suggest that some very learned men have doubted about the existence of Christ. The question of existence or non-existence of a person is a historical question. A learned man is not in a position to deny the existence of Christ, it his learning consists simply of a knowledge of the Vedas, the Vedangas, the Darshanas, the works of Auguste Comte and Herbert Spencer, and the whole range of physical and mathematical science. The denial of the existence of Christ by a learned man, who is not learned in history, amounts to a denial by an ignorant man. Now, can you name some "most learned" men, their learning embracing a thorough knowledge of history, who have denied the existence of Christ?

We quite see how *your* faith in Christ was a blind faith; how you were accustomed to say that you were Christian, although you never saw that Christianity really was, what it professed to be. But you are not to suppose that the faith of the laity, who have no time or opportunity of going through the historical evidences and establishing for themselves the truth of the Christian religion, is a blind faith in every case. The laity are like soldiers who place implicit confidence in their captain in the battle field. They believe that the war they are engaged in is a justifiable war, because the Parliament have found it so after mature deliberations. But, whenever a soldier doubts about the justice of a war, his hands are weakened. He may even desert his ranks on conscientious grounds, if he takes it into his head to think, that his fellow-soldiers, his captains and generals and the Parliament have all erred, and that he himself must be right. But before deserting the ranks should not he regard it as a peremptory duty to lay open his doubts before his Captains and Generals? If any layman ever entertains any doubt, rational or historical, regarding the truth of his faith, instead of proudly proclaiming himself as an infidel or heretic, disregarding the learning and piety of 1800 years and more, he ought to lay open his doubts to Priests and Bishops, such as have devoted their life to the maintaining of the faith.

You seem to think that certain words of Buddha that you quote being your watch-words you cannot accept Christianity. Christianity you seem to think, is something "which is merely rumoured and spoken of by many," which is the "written statement of some old sage." We pity your simplicity. Any Christian can take these words of Buddha as his watch-words without in the least compromising his faith. One of your quotations, *viz.*, the fourth, seems, at first sight, to be in opposition with the authority of Christian priests. Laymen do not believe in Christianity merely on this ground, that some of the priests, whom they love and venerate, and whose honesty they never doubt, have proved Christianity to be true, and that they themselves simply receive the benefit of their findings and share in their beliefs without going through the laborious task of establishing these for themselves. It is not merely this: the layman does not "believe *merely* on the authority" of his teachers. He finds the practical utility of these beliefs; in other words, he sees, that if he believes in certain facts and doctrines as true, and faithfully receives the sacraments in connection with these facts and doctrines, he actually feels himself more and more edified and ennobled. Then, as to the historical truth of those facts and doctrines, he may have recourse either to authority, or, which is almost impossible for a layman, to personal examination of the vast tomes of history and historical records in their original language which you don't seem to know anything about. It is a grievous error to think that Christianity is one of the many antiquated religions which began in some mythical period, the truth or falsity of which depends hopelessly upon our own opinions regarding it. Christianity claims to be the very only revealed religion which has had *historical surroundings* from its commencement, and truth of which may be established by certain history.—[*Editor Epiphany.*]

CREDAT JUDÆUS APELLA.

History repeats itself. That which was once said by grateful posterity of the Emperor Titus *deliciæ humani generis*—is now declared, we are told by the not less grateful Bengal graduates of their vanishing principal, the much wronged Mr. Hastie. No doubt, could the public believe that the sentimental address—extracts from which are given below—has been really presented to him by our Calcutta students of the General Assembly's Institution, and that it is the correct echo of their genuine feelings—the name of the reverend "victim of a foul conspiracy" becomes entitled at once to a most conspicuous place in the annals of Martyrology. He would, indeed, be a truly good man; one, who "after a distinguished Indian career of fame and splendour" (the latter shining with too increased lustre, perhaps, during the Pigott-Hastie case) was, nevertheless, "loved so warmly," and so truly by his pupils that their (the students) "hearts would be better performers than their words." Thus *they* are made to say,—

"Indeed to bid a farewell to a friend like you whom we have revered so much, and loved so warmly, is in itself a sad business (it is, it is!), and the sad character of it is heightened by the peculiarly sad circumstances in the midst of which we are addressing ourselves to it. It must be admitted to be a great misfortune to Indian youths, of whom so many have been educated under your kind care and fatherly watchfulness, that a person of your extraordinary intellectual attainments, (chiefly in the art of back-biting,) of your rare aptitude for the difficult business of training young minds, is going to be removed from their midst, so soon. The students of the General Assembly's Institution whom you see assembled around you, to show their heart-felt gratitude for the acts of kindness which they have so often enjoyed at your hands,... express their unqualified sorrow that so great a friend and so renowned a scholar is going to be torn away from them so unexpectedly."

Powers of the implacable Scottish Mission—this is your work! And if, after reading the above, your cruel hearts bleed not, and your cheeks fail to become wet with the hot tears of shame and repentance for snatching away from so many henceforward orphaned goslings, the father Pelican who tore open his breast for years to feed them with his own blood, it is only that every human feeling, as we know, has long departed from Puritan hearts. It is useless to argue and say to these poor bereaved youths that the "kindness" they have "enjoyed" at the hands of their principal expanded chiefly its energy in turning away their Hindu hearts from their ancestral religion, their homes and sires; that the "renowned scholarship" of your victim shone brightly in his translation of Dr. Christlieb's Protestant Mission; his "rare aptitude" in disfiguring and perverting the figures given in the numbers of Christian converts; and that while his "extraordinary intellectual attainments" are undoubtedly shown in the clever way he watched the movements of, and dug pit-falls for, all who stood in the way of his personal ambition—Christians and heathens alike—and in destroying the arduous work of long decades of Missionary work. It is useless, you see. For, to all this, the grateful youths will only gush the more, and turning, to their principal will be made to say:—

"We pray to you to retain for us, in the midst of the hills of your native Scotland, a soft place in your heart, and to exercise your rare powers for the good of our race in this remote region. We do most sincerely hope that even when our faces would cease to be before your eyes, you would remember us, and direct your energies towards the redemption of the evils which are eating into the vitals of our society, and which you have witnessed with a painful heart, and with a singleness of eye striven to remove. We admire the boldness and justice with which you have lashed these evils, and the sincere motive for doing good which has inspired all your actions.

We also tender to you our heartfelt thanks for the many lessons on morality and piety which we have received at your feet, and which, we hope, we shall be able follow in the struggle of life which awaits us."

We, of the Calcutta University and Colleges have, also, greatly "admired" the "boldness," and recognized the "sincere motive" that prompted Mr. Hastie, when he "lashed these evils" in various slanderous pamphlets. That the said "evils" were mostly due to his own perverse imagination is a trifle, disregarded by the clerical historian; that the "disgusting immorality," which "idolatry entails," and of which he publicly accused our mothers and sisters, was far outshone by the revelations we had in the Pigot-Hastie trial of the far greater immoralities that are eating into the core of certain Christian and Zenana Missions of Calcutta—is another. His calumnies on our religion and country in his disgusting libel "On Hindu Idolatry," have brought with them their own reward. Among "the many lessons on morality and piety" which were received at his feet, we shall have to include, of course, the lesson on the sanctity and meritoriousness that lie hidden in the act of opening other people's private letters—in Mr. Hastie's *code of honour.*

It is reported that the mournful choir of *Hindu* students closed their famous address by thanking their pious principal for helping them "to a correct and high appreciation of Jesus Christ and his teachings." The said grateful young gentlemen remaining, however, with the exception of an infinitesimal number, as unregenerate idolators as they ever were, we have to regard the sentence as an additional figure of speech. The said appreciation must have been drawn from the feverish imagination of the friend who concocted the address, rather than found in the saddened hearts of the *heathen* collegians. One thing, I for one, find wanting in the famous address: no thanks are rendered to the Rev. Mr. Hastie by his Hindu wards for having lashed their mothers, sisters and wives, dragged them through the mire and traduced and dishonoured them before the reading world. This

looks like ingratitude. It ought to have been mentioned along with other items while thanking him for directing his energies "towards the redemption of the evils which are eating into the vitals of our (Hindu) Society." To conclude.

"The Rev. M. Gillon then followed, expressing astonishment at Mr. Hastie's dismissal, the news of which came to him like a thunderbolt.'

The thin veil under which the Rev. W. Hastie seeks to cover his ignominous retreat from the scene of action is of course too transparent to deceive anybody. The only wonder was that in the rising generation of Bengal even five boys could be found to lend themselves to such a disgraceful sham. But perhaps the youthful wags having a keen sense of the ridiculous in them, took the whole thing as an excellent joke and enjoyed themselves to their hearts' content at the keen irony with which the whole address is pervaded. The wording of the latter would have left many in a glorious maze of admiration for the dramatic capacities of both master and pupils, had not a brutally sincere remark of the *Statesman* opened the eyes of the public at once to the truth of the whole incident. Says your frank contemporary :—

"THAT THIS ADDRESS WAS NEVER WRITTEN BY THE STUDENTS OR ANY ONE OF THEM GOES WITHOUT SAYING. Mr. Gillon's astonishment at Mr. Hatie's dismissal must arise from the fact that he is not in possession of the true history of the matter."

The cat is out of the bag. It becomes evident that Mr. Hastie's "intellectual attainments" and "rare aptitude" for dramatizing every situation, however great, are not yet fully developed and need final polish. Not being born for penitence and a *cilicum*, our ex-Principal may consider himself strong for the Scottish Mission and in the eyes of his converts—if any ; but he is much too weak for the present emergency. Having been floored by an old woman, Miss Pigot, he is now checkmated by the wicked *Statesman*.

We are glad to learn that the "address" was not the production of the students. After the slur and opprobrium cast by the Scotch Patriarch upon the whole Hindu nation, to find even a few of our boys licking the hand of the traducer of their household gods and religion, would have cast an ugly spot, indeed, on the character of the rising generation of Bengal !

AN OLD COLLEGIAN, F. T. S.

CALCUTTA, *January*.

NOTES ON MODERN EGYPTIAN THEOSOPHY.

Read at a Meeting of the British Theosophical Society, April 2, 1882.

BY W. F. KIRBY, F. T. S.

MR. E. W. LANE, in his "Modern Egyptians" and his notes to the "Thousand and one Nights" is admitted to have given the best account extant of Egypt as it was before it had been interpenetrated with European influences. Three chapters of the former work are devoted to what he calls their "superstitions," of which he has given a faithful account, though without apparently having any belief in them himself. I propose to select from these chapters and other sources any passages that may be of special interest to Theosophists, and add brief comments of my own.

The beings which play the most important part in Arab romances are the finn, or Genii, which appear to correspond very closely to the beings known to us as the Elementals. They are said to be created of fire ; to have existed before Adam ; and to pervade the solid matter of the earth, as well as the firmament, "and to inhabit rivers, ruined houses, wells, baths, ovens, and even the latrine."* They "are believed often to assume or perpetually to wear the shapes of cats, dogs, and other brute animals." "It is commonly affirmed that malicious or disturbed finn very often station themselves on the roofs or at the windows of houses in Cairo and other towns of Egypt, and throw bricks and stones down into the streets and courts. . . . I found no one who denied the throwing down of the bricks, or doubted that it was the work of finn."* It is believed that each quarter in Cairo has its peculiar guardian genius, or Agathodaimon, which has the form of a serpent."† In the Thousand and one Nights the finn appear either wholly as human beings, like the fairies of Spenser ; or more or less in the human form (often winged,) and possessed of various superhuman powers, frequently plunging through the earth, as well as flying through the air ; or else they appear in the forms of animals, especially apes or serpents. They are frequently summoned by casting incense on a fire, with or without an invocation. They are thus described in the Thousand and one Nights. "Among us are heads without bodies, and among us are bodies without heads, and among us are some like the wild beasts, and among us are some like animals of prey." "O my master, the finn are of very different form ; some resemble quadrupeds, some birds, and some men."

All this is of extreme interest. The frequent appearance of finn as animals suggests that some classes at least of Elementals may be the temporarily disembodied spirits (or shells) of animals. Those of domesticated animals are occasionally seen by clairvoyants (that of a pet dog for instance is mentioned among Lord Adair's experiences with a medium). But I don't see why we should expect to meet with such spirits, except those of domesticated animals, in civilised and highly cultivated countries ; for it stands to reason that they, like the animals to which they correspond, should fly from the neighbourhood of men. The "heads without bodies" may well represent the flying globe of the ancient Egyptians, or the cherubs of the mediæval painters ; and Mr. Felt tells us that some of the figures on the Egyptian monuments represent Elementals, which he professed to be able to make visible to the eye, though I have not heard that he was successful in the attempt. Elementals being inferior to men, would naturally have preceded him in the order of Creation. The strange localities which the finn are said to inhabit, remind us of certain passages in Swedenborg concerning the state of evil spirits of Heaven and Hell (§§ 481,488, &c.). The burning incense to finn shows how idolatry may have originated, either in divine worship being offered to beings which are usually invisible, or in fumigations being found useful to induce or to compel them to become visible. Iron is said to act as a charm against them,‡ perhaps on account of its magnetic properties.

The spirits of dead men rarely appear in the Thousand and one Nights ; but possession, haunting, stone-throwing, and other phenomena ascribed to human spirits in Europe, are here ascribed to the finn. But it is curious that a house where a bad case of stone-throwing

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* They are the *Preta, Yaksha, Dakini*—the lowest of the Hindu, elementals, while the *Gandharvas, Vidyadharas* and even the *Apsaras* belong to the highest. Some of them—the former are dangerously mischievous, while the latter are benevolent, and, if properly approached willing to impart to men useful knowledge of arts and sciences.—*Ed.*

* Spiritualists regard them indiscriminately as the "spirit" of the dead. There is a like superstition among the uneducated in India who think that no sooner a person dies than he (or she) stations himself on the roof of his house and sit there for nine days. But if, at the expiration of that time he renders himself visible, he is considered as an *unclean spirit*, a "bhu" whose sins prevent him to attain *Mukti* and get out of *Kama-loka*—the abode of "shells."—*Ed.*

† In every Bengal village, and we think every where else in India, a serpent couple is always considered the guardian spirits of a house. These serpents are the deadliest cobras. Still they are so much venerated that no one would ever throw a stone at them. Killing any of these serpents is believed to be followed invariably by the death of the impious slayer, whom the *bereaved* mate is sure to track out even at a great distance and kill in his turn. Instances are numerous in which such serpents have been in houses from generation to generation unmolesting and unmolested. Their departure from a house is considered the sure precursor of the utter ruin of the family. This shows a great similarity between the Egyptian and Hindu myths, which preceded them.—*Ed.*

‡ The same as in India.—*Ed.*

occurred, in which Mr. Lane himself lived at Cairo, was haunted by the ghost of a Turkish soldier who was said to have been murdered there, and was occasionally seen by natives, though not, I believe, by any of the Europeans.

Several superhuman beings besides finn of various orders, are believed to inhabit desert places, especially the cannibal monsters called *Ghools*. It seems to have been a creature very similar to the Arab Ghooleh that Apollonius of Tyana saw in the desert on his way to India, and which is spoken of as an Empusa.*

A very singular account is given of the "Welecs," or saints. These are said to be "persons wholly devoted to God, and possessed of extraordinary faith, and according to their degree of faith, endowed with the power of performing miracles." They are subject to one chief, called the "Kutb," or "axis," and he has various officers under him only known to himself, or perhaps to each other. The Kutb and his officers are often seen, but are not recognized by others. He is said to be frequently at Mekkah on the roof of the kaabeh, and at various other places; but wanders through the world, dispensing evils and blessings. When he dies, he is immediately succeeded by another. The Kutb is also said to receive his authority from the immortal prophet, Elias. Of course this dignity is unattainable; but some persons become welees by retiring to the desert to fast and pray, whereby they acquire clairvoyance, and other abnormal powers. A devotee at Cairo, who chained himself to the wall of a room and remained there thirty years, was said sometimes to cover himself with a blanket, as if to sleep; but if the blanket was removed immediately, no one was found beneath it. All these accounts, though some details may be misunderstood or exaggerated, evidently refer to the great world-wide Society with which we believe ourselves to have some distant connection.

The pilgrims to El-Medeenah assert that a light is always seen over the cupola which covers the Prophet's tomb, which disappears when you approach very closely. Again, when about three days' journey distant, they always see a kind of flickering lightning in the direction of the city. These may be either optical or odic effects; but there can be no doubt that the sacred places of Arabia must be very strongly charged with odic emanations which are likely to affect all who are *en rapport* with them; and this is so powerful that some pilgrims are positively unable to enter the shrines, the effect being such as almost to throw them into a fit. It is hardly probable that the glare of any city appears the same to all eyes, on account of its odic emanations affecting persons differently.

As regards the feats of the darweeshe, Lane says that some of them "pretend to thrust iron spikes into their eyes and bodies without sustaining any injury; and in appearance they do this, in such a manner as to deceive any person who can believe it possible for a man to do such things in reality." They "are said to pass swords completely through their bodies, and packing needles through both cheeks, without suffering any pain, or leaving any wound; but such performances are now rarely witnessed." They are also apparently fire-proof; and on great occasions the Sheykh of one of the principal orders of Darweeshes rides over a number of his followers, and others who throw themselves before his horse, without their receiving any injury.

I pass over Lane's account of charms, divination, &c., and proceed to the subject of magic. Clairvoyance by the pool of ink is too well known to need description; I will only say here that some European travellers who have tried it have seen more or less in it; and that Miss Martineau who tried the experiment found herself affected as if by some mesmeric influence, which she thought it prudent to throw off.

One of the most sensible of Mr. Lane's Muslim friends assured him that he had visited a celebrated magician residing some distance from Cairo who, on request, served him with coffee and sherbet in cups, which he recognized as those of his father, who was then at Cairo. He then wrote a letter to his father, which the magician put behind a cushion, and in a few minutes it was replaced by another in his father's handwriting containing family intelligence which proved on his return home a few days afterwards, to be perfectly correct.

Another magician is said to have taken a friend out into the desert for a treat, where he conjured up a beautiful garden around him. Mr. Lane suggests that this was the effect of drugs; but I should suppose it was more probably due to glamour or electro-biology.

A magician suspected of causing the illness of a young man by enchantment was imprisoned; and in the middle of the night, one of the guards who happened to be awake, heard a strange murmuring noise, and looking through a crack in the door of the cell, saw the magician sitting in the middle of the floor, muttering charms. Presently, the candle before him went out, and four other candles appeared, one in each corner of the cell. The magician then rose, and standing on one side of the cell, knocked his forehead three times against the wall, and each time he did so, the wall opened, and a man appeared to come forth from it. After a short conversation the visitors and candles disappeared, and the original candle resumed its light. In the morning, the patient was convalescent, and rapidly recovered.

The terrible hyæna sorcery of Abyssinia which combines the worst features of possession, witchcraft and lycanthropy, is unknown in Egypt; but transformations of men into animals are believed in. This is effected by a spell pronounced over water, which begins to boil, after which it is sprinkled on the subject. Sand or dust is sometimes used; and sometimes it is necessary for the patient to have previously eaten charmed food. Sometimes it is necessary for the magic liquid to touch every part of the body for the charm to be effectual. Speaking of such reported transformations, I may say that in so far as the narratives may contain any truth, it seems to me that transformations may be explained on various hypotheses. Drugs, glamour, the action of one mind on a weaker one, or the obsession (perhaps compulsory) by an elemental, would explain a good deal; and if an adept can transfer his own spirit to another body, it is conceivable that he may be able to effect such a transfer in the case of another person; or again, if the life of a medium was permanently transferred to a materialised form, (a possibility which we can hardly deny) we should have a case of genuine metamorphosis in the ordinary sense of the word.

Many feats of Oriental Magic appear to be due simply to glamour, or an illusive mesmeric influence capable of affecting several persons simultaneously in the same manner. Such illusions as "fairy gold," and the like, I take to be produced in this manner; and a curious story in point is that of the Barber's Fourth Brother, in the Thousand and one Nights. The victim was a butcher, who was deceived by an enchanter with fairy gold, which turned to leaves; but when he charged the enchanter with his dishonesty, he retorted on him for selling human flesh; and caused the carcasses hanging up in his shop to appear human. "Only a fable" you will say; but to those who believe that it is out of human power to imagine anything which is not true in one sense or other, even a fable may contain the germ of some important truth which only needs to be sought for to be discovered.

* The *ghools* are known under the same name in Bretagne (France) and called *Voordalaks* in Moldavia, Wellachia, Bulgaria, etc. They are the *Vampire* shells, the Elementaries who live a posthumous life at the expense of their living victims.—*Ed.*

THE VEIL OF THE TEMPLE RENT.

LECTURES ON OCCULT SCIENCES.

By Eliphas Levi,

*Professor of High Magic, the Kabala and so-called Hermetic Philosophy.**

Part I.

Lecture I.

On the Unity and the Rationale of Dogmas, whose profundity is in exact proportion to their apparent absurdity.

On Universal Mythology.

A young man, rather a child, of high birth, but of an intelligence more obtuse than his spirit, was brought up in the country and entrusted to the care of three nurses. One of these was white, the other yellow and the third black. The boy eschewing the hardships of study, delighted only in the recital of marvellous and amusing tales. While attempting to teach him history, it was found that he gave preference to fairy tales, which to him were far more interesting. Geography appeared to him dull and incomplete, because he could not find in his book the exact place, where the "Mountain of Mirrors," of which the "Blue Bird" speaks is located. However he, like all children, was a great questioner, but when ever a reasonable answer was given to his everlasting "why's" and "how's," he invariably imagined that people were making fun of him. Professors were secured for his education, but he forgot immediately what he was taught, and remembered well only the fairy tales of his three nurses.

The white nurse was a Jewess, the black one an Egyptian, and the yellow one was a native of India, where she still was said to possess some lands on the shores of the Ganges.

"Now then, nurses"—said the boy, one day when he was not inclined to play—"I want each of you to tell me a story to explain to me how the world came into the world, and how the first child could become a child without either father or mother? Tell me first of all what took place at the time when there was yet nothing at all. After you have told me this, I will ask you a good many more questions."

"I heard"—began the Jewess—"that at the time, when there was nothing, not even time itself;—because there was neither sun nor moon, neither sun dials nor clocks, but only a great genius,—who lived shut up in night as in a black egg, who was doing nothing, as he had no time to do anything, since, as already said, there was no time at all; but as he finally felt a desire that there should be something, he lit a light and then there was the first day which came into existence before the world was born.

"Then the genius perceived that he was endowed with a singular power. He had but to pronounce the name of a thing that did not exist and presently the thing came into existence. Thus, he said, 'light,' and forthwith he could see by it, and this after such a long darkness gave him great satisfaction. He then said 'heavens,' 'earth,' 'sun,' 'moon,' 'stars,' 'plants,' 'fishes,' 'birds,' 'beasts,' etc. and all these things began to exist. The genius was very much pleased, and an idea suddenly struck him, which made him pause and reflect. He wanted to create some one like himself, but on a smaller scale, so as to give commandments to him, and to do good or evil to him according to his own will and pleasure. But, as his idea about this creation had not yet reached a definite form, instead of simply speaking the word, he took a little red clay and modelled out of it a body, such as he would himself have liked to possess; for he himself had neither body nor color, neither shape nor substance, but was only a spirit, that is to say, a breath. He breathes therefore into the face of that clay statue and says to it: 'Let us make man.' Presently the statue began to think, and the genius assumed the appearance of the form of the statue, each of the two communicating to the other something of its own likeness.

"When the genius saw himself thus doubled, he felt frightened and began to devise means to destroy his dangerous handiwork; but he found one impediment, which was this: as man and himself had become the complement, the realisation and so to say, the likeness of each other—then if one would die, the other would have to die also, and the genius could not then come back to life, unless by again bringing to life man.

"The first thing which the jealous genius did to subdue his rival, was to weaken him by making two out of him, and in doing so, to give him a dangerous reflection and an image which would be jealous of him. He put him to sleep, opened his chest, took therefrom a rib and made out of it a woman; because after man was made, the genius found that it would be no longer possible for him to create something out of nothing, for man's reason was opposed to that.

The spirit-breath, whom the man and the woman addressed as their Lord, then showed himself to them under the form of a gardener. He had placed them along with some other animals in a fine beautiful garden, planted with trees, and as he well knew beforehand what they were going to do, he forbade them under the penalty of death to eat of the fruit of a tree which he showed to them. In those days the beasts were endowed with speech, and thus a serpent advised the woman to steal an apple from the wicked genius. She not only did so, but induced her husband also to take a bite at the forbidden fruit.

"The 'Lord' who was near by, lying in wait, then condemned both, and also all their future children to death for all time to come, and drove them out of the garden; after having fashioned with his own hands breeches of skin for them. But as they were leaving, the genius felt that his own figure was departing along with them, and that he would have again to become a formless breath, unless he consented to die to regain those which he had just condemned to death, so as to be able to bring them to life by bringing himself to life, for he could not very well remain dead for ever.

".....And this is precisely why Monsieur the priest is daily saying mass. As for myself, who am not a Christian"—added the Jewess—'I believe that the Lord 'Spirit' or 'Breath' has contrived very well to rid himself of the human figure, and was never under the necessity of dying in order to retain it. It is for this that the Christians have burned and killed my ancestors for over a thousand years, and that is all I have to say."

"This must have certainly so happened," thoughtfully said the child, "for this story is so absurd, that nobody in the world could have been stupid enough to invent it. Spiritual things only are invented and stupid things only come to pass in reality. My professor of history told me but the other day that nearly all the sublime characters in history have been invented. We dream of a reign of Germanicus and have that of Caligula; our ideal is Faust or Don Juan, and the reality is a clown.

"Your story, my good nurse, reminds me of a tale I have read when a very small boy. Instead of a garden, there was a beautiful castle, in it also a Lord with a sky-blue beard. He was not jealous of his apples, but he had a little key, which he entrusted to his wife, forbidding her to ever use it. His apple tree was I believe called the tree of knowledge, and the little key is the Way of science. The inquisitive woman uses it and is immediately condemned to death by her husband; but after this severe test she is finally saved, and Mr. Bluebeard himself has to die as he well deserves."

"I know"—said the white nurse—"yet of another tale, which is still more pretty than the first one. It is called

* These lectures are translated from unpublished manuscripts, kindly furnished to the Theosophical Society by a disciple and pupil of Eliphas Levi., M. G.—F. T. S.

'The Beauty and the Beast.' In the plot the forbidden fruit is neither an apple nor a key, but a rose. The jealous proprietor, the Lord demands that the charming young girl for whom the rose was plucked from his garden, should be sacrificed to him. The maiden to save her father sacrifices herself and is shut up in a delightful palace alone with the horrid Beast, who heaps upon her so many proofs of his kindness and his ardent devotion, loving her so much as even to die for love of her, that the girl, listening only to the voice of her good heart, forgets the repugnance of her eyes, and consents to give the Beast her hand, upon which the Beast is suddenly transformed into a beautiful prince."

"This"—remarked the black nurse—"is an imitation of the tale of the great African Initiate Apuleius of Madura in his marvellous book called 'The Golden Ass.'

"He tells us of a young girl called Psyche, doomed to be devoured by a monster. Zephyr transports her into an enchanted palace, wherein she receives the attention of an unknown admirer. He makes her very happy, forbidding her only one thing, that of attempting to see him; but she disobeys and finds herself alone in a terrible wilderness, where she suffers a thousand tortures. Repulsed by every one she opens a box, which she was warned not to look into, her curiosity being quite incurable; the box contains poison and Psyche falls down and is about to die; but saved by Love, which is her unknown spouse, she becomes immortal You see that this is always the same story, only arranged in a different manner and with characters changed."

"There is also"—said the child—"a fable in the Mythology of the Greeks concerning a beautiful woman called Pandora, herself a product of the joint powers of all the gods. She is entrusted with a box, which she must not open; but just as curious as Psyche, and disobedient as Eve and Mrs. Bluebeard, she opens the box and all the evils which afflict mankind fly out of it and spread over the world. Only one thing remains at the bottom of the box, namely, Hope."

"None of these stories"—said in her turn the yellow nurse,—"is the true one. In my country, where the most miraculous things are known, it is shown that men could not have sprung from one common parent; because their natures are so very different, and no genius could have made them from one clot of clay. To create men a woman is necessary, and this woman is Parvati. The eternally existing, supreme essence, had three sons, which are Gods, and which are called Brahma, Vishnu and Rudra, or as others call them, Siva, Iswar, or Ixora. Brahma concealed himself in an egg, which is the universe, and out of his head sprang the priests; the kings crept out of his right hand; the warriors out of his left hand; the laborers came out of his feet, and the pariahs from a place which I will not name. After such a difficult labor, Brahma felt tired and fell asleep, and while he slept, a monstrous giant came along, took the world which had just been peopled by Brahma and cast it into the sea, where he disappeared with it. When Brahma awoke and became aware of his loss, he gave a loud scream and called his brother Vishnu to his assistance. Vishnu formed himself into an immense fish, plunged into the sea, broke to pieces a big cave in which the giant was hidden, killed him and carried the still living world back to light. This story is at least just as likely to be true as that which my sister the Jewess told, and besides it has the superior advantage of explaining a great many things, which the Jewess cannot explain at all."

"I begin to suspect"—said the boy, who was of a rather credulous nature on account of his ignorance, but who loved to tease the people because he was full of pride and ambition;—"I begin to suspect, that all these stories are only so many lies; because the one which my Indian nurse told, is still more absurd than that of the Jewess; and especially I, being a Christian, can never admit that the Indians are right in their teachings."

"You are a Christian"—said the yellow nurse—"and you do not respect the Indians. Do you then not know, that your Christ, whom you believe to have been born in Bethlehem in Judea, was actually born in India of the beautiful virgin Devaki, and that his real name is Chrisna? Oh, if you had read the Bhagavadadharma, you would know, how he was adored by the shepherds, while he was lying in his cradle; how the king Kansasen wanted to kill him, and for that purpose killed a great many innocent children; how he went preaching innocence and peace to all and how all the hearts of the people flew towards him; how the people carried him in triumph into the city of Mathura, and sacrificed at his feet all their cloaks of purple and riches of every kind, and how he refused to accept any of them, and refused all; except one single flower which was offered to him by a poor gardener. If you were to read that, you would see how he died for the salvation of man on a thorny tree at the base of which his two feet, one resting upon the other, were nailed to the same by an arrow; and all this was written several centuries before the gospels of the Christians were written."

"Would you tell me"—said the child,—"that the gospels are so many lies? Fortunately the stories which you tell are not gospel truth. That alone what the gospels tell us, is true; and the fables of all non-Christian peoples are simply lies."

Just then a wise man who happened to have been near and overheard this conversation, approached and said: "My child, you are in error. These fables are neither lies, neither are they true accounts of things that have actually happened; but they are all more or less ingenious allegories, which, while they appear to contradict each other, are in reality in perfect harmony. They are purposely absurd, so that we may not believe them literally, but that we may be stimulated to a research for their hidden meaning."

The boy was very much pleased with this explanation, and asked for another story.

"With pleasure"—said the sage,—"I will tell you another story and even several others, but first I want you to understand the true meaning of those stories that have been told to you before; and above all you must not accept fables for history. All the fables of Lafontaine are true in a certain sense, because they signify things which are true; but a child of six years would not believe that the time ever was, when animals could talk like man.

"The fable which the Jewess told, is true;—not as being a historical fact, but as a symbolic representation. Evidently an immense genius is directing the forces of nature. It is a sure thing, that man is unable to comprehend this genius in any other way, than by investing him with his own image. Man has sprung from earth; because Geology indicates ages which existed prior to man. The genius of nature made them appear and disappear. He lives by breathing, and therefore is said to be animated by a breath.

"Science demonstrates that mankind has not descended from one single pair; but fable, whose poetry is more true than science, affirms such a unity, to make of the same a symbolical cradle for the entire human brotherhood.

"The tree of good and evil, whose roots are interwoven with those of the tree of life, is the tree of freedom. Woman prefers liberty to life; man prefers love to obedience, and their noble fall brings the gods down to earth, which means that humanity becomes godlike by becoming free.

"The law seems to prohibit progress. A step in advance breaks down a barrier; which means that disobedience is the law of death, and that by it the eternal life is perpetuated.

"Jesus said that he alone who is willing to lose his soul can save it. For this reason Eve, transfigured

under the halo and glory of Mary, becomes the mother of God; for this reason Lucifer becomes the redeemer of the angels, for this reason Prometheus will dethrone Jupiter; for this reason audacity escapes servitude, and for this reason at last, the genius of liberty and love always reaches victory through martyrdom.

"I know that I am talking to a child which will soon get tired of listening to lectures of this kind; but who is sufficiently intelligent to understand them. You are a child, but you are old; you are the strong child of Habbi, you are called 'the people,' and it is necessary that you should at least hear what you are able to understand. Let us return to our pretty stories. Did you notice that Psyche and the sweetheart of the Beast have each of them a bad and jealous sister? There is also another one, who has two such sisters; the meek and modest Cinderella. She alone is beautiful, and while the two others run after pleasures, she does all the housework and is despised by everybody. But she too has a good fairy for godmother. Cinderella, the Beauty nd the Beast and Psyche represent intelligence. The two bad and rude sisters are the favored darlings of Doctor Büchner, they represent force and matter. Everything is transformed to adorn the charming Cinderella; a pumpkin is changed into a golden carriage, a mouse becomes a footman in livery, she goes to a ball in magnificent attire and her sisters cannot recognize her; but she is subject to a law; should she transgress that law, all her charms would be lost. Cinderella disobeys and disappears; but they seek for her and find her, she is recognized by the traces she left on her way, and she becomes the bride and spouse of the king. This again is another variation of the beautiful fable of Psyche.

"There is furthermore, another, very ancient legend which is entitled the 'Ass's Skin, in which the mysteries of the 'Golden Ass of Apuleus' are brought together with those of the fable of Psyche.

"It is known that the Syrians and the Samaritans represented the God of blind faith by the figure of a man with the head of an ass and called him Thartac. The Jews and the Romans accused the Christians of adoring that ass, and Apul, who for some time had been a Christian, submitted to expiate for what he regarded to be an apostacy from the lustrations of the grand mysteries, by telling that he was changed into an ass, and did not regain his previous form until after he had eaten roses, which were presented to him by the grand hierophant of Eleusis.

"I will now tell you the allegorical ofthe 'Ass's Skin.'

"A ravishing princess (human intelligence), to escape from a malicious king (human pride) who wanted to take advantage of her, hides herself under the skin of an ass. (The ancient science seems to disappear under the follies of the new faith). She travels in this guise through the country, humble and unknown, and becomes a servant at court; but a wonderful gold ring falls from her finger and comes into the possession of a prince. (The treasures of intelligence cannot always remain hidden). They hunt for the hand that is worthy of such a ring, and the truth is laid open by the casting off the clothes of Thartac; then the princess Azurine is permitted to clothe herself at pleasure either with a robe of silver like the moon or with a dress of gold like the sun; the son of the king marries her, she becomes a queen and still preserves the ass's skin, and so we ought to preserve the stories, fables and legends, of which we have spoken to-day.

"Intelligence and faith cannot be separated; because intelligence cannot doubt herself, and the spirit which feels its own immortality, believes in God. For this reason the impious try to suppress her by force, to entomb her in matter and to become absorbed by the same. They subject her to the torture of Prometheus, imprison her with Socrates, dismember her with Orpheus, crucify her with Jesus; and still she survives, is for ever young, smiling and full of hope. She is the bride of the future. Once in a while she seems to disappear from the world and to sleep the sleep of Epimenides. At such times religion is in a state of lethargy, like that beautiful princess in the fable of the Sleeping Beauty. Parasitical plants encumber the gate of the garden; the castle itself can hardly be distinguished, because the surrounding trees have grown so high as to hide its towering spires from view; she sleeps, a victim of her own disobedience; because she was forewarned not to touch the key to the closet, in which the mysteries of life were hidden from the eyes of the vulgar and not to play with the distaff of intrigue. She wanted to spin, the distaff wounded her hand, and losing her senses, she fainted away.

"The wound is troublesome and difficult to heal, but the spirit returns, a new and truly young century appears, and man, the veritable prince of the future, approaches the enchanted castle. He finds the beauties of the past ages unsullied and awaking at his magic touch. Centuries of sleep are detracted from the age of old humanity, she awakes rejuvenated, beautiful as in the olden times of heroism, and is put into possession of all what progress has conquered. This at least has been the hope of all ages and the belief of all martyrs. This still is the dream of the poets and the object of all the serious thinkers."

"Some day I will be a man,"—said the boy—"and I won't care any more about such tales."

"I hope"—said the sage—"that you will be a man, but you will tell the same stories to your son, who will be a child as you now are. Mankind will never arrive at a perfect equality. There will always be children and old people; there will be deaths and births, joy and tears, good and bad; and all that we can hope for is, that evil will decrease and good increase in proportion."

"So be it," said the nurses and the child.

Yes; the ideal of intelligence and love will triumph over the brutalities of force and the impediments of matter. The Divine Unknown, hidden in the human soul, will break forth and revel in triumph through the sacrifice—not of fear, which bears the punishment of the law,—but of love, which overrides impediments, that are put in her way by the law under the penalty of death. This is the great arcanum of Occultism; this is the sacred fire which Prometheus stole, this is the deification of man, and this will be the subject of our next lecture.

NOTE:—This is only the first instalment of a series of translations of the unpublished M. S. S. of Eliphas Levi we mean to print monthly in the JOURNAL OF THE THEOSOPHICAL SOCIETY. Having received a large number of them—enough to cover several years of such publication—from one of his pupils, one for whom they were purposely written by her Professor, the above named French Occultist—we intend to give to our members the benefit of these writings by translating them for, and giving them only in the *Supplement*. This journal, which is published more for the benefit of the Fellows of our Society, will moreover contain from time to time other important articles on Occultism, which it is considered desirable should not find their way into the *Theosophist*—the latter being intended both for the public as for our members.—ED.

THE DIVINE PERSONALITY.

MY attention has just been drawn to an article on the above subject in the *Indian Messenger* of 18th November last. I am not at present concerned with examining the misconceptions of the Rev. Mr. Dall concerning the Hindu and the Buddhist idea of God—which have given rise to the present controversy, but with the *Messenger* who quotes the following passage from the *Theosophist* for his text:—

> For all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same ofundation, converge towards one focus; an irradicable, congenital belief in an *inner* Nature reflected in the *inner* man, its microcosm; on this our earth we can know of but one Light—the one *we see*. The Divine Principle, the *whole*, can be manifested to our conciousness, but through nature and his highest tabernacle—man, in the words of Jesus, the only 'Temple of God.' Hence the true Theosophist, of whatever religion, rejecting acceptance of and belief in an extra-cosmic God, yet accepts this actual existence of a *Logos*, whether in the Buddhist, Adwaitic, Christian, Gnostic or Neo-Platonic Esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation.

The extravagant criticism of the Brahmo Editor on the above extract is amusing to a student of the Adwai-

tee Philosophy which—be it said to his honour—the Editor admits is followed closely by the leaders of the Theosophical Society. The learned writer argues in the following wise :—

Now if our consciousness of the *inner* man as manifest in us, be the only *testimony* of this Divine Principle, what right have we to infer the existence of a '*Whole*'? For it is only a part of which we are conscious, and that consciousness is the sum total of our knowledge on that head.

Reasoning on these lines the critic tries to prove further on, that, since the *inner Ego* has a sense of personality, the *whole* of which it is a part must also be personal; in other words, while denying the premiss *entirely* he accepts the conclusion which he forces upon the same. It is hard to understand the cause of this contradiction unless we take him at his own word when he admits :— "We have not any philosophical pretensions." The fact is that the whole extract from the *Theosophist* is entirely misconceived. And the chief cause of it lies in not trying to understand the sense in which the terms "*inner* man" and "*inner* nature" are used. While this journal refers thereby to the *Logos*, the *Divine Atma*, or the seventh principle as the occultist calls it, the erudite critic understands by it the gross ego or the fifth principle of the occultist, in which *Ahankara* is centred. It is only through *Atma* acting in its vehicle, the sixth principle—*Buddhi*—that the *whole* "can be manifested to our consciousness," for it is itself but a part of the whole. I should not be understood to imply that the all-pervading *Parabrahm* is divisible. What I mean is that when the individual has once risen above his gross tendencies and begins perceiving beyond his concrete conceptions, which pertain but to the physical and the astral man, the *inner* man, the *Atma*, feels like the *whole* or in other words, it attains its state of *absolute* consciousness. This has been the experience of every true Raj *Yogi* in his periods of temporary *Nirvana*, while no seer, save the artificially developed Hatha Yogi, has ever yet seen the limited and conditioned *Personal God* of the Theist. On the one hand every practical occultist has *realised* more or less the fact that his higher *inner* man (*Atma*) is but a part (I use this word for the want of a better one) of the *whole*—Inner Nature, or Parabrahm; on the other hand, all Theistic assertion to the contrary notwithstanding, has any ever yet *seen* his God. Nevertheless, with a strange inconsistency the gifted Brahmo Editor remarks :—

We too shun anthropomorphism as much as possible, but is not the belief in the evolution of the moral order in the universe equally instinctive? This means Intelligence, Love and Will—in other words, *personality*.

It is difficult to perceive the fine distinction between an anthropomorphic and a Personal God, the Greek and Latin adjectives being nearly synonymous. Man is admitted to *have* intelligence, love and will, but owing to these attributes—is finite. God too is endowed by man with the same attributes but—is proclaimed, infinite. But is not then God also an anthropomorphised being, represented under a human form, with human affections and attributes—simply a gigantically magnified man? Any other solution of this contradiction would be quite welcome to us. Surely the erudite critic in the *Indian Messenger* does not mean to deny to man intelligence, love and will though in a lesser degree, than possessed by his deity? For, if he does, then man becomes an automaton, irresponsible for his acts. No, for he himself postulates "the evolution of the moral order of the universe." It is too *tall* a phrase, however, for us to comprehend. What is meant by the "moral order of the universe" in the present case is difficult to perceive. Is the growth of trees, plants, &c., due to the "moral order of the universe"? Are, on the other hand, earthquakes, floods, fires and so on, the outcome of the same beautiful order? We want some stronger light on this point so that our mental horizon may be entirely cleared of every misconception. Further on we read :—

Then again, who is conscious of the existence of this '*whole*'?—the part? Does this consciousness pervade the *whole* or is it in the part? If it be in the part, does not this doctrine mean that the self-conscious part discerns the existence of a 'whole,' besides and beyond itself, that does not share its consciousness and is rather the object of that consciousness?

I am sorry to find that the writer of the above passage puts in his conclusion a word (to draw the inference from) which is not warranted by the premises of his syllogism. While talking of the consciousness of the part and of the whole, whence does he introduce the adjective "self" before consciousness? That makes the greatest difference, as will be seen by the reader who has grasped the difference between the *inner* man—the *Atma*—and the ego in which inheres *Ahankara*. Even then, the argument we are confronted with, comes to this in plain language. At the time the part feels conscious of the existence of the whole, the consciousness is not transferred from the part to the *whole*; therefore its vision is not true. Following the same logic, we can show that the article in the *Indian Messenger* is nonsense. At the time of penning his remarks, where was the consciousness of the writer? If *in him*, then there could be no sense in the article, for the sense was in him, inhering as it must in consciousness. If, on the other hand, the consciousness was transferred to the article, then at the time of writing it he was unconscious and could not know what he wrote. Another instance: when he looked at the inkstand to dip his pen in where was his consciousness—in him or in the inkstand? When he will solve this problem, he will find a solution to the mystery of the part being able to have consciousness of the existence of the whole. Further on we are told :—

"What we mean to show is that to discard belief in an intelligent Personality in and beyond Nature and yet to maintain a belief in the existence of a Divine Principle in Nature.....leads into hopeless metaphysical complications."

Every one who knows anything of logic finds it a "hopeless metaphysical complication" to understand what is meant by "extra cosmical" and "beyond Nature." If nature and the cosmos be infinite, it is difficult to conceive of an existence beyond Infinity. If they be finite, then we must know where are their limits? God being infinite, he must be in all Nature or cosmos, and since the latter includes also all evil, God must necessarily reside also in evil and it is he who leads man into temptation? It is useless to enter into further details. The whole article in the *Indian Messenger* is based upon misconceptions which being pointed out will make it easy for the thoughtful reader to understand the meaning of the para. quoted from the *Theosophist*. Before closing, however, I am tempted to make a few remarks on the concluding para. of the article under notice; for, it is extremely amusing. While the writer calls God "unknowable," he yet says :—"What is not within the range of experience as actuality may be conceived and intuitively believed as a possibility." Does the writer imply that the knowledge obtained by intuitive perception is not within the range of "actuality"? If he does, then surely he goes against the primary Aryan doctrine that the objective is all *Maya* and the subjective, the only reality. His Hinduism is then theological Christianity, pure and simple, hiding itself under an oriental garb. In the same para.; he again mentions the attributes of God, which are all human however, without any of the human weaknesses. And yet in the face of such assertions his God is still "unknowable" and "not anthropomorphic!"

AN ADWAITEE, F. T. S.

PRESIDENTIAL SPECIAL ORDER.

HEAD-QUARTERS OF THE THEOSOPHICAL SOCIETY.

ADYAR, 21*st January* 1884.

THE undersigned, being called abroad upon official business, hereby designates the following members of the General Council as an Executive Committee to exercise during his absence in Europe, the supervisory and executive powers of the President, in all matters arising in the course

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow :—

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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. 5. No. 6. MADRAS, MARCH, 1884. No. 54.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

THE HIGH WATER MARK OF MODERN PHILOSOPHY.

IN last month's *Nineteenth Century*, the great English thinker and philosopher, Mr. Herbert Spencer, has contributed a remarkable article, "Religion—a Retrospect and Prospect." This contribution, which saps the very foundation of Christianity, breaks down the elaborate structure and sweeps away the *débris* of the ruin, is sure to be received by the intellectual portions of the so-called Christian Society admiringly, by the others—in guilty silence. As for its uninetellectual and bigoted sections—since the statements given therein, do not admit of even an attempt at successful refutation—by such the iconoclastic article will be complained of and deplored. But even the criticism of the latter will be tempered with caution and respect. We subjoin a paragraph from the article to show its general tenor :—

> The cruelty of a Fijian God, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a God who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured that, while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly this change cannot cease, until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son, who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action, which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space, and who, during millions of years of the earth's earlier existence, needed no honoring by its inhabitants, should be seized with a craving for praise, and, having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impressions, which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful.
>
> These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic character given to the First Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning, must go on enlarging, until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought, though it for ever remains a consciousness.

It would be interesting to watch the indignation and the outcry of some of our readers had the same thoughts been found embodied in the *Theosophist* under the name of an *Eastern* thinker. Yet, what have we ever allowed to appear in our magazine half so iconoclastic—"blasphemous" some may say,—as this wholesale denunciation of the religion of the civilized portions of Humanity? And this leads us naturally and sadly to think at once, of PUBLIC OPINION—that dreaming and docile "she ass" when whipped by the hand of a favourite, that pitiless and remorseless "hyena" when suddenly awakened and lashed into fury by the opposition of those who may, for some mysterious reason or another, be unpopular with her, because, no doubt, they have no inclination to pander to the dotage of old "Mrs. Grundy."

It never rains but it pours. Elsewhere, and from another, though perhaps less elevated, platform, another celebrated opponent of the Christian scheme, Mr. F. Harrison, the Positivist, in an address to his fellow-thinkers at Newton Hall, recently sent a thunderbolt over the heads of the "Supernaturalists," as he calls the Christians. He spoke of Christianity as eaten away to the core by superstition, as effete and worn out and destroyed root and branch by modern science, whilst the religion of Humanity was marching forward to replace it. As remarked by a paper :—

> His ideal is lofty. His confidence as to what may be done for the welfare of men is inspiriting. He puts the supernatural aside as untrue and unnecessary. It is not necessary to resort to other agencies, he assures us, than the resources of man's own nature. Let us only love and worship humanity, and all will be well.

Theosophy, too, advocates the development and the resources of MAN's own nature as the grandest ideal we can strive for. There is another point in the extract from Mr. Herbert Spencer's paper, which must not be passed by in silence. With regard to the First Cause, he says, it is—"consciousness which *transcends the forms* of distinct thought, though it for ever remains a consciousness." We may not adopt this language in its entirety, but it is perfectly plain to those who can read the signs of the times that a strong current has set in, in the Western world of thought, towards the much reviled Occult philosophy, which is, at present, largely incorporated only in the religions of the East—chiefly in the Adwaita and Buddhist religious systems. Further results—remain to be seen.

OCCULT STUDY.

[*The following Paper was read lately by a Theosophist and "Lay Chela" in London to an audience consisting chiefly, but not exclusively, of Theosophists.*—ED.]

THE practical bearing of occult teaching on ordinary life, is very variously interpreted by different students of the subject. For many Western readers of recent books on the esoteric doctrine, it even seems doubtful whether the teaching has any bearing on practical life at all. The proposal which it is supposed sometimes to convey that all earnest inquirers shall put themselves under the severe ascetic regimen, followed by its regular

Oriental disciples, is felt to embody a strain on the habits of modern civilisation which only a very few enthusiasts will be prepared to encounter. The mere intellectual charm of an intricate philosophy may indeed be enough to recommend the study to some minds, but a scheme of teaching that offers itself as a substitute for religious faith of the usual kind will be expected to yield some tangible results in regard to the future spiritual well-being of those who adopt it. Has occult philosophy nothing to give except to those who are in a position and willing to make a sacrifice in its behalf of all other objects in life? In that case it would indeed be useless to bring it out into the world. In reality the esoteric doctrine affords an almost infinite variety of opportunities for spiritual development, and no greater mistake could be made in connexion with the present movement than to suppose the teaching of the Adepts merely addressed to persons capable of heroic self-devotion. Assuredly it does not discourage efforts in the direction of the highest achievement of occult progress,—if any Western occultists may feel disposed to make them, but it is important for us all to keep clearly in view the lower range of possibilities connected with humbler aspirations.

I believe it to be absolutely true that even the slightest attention seriously paid to the instructions now emanating from the Indian Adepts will generate results within the spiritual principles of those who render it—causes capable of producing appreciable consequences in a future state of existence. Any one who has sufficiently examined the doctrine of Devachan will readily follow the idea, for the nature of the spiritual existence which in the ordinary course of things must succeed each physical life, provides for the very considerable expansion of any aspirations towards real knowledge that may be set going on earth. I will recur to this point directly when I have made clearer the general drift of the argument I am trying to unfold. At the one end of the scale of possibilities connected with occult study lies the supreme development of Adeptship; an achievement which means that the person reaching it has so violently stimulated his spiritual growth within a short period, as to have anticipated processes on which nature, in her own deliberate way, would have spent a great procession of ages. At the other end of the scale lies the small result to which I have just alluded,—a result which may rather be said to establish a tendency in the direction of spiritual achievement than to embody such achievement. But between these two widely different results there is no hard and fast line that can be drawn at any place to make a distinct separation in the character of the consequences ensuing from devotion to occult pursuits. As the darkness of blackest night gives way by imperceptible degrees to the illumination of the brightest sunrise, so the spiritual consequences of emerging from the apathy either of pure materialism or of dull acquiescence in unreasonable dogma, brighten by imperceptible degrees from the faintest traces of Devachanic improvement into the full blaze of the highest perfection human nature can attain. Without assuming that the course of nature which prescribes for each human ego successive physical lives and successive periods of spiritual refreshment—without supposing that this course is altered by such moderate devotion to occult study as is compatible with the ordinary conditions of European life, it will nevertheless be seen how vast the consequences may ultimately be of impressing on that career of evolution a distinct tendency in the direction of supreme enlightenment, of that result which is described as the union of the individual soul with universal spirit.

The explanations of the Esoteric doctrine which have been publicly given, have shown that humanity in the mass has now attained a stage in the great evolutionary cycle from which it has the opportunity of growing upward towards final perfection. In the mass it is, of course, unlikely that it will travel that road; final perfection is not a gift to be bestowed upon all, but to be worked for by those who desire it. It may be put within the theoretical reach of all; there may be no human creature living at this moment, of whom it can be said that the highest possibilities of nature are impossible of attainment, but it does not follow by any means that every individual will attain the highest possibilities. Regarding each individual as one of the seeds of a great flower which throws out thousands of seeds, it is manifest that only a few, relatively to the great number, will become fully developed flowers in their turn. No unjust neglect awaits the majority. For each and every one the consequences of the remote future will be precisely proportioned to the aptitudes he developes, but only those can reach the goal who, with persistent effort carried out through a long series of lives, differentiate themselves in a marked degree from the general multitude. Now that persistent effort must have a beginning, and granted the beginning, the persistence is not improbable. Within our own observation of ordinary life, good habits, even though they may not be so readily formed as bad ones, are not difficult to maintain in proportion to the difficulty of their commencement. For a moment it may be asked how this may be applied to a succession of lives separate from each other by a total oblivion of their details, but it really applies as directly to the succession of lives as to the succession of days within one life, which are separated from each other by as many nights. The certain operation of those affinities in the individual Ego which are collectively described in the esoteric doctrine by the word Karma, must operate to pick up the old habits of character and thought as life after life comes round, with the same certainty that the thread of memory in a living brain recovers, day after day, the impressions of those that have gone before. Whether a moral habit is thus deliberately engendered by an occult student in order that it may propagate itself through future ages, or whether it merely arises from unintelligent aspirations towards good, which happily for mankind are more widely spread than occult study as yet, the way it works in each case is the same. The unintelligent aspiration towards goodness propagates itself and leads to good lives in the future; the intelligent aspiration propagates itself in the same way *plus* the propagation of intelligence; and this distinction shows the gulf of difference which may exist between the growth of a human soul, which merely drifts along the stream of time, and that of one which is consciously steered by an intelligent purpose throughout. The human Ego which acquires the habit of seeking for knowledge becomes invested life after life with the qualifications which ensure the success of such a search, until the final success achieved at some critical period of its existence carries it right up into the company of those perfected Egos, which are the fully developed flowers, only expected according to our first metaphor, from a few of the thousand seeds. Now it is clear that a slight impulse in a given direction, even on the plane of physical phenomena, does not produce the same effect—as a stronger one; so exactly in this matter of engendering habits required to persist in their operation through a succession of lives, it is quite obvious that the strong impulse of a very ardent aspiration toward knowledge will be more likely, than a weaker one, to triumph over the accidents of nature which, to a certain extent, in the cosmic process as in the experience of ordinary life, interfere with the intentions we set out to accomplish. It seems perfectly rational, as I began by saying, to assume that no effort in the direction of spiritual study, however slight, will be wholly thrown away; but it is equally reasonable to assume that a sustained and purposeful application to spiritual science, will be required to give such a momentum to the evolutionary process as will constitute a sure guarantee against the abandonment of the habit hereafter.

This consideration brings us to the question of those habits in life which are more immediately associated in

popular views of the matter with the pursuit of occult science. It will be quite plain that the generation within his own nature by an occult student of affinities in the direction of spiritual progress, is a matter which has little if anything to do with the outer circumstances of his daily life. It cannot be dissociated from what may be called the outer circumstances of his *moral* life, for an occult student, whose *moral* nature is consciously ignoble and who combines the pursuit of knowledge with the practice of wrong, becomes by that condition of things a student of sorcery rather than of true occultism, —a candidate for satanic evolution instead of perfection. But at the same time the physical habits of life may be quite the reverse of ascetic, while all the while the thinking processes of the intellectual life are developing affinities which cannot fail in the results just seen to produce large ulterior consequences. Some misconception is very apt to arise here from the way in which frequent reference is made to the ascetic habits of those who purpose to become the regular *chelas* of Oriental adepts. It is supposed that what is practised by the Master is necessarily recommended for all his pupils. Now this is far from being the case as regards the miscellaneous pupils who are gathering round the occult Teachers lately become known to public report. Certainly even in reference to their miscellaneous pupils the Adepts would not discountenance asceticism. As we saw just now there is no hard line drawn across the scale on which are defined the varying consequences of occult study in all its varying degrees of intensity, so with ascetic practice from the slightest habits of self-denial which may engender a preference for spiritual over material gratification up to the very largest developments of asceticism required as a passport to chelaship, no such practices can be quite without their consequences in the all-embracing records of Karma. But, broadly speaking, asceticism belongs to that species of effort which aims at personal chelaship, and that which contemplates the patient development of spiritual growth along the slow track of natural evolution claims no more, broadly speaking, than intellectual application. Even without this, we may, any of us, waste this, and a dozen other lives, with all their intervening periods of enjoyment or regret, and yet be in time to pick up a perception of our higher destinies at some maturer period of growth. The boy may neglect his school work, and yet, by a later effort, recover his position amongst his contemporaries. All that is asserted in regard to the opening now offered to those who have taken notice of the present opportunity, is, that they may now give their own evolution an impulse which they may not again have an opportunity of giving it with the same advantage to themselves if the present opportunity is thrown aside. True, it is most unlikely that any one advancing through nature, life after life, under the direction of a fairly creditable *Karma*, will go on always without meeting sooner or later with the ideas that occult study implants. So that the occultist does not threaten those who turn aside from his teaching with any consequences that must necessarily be disastrous. He only says that those who listen to them must necessarily derive advantage from so doing in exact proportion to the zeal with which they undertake the study and the purity of motive with which they promote it in others.

Nor must it be supposed that those which have here been described as the lower range of possibilities in connexion with occult study, are a mere fringe upon the higher possibilities, to be regarded as a relatively poor compensation accorded to those who do not feel equal to offering themselves for probation as regular *chelas*. It would be a grave misconception of the purpose with which the present stream of occult teaching has been poured into the world, if we were to think it a universal incitement to that course of action. It may be hazardous for any of us who are not initiates to speak with entire confidence of the intention of the Adepts, but all the external facts concerned with the growth and development of the Theosophical Society, show its purpose to be more directly related to the cultivation of spiritual aspiration over a wide area, than to the excitement of these with supreme intensity in individuals. There are considerations, indeed, which may almost be said to debar the Adepts from ever doing anything to encourage persons in whom this supreme intensity of excitement is possible, to take the very serious step of offering themselves as *chelas*. Directly that by doing this a man renders himself a candidate for something more than the maximum advantages that can flow to him through the operation of natural laws,—directly that in this way he claims to anticipate the most favourable course of nature and to approach high perfection by a short cut, by violent and artificial processes,—he at once puts himself in presence of many dangers which would never beset him if he contented himself with a favourable natural growth. It appears to be always a matter of grave consideration with the Adepts whether they will take the responsibility of encouraging any person who may not have it in him to succeed, to expose himself to these dangers. For any one who is determined to face them and is permitted to do so, the considerations put forward above in regard to the optional character of personal physical training fall to the ground. Those ascetic practices which a candidate for nothing more than the best natural evolution may undertake if he chooses, almost as a work of supererogation, with the view of emphasising his spiritual Karma to the utmost, become a *sine qua non* in regard to the very first step of his progress. But with such progress the present explanation is not specially concerned. Its purpose has been to show the beneficial effects which may flow to ordinary people living ordinary lives, from even that moderate devotion to occult philosophy which is compatible with such ordinary lives, and to guard against the very erroneous belief that occult science is a pursuit in which it is not worth while to engage, unless Adeptship is held out to the student as its ultimate result.

A BRITISH THINKER ON THE 'THEOSOPHIST.'

One of the ablest philosophical students and writers of Great Britain writes in a private letter to a friend, who has kindly allowed us to quote a portion, as follows, about our magazine :—

"This monthly (the *Theosophist*) is a veritable mine of Truth and Right, on every form of knowledge that deserves the appellation *Sophos*, in the sense first occurring in Euripides or subsequently : but as to the term *Theos*, it belongs to the unknowable, and therefore I rejoiced in Theos (the feminine) as Themis, &c." (Here follows a far too complimentary estimate of our own imperfectly developed capacities to be quoted by us.) "I may say in all sincerity that I know of no Journal, British or Foreign, in which for all objects is so regularly displayed such love of wisdom * * * * It is cosmopolitan, in short. Philosophy, proper, is no where represented so ably, thoroughly, and exhaustively as in the Theosophist. Verily it is *the* magazine of the whole world of Wisdom in respect to the Science of Being, analysis and synthesis of primary causes, or primitive conditions of sentient and conscious Existence. Everywhere justice, moreover, is rendered to mythological, hypothetical or theological systems, old and new. And each class of material or set of spiritual phenomena has an abiding place accorded to them in the Temple of Theosophy only as they are built on Nature, and their principles are grounded on scientific experiments and historic facts, alike invincible and demonstrative * * * *."

We have in this instance departed from our usual rule of abstaining from the reprint of the complimentary and kind things said of our journal in and out of the press. Our excuse is that the eulogy in this case comes from a gentleman, whose "praise, like Sir Hubert's, is praise indeed." It has the greater weight, since, but for the obliging courtesy of his correspondent, we should have been quite unaware of his opinion of our efforts to instruct and interest the thinking public. The great Prof. Huxley it was, we think, who said in one of his works, that if about a certain dozen persons in Europe and an equal number in America were satisfied with it, he should consider his trouble amply rewarded. The same is the case with us. In the whole world are there more than

a handful—outside the circle of our secret schools of Occult Philosophy—who can *entirely* comprehend and assimilate the pure doctrine of Esotericism? We wish we might so believe.

(Concluded from the last Number.)

THE BEST FOOD FOR MAN.

By Mrs. Kingsford, M. D., F. T. S.,
President of the "London Lodge," Theosophical Society.

It has always seemed to me a strange and horrible anomaly that every one of the great Festivals of the present Christian Church is marked by some wholesale sacrifice of living creatures to our depraved appetites. Christmas, Shrove-tide, Easter, Michaelmas, all are made the occasions of special slaughter. And the season of 'peace and good will' is, above all others, selected by common consent as that of universal bloodshed and violence! So soon as 'the time draws near the birth of Christ,' the streets of city and hamlet everywhere run with blood, and the knife and the pole-axe make havoc among the patient-eyed beasts of the stall, in whose presence, tradition says, the holy Child made his advent on earth. What a basis is this for Christian civilisation! What associations are these with which to familiarise the minds of our children! How many among the tens of thousands of worshippers in church and chapel throughout the land on Christmas day, give so much as one minute's thought of regret to the incalculable suffering, and cruelty caused to our 'poor relations,' the domestic animals, in order to celebrate the reign of One who is called the 'Prince of Peace?' How many think with any shame or sorrow of the human ministers to all this gluttony and selfishness:—of the butchers and slaughter-men passing their lives in scenes of loathsome bloodshed and among unwholesome fumes of death,—of the demoralisation and deterioration of body and mind, of which the perpetration of so much cruelty and savagery must be the inevitable cause?

We trust,—we who live in the Future rather than in the Past or Present, that the dawn of a better day is about to rise upon our world. Year by year the Spirit of Christ grows mightier and its meaning clearer, as one by one the mists of superstition and misconception melt and drop away from the Holy Name, and we learn that the history of Man is the history of perpetual struggle after the Ideal, of perpetual aspiration after the 'more excellent way.' This Ideal, this Way, which is also the Truth and the Life, constitute the Christ in man, the ever-living, ever-risen Lord,—to follow whom is to follow 'all things lovely, just, pure and of good report.'

It will be seen that the view I take of this question, —'What is the Best Food for Man,' involves considerations far transcending the mere physical or economical plane. There is a Best Food for Man which implies a Best mode of Living, a Way into which all paths converge, leading to one celestial goal. This is the Way of Paradise, which is, equally, the Way of the Cross, because it is the will of God, and therefore, the law of the universe, that no perfection is possible in anything but by means of self-denial and self-conquest. The ordinary flesh-eater, if he be a man of any perception, is always fain to acknowledge, on being pressed, that there is something in the usual mode of feeding which clashes with his finer sense of what ought to be. He would rather not talk about the slaughter-house, he feels that the whole subject is, somehow, unsavoury, and more or less frankly admits that he cannot associate the idea of slaughter with what are called 'Utopian' theories of existence. But, in most cases, he is not ready to sacrifice the least of his appetites to his conscience. He likes the taste of flesh-meat, he will tell you, and does not wish to deprive himself of the pleasure it gives him. It is the custom of Society to eat it, and he has no desire to make himself conspicuous by refusing to partake of the dishes set before him by his friends. Such an attitude of mind, of course, can only be dealt with effectually, by an effort of will on the part of the individual himself. The excuses thus formulated, are precisely those with which every transgressor of every moral law turns to bay on the man who seeks to reform or convict him. The reason of such a man may be amply convinced that flesh-eating is neither scientific nor civilised, and yet he lacks the courage to carry these convictions into practice. No logic is able to influence a person of this kind. His affair is with his Conscience rather than with his reason.

But sometimes we meet opponents who tell us that the plea for purer and more merciful living rests on mere 'sentiment.' Beasts kill one another, they say, therefore man may kill beasts. And if he did not so kill them, they would so increase in numbers that he himself would become their prey. Let us examine the value of these arguments. It is no shame or reproach to us that a large part of our doctrine rests upon the basis of the sentiments. It must necessarily be so if the doctrine be really a scientific and reasonable doctrine, because God and Nature are not at strife but in harmony, and that mode of living which is best fitted for our bodies and most helpful to the development of our minds, is, of course, most in harmony with our moral nature. Nature has not made the consumption of flesh necessary or suitable to the human organism, and the bodily needs of man are not therefore in continual antagonism to his reason and to his spiritual instincts. Were it otherwise, we should be forced to admit the tendencies of civilisation and of morality to be at war with the dictates imposed by natural law. And it is precisely the power to recognise and exercise the sentiments which makes man to differ from the beasts. The glory of humanity does not lie in its physical form, for, from time immemorial, the world has seen brutes in human shape, with whose ferocity, malignity and lust no lower animal could compare. Nor does it lie in sagacity, or perfection of method in mechanical contrivance,—the basis of all we call Intellect; for on this ground, the mere bee, the ant, the beaver, the bird, the fox, the dog, compete with and even surpass us, as may easily be ascertained by any observer of nature. Nor does man's superiority rest on his physical strength, for what is his muscular force compared with that of the elephant, the rhinoceros, or any of the terrible beasts of jungle, forest and plain? It is none of these things that makes man; but it *is* the possession of moral reason, the conception, practice, and veneration of Truth, Love, Mercy, Justice, Self-denial, Honour, Charity. And these are the sentiments. And our system of living is preeminently a sentimental system, founded in the nature of Humanity, and made for true Men.

The rule which applies therefore to the lower animals, our brothers in all but in the development of spiritual faculties,—is no rule for us, and cannot be twisted into a criterion for our conduct, or an apology for our cruelties. If we are to justify ourselves in killing and eating them, because some of the fiercer races among them kill and eat one another, we might by the same logic, descend to their plane in respect of all other practices attractive to low-minded and vicious men, and revert to polygamy, disregard of personal rights and still worse manners. For if certain animals see no harm in bloodshed, neither do they see harm in theft, rapine and seduction.

As for the objection that unless we ate our animal brethren, they would eat us, nothing can be more ill-considered or pointless. One would suppose the objector to be under the impression that cattle, sheep and other market animals grow wild like trees or grass, instead of being the objects of an elaborate system of forcing, breeding, rearing, buying and selling. It would be quite as logical to fear being devoured by our unused potatoes

for about thirty years, and has always deeply regretted that he has never taken the trouble to produce a treatise upon the beautiful and supremely important science of which he was the modern re-discoverer. Beyond devoting to it a chapter in his work upon Anthropology—published more than a quarter century ago, and an occasional article in his long-extinct *Journal of Man*, he has not given it, so far as we are aware, any special attention. To Professor and Mrs. Denton, not to the Discoverer, are we indebted for an elucidation of the subject; yet though the *Soul of things* is in three volumes, and their contents are most interesting, the reader scarcely finds that full elucidation of the psychometric faculty and how to develope and sustain it, which is needed. If Prof. Buchanan cares for a world-wide circulation for his promised book, he would do well to make it in one volume of 400 to 500 pages, and put it at a price that will not be prohibitory. We have already some thousands of English reading Theosophists in Asia alone, and feel perfectly sure that the book would be welcomed eagerly if of the form described. Psychometry embodies even more potentialities for instructing and elevating average humanity than Clairvoyance. While the latter faculty is most rare, and more rarely still to be found, unless accompanied by a tendency in the clairvoyant to self-deception and the misleading of others, by reason of imperfect control over the Imagination, the psychometer sees the secrets of the *Akasa* by the "Eye of Siva," while corporeally awake and in full possession of his bodily senses. A perfectly independent clairvoyant one may meet with once or twice in a lifetime, but psychometers abound in every circle of society, nay, may be found in almost every house.

Much shameless abuse of ourselves has at different times come into the press from American sources—chiefly from Spiritualists, who have shown very bad judgment in making themselves so contemptible. It is all the more gratifying to read the following remarks upon us and our movement by Professor Buchanan—himself one of the most respected authorities in the American spiritualistic world :—

> I love the tropical climates and people and hope some day to have a good time in India. I have been interested in the progress of my friends Mme. Blavatsky and Col. Olcott, and have sent them copies of my book—*Moral Education*.* In looking over the *Theosophist* I perceive what a grand field has been successfully occupied, and I rejoice that Blavatsky and Olcott escaped from the atmosphere of New York. Our country is very largely the land of materialism, avarice, and sometimes hypocritical selfishness; we are amidst a counterfeit Christianity, a stolid science, and a vast area of human littleness. But still there are many bright souls here and there and they are the leaven of the future.

This is equally the case in every other country, it would seem. *Ex uno disce omnes.*

LIVING VAMPIRES AND THE VAMPIRISM OF THE GRAVE IN OUR SOCIAL INSTITUTIONS.

By Dr. Fortin, F. T. S.

Monsieur Thorel and one of his friends, a physician, visited me at Paris. These gentlemen came to inform me of some extraordinary things which were going on at Genecy, a village situated near Ruffee.

A girl named Eugenie, whose physiological characteristics were very extraordinary, had been living for twelve years in a cottage at that place. For twelve years this girl had been bed-ridden and lived without eating. A small quantity of pure water was sufficient to satisfy all her wants.

The most extraordinary phenomena occurred around her person; such as raps and knocks on the walls, answers to mental questions, apparitions of spectres, hands isolated in space, an invisible force which took hold of objects that were held in the hands of the spectators; but the most extraordinary thing of all was that her clean clothes, locked up in a box, were put on her and exchanged for those she wore while she was lying quietly in bed.

People from all parts came to see her. As Ruffee was situated on the Bordeaux line, a road which was much used by the Government officers of that time, Eugenie was visited, amongst others, by Monsieur Thiers, who passed there a night to witness these things.

All the people of the Government, delegates and ministers, came to see the seeress of Genecy.

After I had been told of these phenomena, I hurried to see them myself and started for the place with Monsieur Thorel and his friend, Dr. Boudoin. I took with me Doctor de Guerne, so as to be more secure in our observations; because at that time I was only a student of medicine.

I had at that time a somnambulic person as subject in hand. She had extraordinary clairvoyant powers, and so, of course, we took her with us, and we expected to make use of her for the purpose of controlling the phenomena of Eugenie.

When we arrived at Ruffee, we said nothing about our project. We started at night for Genecy, hoping to surprise Eugenie before she would be able to hear of our arrival.

Monsieur Thorel had selected the best horse in his stable, and our trip seemed to come to an end without any remarkable incident, when suddenly the horse stopped and refused to advance further. Monsieur Thorel took it by the bridle and attempted to lead it on; but all his efforts were in vain. The horse, covered with sweat, was trembling in every limb and neighing in a manner indicating terror and pain.

I then invited my somnambule to come out of the carriage and magnetised her to find out what was the matter. She described phantoms and monstrous beasts who obstructed the road in front of our horse. The cause of this phenomenon was explained to us in this manner. Having arrived at Genecy near the residence of Eugenie, she had already perceived us by her clairvoyant sight and knew our object. We were forced to take another route, which was pointed out to us by our clairvoyant.

The cottage in which Eugenie lived was an isolated house by the side of the road. Its appearance was very miserable, and in the interior there was only one window through which the light of day fell upon the seeress, who was lying in a bed, the serge-curtains of which were fastened to the bed posts. The white clothes which the seeress wore, formed quite a contrast with the squalid appearance of the surrounding furniture, which consisted of a table, four chairs and a trunk.

Eugenie seemed to be from 35 to 40 years of age, of a dark complexion and nervo-bilious temperament. Her face was round, her hair black as the wings of a raven, her eyes projecting and round, grey with a green tint, spotted with brown. They shone with a feverish glare, the pupils were lightly dilated and had all the characteristic appearances indicating an amaurotic condition. Her eyes were insensible to even strong light, her mouth was large and her teeth foul; her hands were extraordinarily fine. Her abdomen was considerably extended and swollen, and her legs looked dropsical. Her temperature was below the normal point.

We got two ladies, to whom Eugenie seemed to be particularly attached, to introduce us, hoping so to gain her confidence and to obtain thereby a true and detailed account of her condition. To all our friendly questions she answered with an uncertain voice and in a dry manner, indicative of uneasiness.

I know the object of your visit she said. "You want to take me to Paris, but I do not want to go. I could produce no miracles there, I am satisfied where I am now."

The next day we found her better disposed. We heard sounds, saw a phantom in the form of a woman dressed in white and veiled. A silver piece of five francs present-

* Noticed in the *Theosophist* for December 83 and Jany. 84, on page 101.

ed by Doctor de Guerne was taken up as by an invisible hand and held in space in spite of our efforts to remove it, until it finally fell on the floor. Other phenomena occurred, but I shall restrict myself to a description of the most important ones.

We had a box made of 0, 60 by 0, 40 centimeter depth, which could be closed by a double lock and added a secret chain.

In this box we put a night gown, a shirt and a bonnet (cap), each of which articles were marked secretly by each of us with private signs and our signatures. Doctor Boudoin insisted on sewing to the gown a piece of his handkerchief, which he tore for that purpose, and to one of the ribbons of the bonnet he fastened a ring which he took from his finger. After locking the box we took some strong glue and glued four layers of paper one on top of the other, over the same. Doctor de Guerne then took the box in his arms and we waited.

Presently Eugenie commenced to laugh, but, imagine our surprise, when we saw on her head the bonnet, to which the ring of Dr. Boudoin was fastened. All this was done without our being able to see a single motion, and Dr. Guerne, who held the box, felt not the slightest shock. When we opened the box, we could not deny the evidence. Bonnet, gown and shirt were completely exchanged.

For five days and six nights one of us remained constantly with Eugenie without losing sight of her. A little pure and cold water was all she took, but the visits of several women, who came with their children to have them touched or blessed by the seeress, soon led to a relation.

First came a woman with four children, the oldest of whom was about eight years of age. A small boy of four years was the first one to be presented to her. Eugenie took him up in her arms, and while a shiver of excitement seemed to run through her, she covered him with kisses. She kissed passionately his lips, his eyes, his head, his neck; she seemed to suck him, to inhale him; her face had suddenly become transfigured by an expression of frenzy; there was a wild and fiery look in her eyes, and the child crying piteously attempted in vain to escape from her embrace.

Ten times we witnessed the same performance. I was selected to attempt to magnetise Eugenie by surprise, for we hoped that by doing so we might obtain still more information. For this purpose I posted my own somnambule, after having magnetised her first, at the foot of the bed, with the object of thereby obtaining a double control. By my touch I established a communication between the two sensitives.

Next, following the advice given me by my seeress, I threw the bed clothes suddenly off, and grasped the legs of Eugenie, put her two feet against my own breast, and pointing with my right hand at her face I commanded her with a loud voice to sleep. I was young, I had faith.

At once Eugenie gave a terrible cry, followed by strange hissing sounds. The commotion was so great, that a uterine hemorrhage appeared, which literally covered me with blood.

My somnambule, having been overcome by faintness, had left the cottage and fallen down on the way. Monsieur Thorel, who was standing near the door, seeing her in such a critical condition, came to take me away from the bed of Eugenie, and I went to the assistance of our poor somnambule, who was lying there, vomiting blood.

It was Sunday; a lot of country people had collected and made hostile demonstrations. A rumour had spread that the physicians of Paris intended to carry off Eugenie against her will. Things looked quite different, when they saw a strange woman rolling in the street and a man who was covered with blood come out of the house of Eugenie. There was no more doubt. Evidently we wanted to assassinate her.

I took my subject up in my arms and attempted to seek shelter at the foot of a large calvary near by, which was surrounded by walls; when fortunately the officers of police, who had been already notified, came running up to us, followed by the Catholic priest and the mayor of the village.

The country doctor and the Thorel family, whose authority was respected at that place, explained rapidly the situation to the authorities.

Let us review the facts and make our scientific deductions. Eugenie found herself, after the death of her mother, alone with her father and went to the neighbouring town of Angoulême to take a situation as a servant. She obtained such a situation in the house of a doctor, who found that she was clairvoyant. He magnetised her regularly for six years. Suddenly this doctor died without having provided for the future of the poor girl, and Eugenie returned to her village, where she lived with her father, and by force of habit she fell at certain hours into the magnetic sleep. Her father, having received instructions by his daughter, granted consultations and prescribed medicines, etc. They went on living in this manner for two years, when the father died. Eugenie, who was now alone and without support, fell several times into a cataleptic condition, in which she was believed to be dead. The first time this condition lasted 21 days and the last time 17 days. At our visit she had been lying in bed for 12 years, and she was very much emaciated. Nobody ever saw her take any food,—a fact which has been ascertained by an almost constant surveillance, and it is certain that very often she was unremittingly watched for 15 to 20 days at a time. All that any one ever saw her partake of, was a little pure and cold water.

Doctor Boudoin, who was practising in that part of the country, informed us that two of his friends remained alternatively with her for 14 days to watch her without interruption.

With her last cataleptic fit her menstruation ceased and her abdomen began to take size and form of a state of pregnancy at the full term. During the period of such suppression she used to complain of having a taste of blood. May we not suppose that this girl vampirized herself? Her blood, which was all the time retained, may have become assimilated and served as nourishment?

During winter her condition grew worse. She became weaker and had the appearance of a corpse, especially in consequence of her immobility. Her voice was very weak and seemed to come out of her abdomen. At such times her seership was very great. In Spring time the inhabitants and the physicians of the neighbourhood assisted at a veritable resurrection. Eugenie came slowly and laboriously to life again.

How can we explain this last phenomenon? By the vampirism which she exercised upon those children that were brought to her that she may touch and bless them. Indeed, in winter roads become very bad, there are no more visitors and no more children to be vampirized.

One more remark. At the time when I attempted to magnetize her, her blood was red as vermilion. We examined it carefully with the microscope. Nothing indicated a chloratic condition or a change in its constituent particles. After the described event took place, Eugenie became hungry, recovered life, rose and went out.

I expected to take her to my house, to continue my experiments; but was called back to Paris, where I had to remain for several days, and when I returned to take her with me, she had left the country in company with a stranger.

(To be continued.)

DRAMA OF THE LATTER DAYS.

A Suggestion.

[We hardly need to offer an apology to the English friend and author who sends us his "Suggestion" for reprinting it, without his special permission. It is too

good to be lost for our readers. Only why should the writer, who seems to us quite impartial in other things, be so very partial to "Esoteric Christianity?" Surely, without in any way lowering down the Christ system, or even the *ideal* Christ, we can say what is but too easy of proof, that, properly speaking, there is no "Esoteric Christianity," no more than there is Esoteric Hinduism, Buddhism or any other "ism." We know of one Esoteric doctrine—"the universal secret Wisdom-Religion" of old. The latter embraces every one of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self and personal predilections—ought to respect every religious system—pander to none. But then, perhaps the author is not a theosophist, yet, and as such, we welcome him as one, who, judging from his "Suggestion," is on the high road of—becoming one.—*Ed.*]

ALL THE CHURCHES.—Come thou long-expected Jesus! Born to set Thy people free. O come again, Lord Jesus come!

(The Messiah appears. They gather round him.)

ROME.—Hail, Master! If Thou be indeed the Messiah Whom we expect, wilt Thou submit Thy claims to the judgment of thy infallible Vicegerent and confirm the Decrees of Trent and of all other General Councils by Rome accepted, with all the dogmas and decisions and traditions of our Fathers the Popes?

MESSIAH.—There is much truth and beauty and goodness in your Church, and your zeal hath been great in what you believed to be true; ye have Unity and Order and devotion, and ye acknowledge the Powers of the unseen world, and your rites are significant of spiritual truths. But of these councils and decisions, as such, I know not; that which is true is true without their authority, and that which is false their authority cannot make true, and any who teach them by force or violence are not my disciples. I know them not. Seek ye the truth and the truth shall make you free, and by it ye shall prevail. [*Exit* Rome.

GREECE.—Hail, Master! If Thou be indeed the Christ of God wilt Thou ratify the decisions of the holy councils and their dogmas and decrees which we receive, and make the Orthodox faith to be Supreme and the chair of Constantinople, and humble the pretensions of the Pope of Rome?

MESSIAH.—There is much of faithfulness and steadfastness in your Church, and I see much that is beautiful and venerable in your rites, but of the decrees ye call orthodox, I know not; if they be true, they shall stand by their truth; if they be false, they shall fall by their falseness. To make you supreme in my kingdom is not mine to give. Leave ye the past and go on to perfection. [*Exit* Greece.

ENGLAND.—Hail, Messiah, long expected! If Thou be He who was to come, wilt Thou ratify our thirty-nine Articles and the use of our glorious Liturgy, and swear allegiance to our Queen, and drive out all that conformeth not to the teaching of our glorious Reformation, and put the Pope of Rome beneath our feet and all his enormities?

MESSIAH.—I know not the Articles whereof ye speak, nor did I ever sanction them, nor do I see any beauty in your Liturgy that it should be desired, nor do I know of any reformation so glorious as ye describe; what good ye have ye have borrowed it from Rome and spoilt it. Ye have some truths, but ye have no unity and little love; ye fight one with another. How can ye rule if ye have no rule among yourselves? Seek unity and peace. Seek truth and light, and seek ye love. [*Exit* England.

SCOTLAND and GENEVA.—Hail, Master! Dost Thou ken the Confession of Westminster and the Institutes of Calvin and the Doctrine of John Knox; and wilt Thou guide us by the same, and chiefly wilt Thou pull down Rome and its Bishop, and all other prelates and their liturgies, and make us to be great among the Churches and the Sabbath to be kept?

MESSIAH.—I know nothing of your Confession of Westminster, nor of Calvin, nor of Knox. By their writings and teachings ye have made my Father a Devil, electing to eternal life those who believe your opinions, and consigning all the rest of His children to eternal torture. Ye have made my Name to be abhorred of all men by your blasphemous dogmas and your contempt of reverence and beauty in the worship of my Father, and ye have caused my Sabbath to be a day of gloom and a burden to all my people.

[*Exit* Scotland and Geneva.

150 OTHER SECTS OF PROTESTANTS (*each trying to be heard above the rest*).—Hail, Master! Wilt Thou establish *us* and our doctrines and confirm *our* ordinances, and teach our ways to all the others which be in darkness and the shadow of death; and, above all, wilt Thou destroy the kingdom of Rome and banish all their rites and customs?

MESSIAH.—Ye are in gross darkness yourselves, and teach for truths the opinions of men contradicting each other, how then can ye teach others? Ye are at war and variance among yourselves, how then can ye stand? And wherefore claim ye each for his own sect and seek to wrest the Supremacy of Rome your Mother, whence ye all have sprung? Ye fight with each other; and ye protest against each other, and ye only agree in fighting and protesting against Rome.

ALL THE CHURCHES TOGETHER.—We have heard Him. He is not with us. He is against us. He cometh to overthrow us—away with Him! As for His works, they are of the devil. He is the Anti-Christ—away with him! Let us pray.

(Here they contend violently what they shall pray for, and with what forms, and some doubt to whom they should pray, and not agreeing they all go their way, leaving the Messiah alone.)

Enter PHILOSOPHERS, *etc.*—Oh, what is Truth, and whither shall we go that we may find it? Oh, that we might find God, that we might *know* Him!

MESSIAH.—*I am the Spirit of Truth. Come unto me all ye that are weary and heavy laden with doubt and the vain theories of men who profess to *know* me, but know me not. Verily, these are the days when the Spirit is poured out on all flesh, and your sons and daughters prophesy and see visions, and your old men dream dreams. Marvel not, nor be deceived, but try the Spirits if they be of God, and see and taste the goodness of God, and find rest for your souls.

PHILOSOPHERS.—Oh, that we might *know* the Eternal One, the Good, the Beautiful, the True!

MESSIAH.—I come to bear witness unto all Truth, that by the things which are visible and created ye may come to know the invisible things of God the uncreated and eternal. All truth is in God alone, and God is Truth. Abstain from flesh-eating, from drunkenness, from bloodshed, and from all cruelty to any living creature. Early rise ye when the sun ariseth; wash your bodies and be clean, and worship the Eternal Father; work with your hands that which is good, think good thoughts, speak good words, do good deeds. When the Moon appeareth worship the Eternal Mother, and early take your rest. This do and ye shall be taught of God, and ye shall be able to touch and see and know for yourselves the Good, the Beautiful, and the True: the Powerful, the Wise, and the Loving One. There is but One God, perfect, infinite, and eternal, Who is in all things, in Whom are all things, and Who is over all things, God blessed for ever. In the eternal are Spirit and Substance, whereof all things are created, and these two are One in the Eternal, even as the Spirit and the Soul are One. And as in the one man ye see three personalities of the Father, the Son, and the spouse, so in God manifest in the Perfect Man are these Three, and these Three are One. Likewise as in the One Woman ye see three personalities of the Mother, the Maid, and the Bride, so also in God manifest in the Perfect Woman are these Three, and these Three are One; and as Man and Woman perfected are One in the Unity of Love, so also is God manifest in the Perfect Man and Woman, the Two in One, and the Name of the Perfect Manifestation of God unto you is Jesu-Marie, the Two in One, and of these are the generations of the saved, who do show forth each one in himself the Father, the Son, and the Spouse of God, and each one in herself the Mother, the Daughter, and the Bride of God—ever conceiving God, ever being born of God, ever being united to God, and this is the mystery of the Trinity within you.

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* We would stop to enquire of the author whether by "Messiah" he means Jesus Christ alone or—the SPIRIT OF UNIVERSAL TRUTH having had its representative in every nation and creed?—*Ed.*

As the Sun cometh from the East and shineth even unto the West, arising out of darkness and setting in darkness again, so also is man. When he cometh from the darkness it is that he hath shone elsewhere before, when he goeth into darkness it is that he may shine again where ye see not. So man hath lived before, even as he liveth now, and he goeth to his rest for a time and cometh into life again. So through many lives and experiences he is made perfect, and when he is perfect he is made a pillar in the temple of God, and he goeth in and out no more. He dieth no more, seeing that death hath no more dominion over them who are perfect. Again and again is man born into this and other worlds, till his soul is purified from all evil and made perfect in all good. Marvel not then that I said, ye must be born again of water and of fire, (and what these signify ye know). They who have done evil go into corrective chastisement for an age, and they who have done good go into happiness for an age, and when perfect they go into life eternal. God is just, and to every one is given that which they have deserved. As they sow they shall also reap, and each goeth into his own place which he hath prepared for himself and for which he is fit, till his time is come and another place is given to him for further amendment. And they only who persist in wickedness to the end shall die—they shall go out as a candle and be extinguished as a flame.

PHILOSOPHERS.—Of a truth this is the Messenger, the Messiah of God. Master, Thou hast spoken the words of truth, therefore we know Thou art from God, the very Christ, the Anointed. All Nature beareth witness to the Truth of Thy doctrine. Other men have taught with authority their own opinions, but Thou bearest witness to the truth, and from the things which are visible leadest us to know the things that are invisible—even the Power, Wisdom, and love of the Eternal Godhead. Hail! Master, we receive Thee and we worship God and venerate the Image of God, the Two in One, Jesu-Marie in Whom is the atonement of Man with Woman, of Reason with Faith, of Humanity with God. We will go forth and declare Thy truth.*

[*Exit* Philosophers.

A VOICE.—"This is marvellous in our eyes; the Stone which the Builders rejected hath become the Headstone of the Corner."

(Re-enter the Pope of Rome in garments of black serge and with ashes on his head, and with him some of his priests and peoples, with the Philosophers, and numbers of other religions, kneeling before the Messiah. He says):—

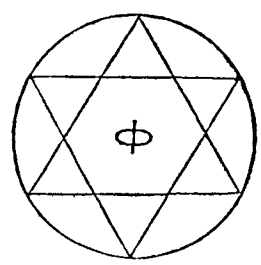
Hail! Master, alas! alas! we knew Thee not, but we have heard Thy Voice, we have seen Thy light, and we return to Thee; for our eyes have been so darkened through the dimness of ages that we saw Thee not; our ears so deaf that we heard Thee not; our spirits waxed so gross that we perceived Thee not. In the beginning we were with Thee but speedily we fell from the spirit which giveth life to the fleshly letter which killeth; and we grovelled on the earth, and mixing with the world and its fashions we forgot the truth and contended for dominion and power over the kings of the earth by force of carnal weapons. We sat on the ancient foundations, but we revealed not the ancient truths; we have the keys of heaven, but we opened not the gates ourselves, nor suffered others who desired to enter. To us was given Light, but we concealed it in a dark place, and those that cried for more light we persecuted and counted as heretics, and caused many to be put to death in our blindness. And even now, O Master! we had well nigh again rejected Thee, but by the Mercy of the Eternal we heard the holy and true doctrines which once Thou gavest under parables—even the doctrines of ancient times given anew—the new wine of Thy kingdom; and at length our eyes being opened and our ears being unstopped, we have returned to Thee. We are no longer worthy to be called Thy Vicegerent or Vicar, or to rule Thy people. Make us as one of the least of Thy servants that we may carry to all the ends of the earth the light which Thou hast given.†

MESSIAH.—Arise! Thou hast loved much, and to thee shall much be forgiven. Be humble, be faithful, be merciful, be just, walk in the light. Thou desirest to be the servant of servants and this place I give thee, and in this thou art king of the kings of the earth. Occupy till I return.

POPE.—Master, send help, there be few with me, and I perish, for the rest have forsaken me.

MESSIAH.—My strength is sufficient for thee; and lo! I give thee twelve men to be Apostles and councillors and rulers with thee and to help thee in all thy work for the twelve tribes of the earth. Other twelve I give thee to be Prophets and Seers to give thee light in all dark places, that thy steps slip not. Other twelve I give thee to be Evangelists and teachers, that they may send forth in faithfulness the words of truth to all nations and peoples. And yet another twelve I give thee to be Pastors, that they may feed my people with fruits of the Tree of Life in their season, and heal their sickness with its leaves. These I ordain and consecrate to be thy fellow-workers and Priests with thee of the Universal Church, and under thee the Apostle, Prophet, Evangelist and Pastor—the Supreme Pontiff of my Church in this age of Light. Be thou with them a light unto all the earth, growing brighter and brighter unto the perfect day; and let these be for light and perfection, even as the twelve four-sided jewels in the breast plate of my High Priest of old. And lo! I give thee other eight and forty to be workers under these, twelve in each ministry, to lead up my people and to judge less weighty causes and to take charge of the temporal affairs, that the poor and the weak may be helped and the oppressed may be restrained; and to this end I ordain them and set them as Deacons of the Universal Church, each under his Priest to attend him in his ministry and service of Humanity.

POPE.—Now, Lord, I go forth in Thy strength. Come all ye who have sought the truth and desired for more light. Let us leave Rome to the Ruler of Italy and go unto the place the Lord hath shewed us, apart from the nations and kingdoms of the earth; and thence let us receive all light for all, thence let us send all light to all, and so this Temple of the Lord and His Bride shall be joy and gladness unto all the ends of the earth.



Glory to Father, Son, and Spouse,
Glory to Mother, Maid and Bride,
Who, Two in One, and Each in Three,
From age to age One God abide.

Ed. Note,—No need to explain to our Occultists, either the meaning, or the more than suggestive hint contained in the symbol *which concludes the satire*. But some theosophists will be sorely puzzled by the concluding *quatrain*.

WART-CHARMING.

By HENRY G. ATKINSON.

THE subject is deeply interesting, because it opens the whole question of animal or vital influence as an action, from without as a contagion for instance, or as an action set up in the patient's own mind, and going on waking or sleeping, consciously or unconsciously. When Lord Bacon was a young man at the Embassy at Paris and had warts, a certain lady professed to be able to cure them, to effect which she rubbed them with some bit of animal matter, which she then nailed outside Bacon's bed-room window, saying "now when that rots your warts will be gone." And so it happened. And Bacon adds, "I did not wonder at some of the smaller ones that came quickly and might pass away as quickly, but I had some big hard fellows that had been growing there for long, and I did marvel that those as well should have gone with the others." Now this is similar to the proceedings in Russia by fixing the idea which goes on working insensibly just as the growth of the wart took place. My own warts,

* Are we to understand that these "Philosophers" are Western born Christians or Philosophers in general? This is *the* important question to clear after the perusal of this able pamphlet. The whole rests upon *who* personally is "Messiah."—*Ed.*

† Great must be the imagination, and greater still the sanguine temperament of our friend, if he can ever hope as much from the Romish *Popish* Church! This looks to us like a bitter satire, or does he really believe it?—*Ed.*

when a child, were cured by a man coming to our house on business. He took me on his knees and brought out his knife as if to cut them and I, frightened, scrambled away from him. "That will do," he said to my mother, "the warts will go," and sure enough they very shortly disappeared. Now at Lourdes, in France, they use mesmerism as well as by the appeal to the Virgin to keep up an impression on the mind; but you will see the priest aside praying with his hands held over a bowl of water to mesmerise it, which is administered to the patients; but through the impression on the mind (faith), the patients are often cured on the way before they reach Lourdes. But to pass to another class of cases. I have a letter at my house in London from the late Bishop of Norwich—Stanley—relating what occurred to his own actual knowledge to a poor woman who lived close by and who was with child. One day a loud thump at her door, she opened it, and a rough looking sailor thrust forward the stump of his arm. The poor woman was so shocked and frightened that she fainted away; when the child was born it had a stump precisely resembling that of the sailor who had so frightened her. Another case that highly gifted lady, Mrs. Basil Montague, related to me in respect to the influence on the mind we call sympathy. Mrs. Montague brought a rude stranger to her home to dine, and she felt unpleasantly shocked at a nasty sore on his face. Three days afterwards, a similar sore appeared on the same part of her own face. But I must not go on or I could fill a volume with such like matters. But I may add that many like the late Mr. Sergeant Cox attribute *all* the effects in mesmeric cases to the action set up in the patient's own mind; but at one time I was a perfect mesmerometer. The patients felt in themselves in the same spot any pain in me or pinch caused out of their sight, and not only so but I felt their pains before knowing what or where they were. On passing my hand over the person I could detect where the pain was and the pain would enter my hand and leave them, or I could take it from one part and plant it in another just as with heat that you abstract, and feel as you pass your hand over a heated body and with the heat abstracted cast the heat into another body; but what is all this to the wonder of our continually leavening the fresh insensible matter absorbed with life and in all our specialities, physical and mental, a vital action occurring throughout all living nature, vegetable as well as animal—a matter occult and subtle enough in a grand generalization of all animate nature—a law of investment carrying our memories and sense of individual sameness and identity with it and the microscopic gem-cell absorbing, subduing and investing the fresh substance imbibed as it develops with all its special life, and throughout all the infinite varieties of living forms with blind instincts to end, corresponding to the formative laws that caused the correlative forms that produced the instinct, whilst the poor human mind goes labouring on resting on accumulated experience and observation. What is certainly more mechanical and not occult at all, but all rather based on reason than intuition. The difference between instinct and reason is very simple and clear. The one bound by experience what the other over-leaps.

IS MAN THE HIGHEST ANIMAL?

By C. S. Minot.

(Read before the American Association for the Advancement of Science, Cincinnati, Meeting, August 1881; *and published in the American Naturalist, Vol. XVI, pp.* 511 & 512.*)*

The measure of zoological rank is the specialization, exhibited by all the organs, taken collectively. Specialization may be exaggerated in one or several organs, without the animal therefore attaining as a whole a high rank. This is the case in man. The measure of specialization is afforded by embryology, which shows in earlier stages the simplicity and uniformity of structure, which in later stages is replaced by complexity. The human body preserves several important embryonic features. In man we find three series of high differentiations, namely, in the brain, in the changes induced by or accompanying the upright position, and third in the opposibility of the thumbs to the other digits. These are the principal, though of course not strictly the only characteristics of man, which show that he is more specialized than any other animal. In other respects he shows a still more striking inferiority. It is of course a familiar observation that his senses are less acute than those of many animals,—he has neither the keen vision of the falcon, nor the delicate scent of the dog. He is equally inferior in many structural features. His teeth are of a low mammalian type, as is shown both by his dental formula, and by the presence of cusps upon the crowns of the teeth, a peculiarity of the lower mammalia, entirely lost in the horse, the elephant, and many other "brutes." His limbs show a similar inferiority, since they are little modified, preserving even the full number of five digits, and in respect of these members man stands therefore very low, lower than the cow and the pig. He plants the whole sole of his foot upon the ground, yet none except the lower mammalia, together with man and his immediate congeners, are plantigrade. So too with his stomach, which is so simple as compared with that of a ruminant, and indeed is of about the same grade as that of the carnivora. It makes, however, a still more forcible impression to learn that the human face, which we admire when withdrawn under a high intellectual forehead, is perhaps the most remarkable of all the indices that point out man's inferiority. In the mammalian embryo the face is formed under the fore brain or cerebral hemispheres. In our faces the fatal disposition is permanently retained, with changes which when greatest are still inconsiderable. In quadrupeds the facial region acquires a prominent development leading to the specialization of the jaws and surrounding parts, which brings the face to a condition much higher than that of the fœtus. Hence, the projecting snout is a higher structure than the retreating human face. These facts have long been familiar to naturalists, but I am not aware that the inferiority of the human to the brute countenance has heretofore been considered a scientific conclusion by any one. Yet that inferiority is incontrovertible and almost self-evident.

The preceding statements render it clear to the reason that man is not in all respects the highest animal—and that it is a prejudice of ignorance that assumes that the specialization of the brain marks man as above all animals in the zoological system. It does give him a supremacy by his greater power of self-maintenance in the struggle of the world, but that has nothing whatsoever to do with his morphological rank. There is nothing in morphology that any-wise justifies assigning as is actually done, an almost infinitely greater systematic value to the specialization of the brain, and a specialization of the limbs, stomach, teeth, face, etc., hence it is impossible to call man even the highest mammal. It is also doubtful whether mammals would be regarded as the highest class of the animal kingdom, were they not our nearest relatives. Let us beware of claiming to be the head of organic creation, since the Carnivora and Ungulata are in many respects higher than we. I believe that it is just as unscientific to call any one animal species the highest, as to pitch upon any plant to stand at the head of the vegetable kingdom.

Mystic Lore.

THE NILGIRI SANNYASIS.

[*The following is a "verbatim" translation of what a Settlement officer told me relating a Sannyasi he met on the Nilgiris.*—E. H. MORGAN, F. T. S.]

I was told that Sannyasis were sometimes met with on a mountain called Velly Mallai Hills in the Coimbatore District, and trying to meet with one, I determined to ascend this mountain. I travelled up its steep side and arrived at an opening, narrow and low, into which I crept on all fours. Going up some 20 yards I reached a cave, into the opening of which I thrust my head and shoulders. I could see into it clearly; but felt a cold wind on my face, as if there was some opening or crevice—so I looked carefully, but could see nothing. The room was about 12 feet square. I did not go into it. I saw arranged round its sides stones I cubit long, all placed upright. I was much disappointed at there being no Sannyasi, and came back as I went, pushing myself backward as there was no room to turn. I was then told Sannyasis had been met with in the dense sholas, and as my work lay often in such places, I determined to prosecute my search, and did so diligently, without however any success.

One day I contemplated a journey to Coimbatore on my own affairs, and was walking up the road trying to make a bargain with a bandy man whom I desired to engage to carry me there; but as we could not come to terms, I parted with him and turned into the Lovedale road at 6 P. M. I had not gone far when I met a man dressed like a Sannyasi, who stopped and spoke to me. He observed a ring on my finger and asked me to give it to him. I said he was welcome to it, but enquired what he would give me in return. He said "I don't care particularly about it; I would rather have that flour and sugar in the bundle on your back." "I will give you that with pleasure" I said, and took down my bundle and gave it to him. "Half is enough for me," he said, but, subsequently changing his mind added "now let me see what is in your bundle," pointing to my other parcel. "I can't give you that." He said "why cannot you give me your swami." I said "it is my swami; I will not part with it, rather take my life." On this he pressed me no more, but said. "Now you had better go home." I said: "I will not leave you." "Oh you must," he said, "you will die here of hunger." "Never mind," I said, "I can but die once." You have no clothes to protect you from the wind and rain; you may meet with tigers, he said "I don't care" I replied. "It is given to man once to die." What does it signify how he dies? When I said this he took my hand and embraced me, and immediately I became unconscious. When I returned to consciousness, I found myself with the Sannyasi in a place new to me on a hill, near a large rock and with a big sholah near. I saw in the sholah right in front of us, that there was a pillar of—fire like a tree almost. I asked the Sannyasi what was that like a high fire. Oh, he said, most likely a tree ignited by some careless wood-cutters. No, I said—it is not like any common fire—there is no smoke, nor are there flames, —and it's not lurid and red. I want to go and see it. No, you must not do so, you cannot go near that fire and escape alive. Come with me then, I begged. No—I cannot he said—if you wish to approach it, you must go alone and at your own risk; that tree is the tree of knowledge and from it flows the milk of life: whoever drinks this never hungers again. Thereupon I regarded the tree with awe.

I next observed 5 Sannyasies approaching. They came up and joined the one with me, entered into talk, and finally pulled out a hookah and began to smoke. They asked me if I could smoke. I said no. One of them said to me, let us see the swami in your bundle (here gives a description of the same). I said I cannot, I am not clean enough to do so—"Why not perform your ablutions in yonder stream" they said. "If you sprinkle water on your forehead that will suffice". I went to wash my hands and feet and laved my head and showed it to them. Next they disappeared. As it is very late, it is time you returned home, said my first friend. No, I said, now I have found you and I will not leave you. No, No, he said, you must go home. You cannot leave the world yet. You are a father and a husband and you must not neglect your worldly duties. Follow the footsteps of your late respected uncle; he did not neglect his worldly affairs though he cared for the interests of his soul; you must go; but I will meet you again when you get your fortnightly holiday. On this, he again embraced me, and I again became unconscious. When I returned to myself, I found myself at the bottom of Col. Jones' Coffee Plantation above Coonoor on a path. Here the Sannyasi wished me farewell, and pointing to the high road below, he said "now you will know your way home"; but I would not part from him. I said all this will appear a dream to me unless you will fix a day and promise to meet me here again. "*I promise*," he said. "No, promise me by an oath on the head of my idol." Again he promised and touched the head of my idol; be here, he said, this day fortnight. When the day came I anxiously kept my engagement and went and sat on the stone on the path. I waited a long time in vain. At last I said to myself, "I am deceived, he is not coming, he has broken his oath"—and with grief I made a poojah. Hardly had these thoughts passed my mind; then lo! He stood beside me. "Ah, you doubt me, he said—why this grief." I fell at his feet and confessed I had doubted him and begged his forgiveness. He forgave and comforted me and told me to keep in my good ways and he would always help me; and he told me and advised me about all my private affairs without my telling him one word, and he also gave me some medicines for a sick friend which I had promised to ask for but had forgotten. This medicine was given to my friend and he is perfectly well now.

E. H. M.

A SOUTH INDIAN YOGINI.*

I KNOW a young Hindu lady at my native town of——, who had long studied Raja Yog under a *Siddha* in the Northern parts of India. I had been too often duped by pretended Yogis to accept any such claims on mere hearsay, and without sufficient evidence. Having read numerous rare works on *Yoga Vidya*, I knew how to test real Yogis. One day, I accordingly went to her house. She appeared to be about 17 years old. As soon as she saw me, she told me what I came for, and graciously permitted me to examine her, as best I could. I asked her some questions; her replies alone were enough to convince me. I then requested her to smoke *ganja* and let out the smoke through the several outlets of her body, one after another. She not only did so, but made the smoke pass through the pores of her skin; so that she seemed, for a time, enveloped, as it were, in a dense cloud. Some days after, she took me to the river which was then overflowing. She walked barefooted up and down upon the river's surface for about an hour, and then plunged into a dangerous eddy. When I saw a *girl* accomplish what is described as a grand "miracle" in the Bible, "surely," thought I, "it needs no Christ to perform such feats; in every age a hundred such 'Christs' or Yogis, of either sex, must have lived in *Bharat-Khand*." In vain did the bystanders and Police constables try to save her. An hour after, she emerged and swam for about four hours with the whole of her body under the water, her tresses alone being seen floating at the surface, now up the river against the strong current, now down with it, and now right across. At last, she rose—or seemed to rise—high in the air, and, to the astonishment of all, suddenly vanished. I immediately went to her house, but could not find her there. She had disappeared. I passed five years in a state of almost desperation before she reappeared in this part of the country. She was now sternly resolved to show no phenomena whatever. I repeated my visits to her. One day, she instructed me to remain in my private room, with a dagger ready for use. At the appointed hour, she entered the apartment and closed the door. She sat down in *padmasan* (one of the *Yoga* postures) and commanded me to stab her as soon as she became breathless. Though I hesitated for a time, yet the proofs I had seen of her powers nerved me to the deed. I lifted the dagger and struck her with so great a force that it penetrated her chest until one inch of the point was seen outside her back. I was frightened and began to take to my heels. She suddenly rose up and calmly pulled it out. Far from being soiled with gore, the weapon was perfectly clean. On examining her, I found scars on the front and back as of wounds recently healed, just where a minute before was the dagger. To many European and American intellects, all this may sound like a fiction.† But Hindus

* For sufficient reasons we suppress names of person and place, though all are in our possession. The facts, of course, we cannot vouch for, in this instance.—*Ed.*

† Certainly it does, though the writer affirms his story to be true.—*Ed.*

whose blood still retains some of the inherent tendencies for following in the footsteps of their illustrious ancestors, will in it recognise, but a counterpart of what they have heard or read, or seen before. My worthy heroine can also convert lower metals into gold. I once gave her a copper plate with Hebrew characters engraved on it. No one else in this town knows this alphabet. She transformed it into a golden one.

A. B.

THE Notice about the publication of the *Secret Doctrine* having been issued very lately, there was very little time for a wide circulation. A sufficient number of subscribers has therefore not yet been registered in this Office to warrant its publication from the 15th of March, as at first contemplated. At least one thousand subscribers must be secured before the work can be begun. It is hoped, however, that within three months the requisite number will be got. The first number will then appear on June 15th.

MADAME H. P. BLAVATSKY, Corresponding Secretary of the Theosophical Society, left for Marseilles by the "S. S. Chandernagore," sailing from Bombay on the 20th of February. The continuous hard work she has been doing for the Theosophical Society for the last nine years and five years' stay in the hot plains of India, have told considerably upon her health, and the General Council of the Theosophical Society found it an imperative duty to advise her to go to Europe for a change of climate and a short rest, if her industrious nature would permit her to avail herself of it. She will, it is hoped, speedily recover and return to India within five or six months to resume her work with redoubled vigour. She will of course send her interesting articles for the Journal from Europe, in the meantime. All correspondence for the Journal should be addressed to the *Theosophist* Office without any individual's name. Private correspondence for Mme. Blavatsky should be sent to the care of M. P. G. Leymarie, F. T. S., 5 Rue Neuve des Petits Champs, Paris, France. Mr. T. Subba Row Pantulu Garu, B., A. B. L., F. T. S., will conduct the Journal during Madame Blavatsky's absence in Europe.

COL. H. S. Olcott, President-Founder of the Theosophical Society, left for Europe by the same steamer, accompanied by Babu Mohini Mohun Chatterjee, M. A. B. L., F. T. S. He has appointed a Special Executive Committee of the following seven gentlemen to transact all official business, while he is absent from India:—(1) Dr. F. Hartmann, (2) Mr. St. George Lane-Fox, of the London Lodge T. S., now in India, (3) Mr. W. T. Brown, (4) Diwan Bahadur R. Raghunath Row, (5) *M. R. Ry.* G. Muttusawmy Chetty Garu, (6) *M. R. Ry.* P. Sreenivas Row Pantulu Garu, and (7) *M. R. Ry.* T. Subba Row Pantulu Garu. For further particulars, see the *Supplement*.

As already announced, the *Supplement* to the *Theosophist* has been appearing as a *Journal of the Theosophical Society*, since January last. It contains translations of the unpublished writings of Eliphas Levi, besides other matters of interest to a student of occultism, which, it is considered desirable, to print in a Journal intended more for our Fellows than for outsiders. Annual subscription to Theosophists in India is Rupees two and, abroad, six shillings. For non-Theosophists, the charge in India is five rupees and, foreign, twelve shillings. Single copies can be had at eight annas, each.

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SPECIAL NOTICE TO CORRESPONDENTS.

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(*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 written on one side of the paper only, leaving clear spaces between lines and a wide margin. Proper names and foreign words should be written with the greatest care.*

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ADYAR (MADRAS).

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[SUPPLEMENT TO THE THEOSOPHIST.]

JOURNAL OF THE THEOSOPHICAL SOCIETY.

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THE WORK OF THE BRANCHES.

MY esteemed friend and brother, Pandit Parmeshri Dass, President of the Branch Theosophical Society at Bara-Banki, writes to say that he finds the memo. on the above subject in the last month's *Theosophist*, has been entirely misunderstood. The following passage therein has been the cause of misapprehension :—

Since the commencement, the Theosophical Society has tried to impress the fact that the Laws of Nature are immutable; and no living being, however high or powerful, can ever alter them to suit the convenience of students.....It will thus be seen that the Theosophical Society promises no Teachers, no Gurus, to take every member, upon joining, under their special charge .....No doubt there are individual members who have been fortunate enough to be accepted as Chelas, but their acceptance was due not to the fact of their being Fellows, but because they have been living the life and have voluntarily passed through the training and tests, enjoined upon aspirants for occult knowledge of every age and nationality.

Upon this it is argued :—

One's own *Karma* is the essence irrespectively of his connection or non-connection with the Theosophical Society—in other words, all depends upon one's living the life enjoined upon aspirants for occult knowledge. The act of joining the Society is immaterial inasmuch as *the life* being an essential thing, fellowship in the Society carries no weight with it. The Society thus confers no benefit as a prerequisite on its members, in addition to the result of their own *Karma*. This being so, a Theosophist and an outsider stand upon the same footing; hence no one should join the Society.

This strange logic passes my comprehension. "All appears yellow to the jaundiced eye," says the poet. One blinded by selfishness cannot therefore pierce through the thick veil before his eyes, and all his conceptions must therefore be narrow. My friend's reply to the above superb reasoning is :—

It is true that living the life is essential—but the life lived by a Fellow of the Theosophical Society has an advantage over that lived by an outsider. A fellow, by the act of joining, places himself in a position wherein the essential qualification can immediately and directly attract the notice of the MAHATMAS. A Theosophist has to exert less in point of *attractive force* than an outsider, for the latter is not so near the MAHATMAS as the former. Both of them do not therefore stand upon the same footing. All that the passage in the Memo. on the *Work of the Branches* meant to convey was that the Theosophical Society was not an improved sort of Miracle Club or School of Magic wherein for ten rupees (or any sum whatever) a man could become a Mahatma between the morning bath and the evening meal; but that in addition to merely joining the Society, a man should live the requisite life and wait patiently for the results which will come in due time.

The Pandit's reply is correct so far as it goes, but it is incomplete. It does not give the reasons why a Thoosophist is nearer to the MASTERS than an outsider. It also omits certain other important considerations. With a view to avoid any further misunderstanding, I shall go a little fuller into the subject, being at the same time as brief and concise as possible. If the critics had read carefully the whole of the memo. and digested it thoroughly, they would probably have not been led into such curious conclusions as they now put forth. It is admitted that the Theosophical Society has been engaged in doing good, with unparalleled success, to Humanity; that, had it not been for its exertions, people would have gone in their own ways as heretofore, would have paid no attention to the writings of the ancient sages and would have remained in entire ignorance of the glorious truths contained therein, not because they could not have been found if properly searched into, but because the earnest spirit of enquiry which has now been raised could never have asserted itself. It is therefore a duty we owe to the Theosophical Society to encourage and support it by all possible means, if we have the least sense of gratitude within us. Moreover, it is within almost every one's mouth that more and more important facts of the Esoteric Philosophy are being gradually given out through the instrumentality of the Theosophical Society. Have the critics reflected to what causes this fact is due? It is because the leaders and promoters of the Association find that their labour is not being thrown entirely upon barren ground, but that their work is being more and more appreciated, as is proved by important additions to its ranks; they thus feel encouraged to continue their arduous task more and more cheerfully. But let it be once proven that the work has created no interest, and that those for whom exertions are being made prefer to stubbornly remain blind to all higher considerations, and the theosophical leaders will be compelled to drop the work in spite of themselves. Is not the fact that the moral if not the active support given by people to the Society by joining it acts as a stimulant for renewed work—is not this fact a sufficient inducement for right thinking men not to keep aloof from the movement? Again, the Theosophical Society being a Universal Brotherhood embraces all Humanity: as such it may very well be recognized as one complete organism. All its doings are *its Karma*. And just as the different organs derive nourishment from the joint work of the whole body; so also each member of this huge organism has a part of its nourishment from the accumulated store of the *Karma* of the Theosophical Society as a whole. And who will dispute the fact that that Association has been acquiring an immense amount of good *Karma* by its beneficent work of increasing human happiness by promoting knowledge and by uniting together different people into one bond of an Intellectual Brotherhood? Still further: it is a well-recognized principle that *Union is Strength*; and therefore if any Association could afford large opportunities for doing good, it is the Theosophical Society. Selfishness having scaled the eyes of the critics to the fact that they form but a part of the INTEGRAL WHOLE, they fail to perceive that the good of their Fellowmen is their own good. The cloud of self-benefit darkens their mental horizon, through which their sight cannot pierce to have a glance at the future results of their attitude. They see no superior advantage within the narrow range of their vision, and therefore they conclude no such advantage exists. They cannot understand that of all the Associations now existing in the world, the Theosophical Society is the only one that can be employed to the best advantage for promoting human happiness by bringing people to realize the common foundation of all Religions. And that the *Illuminated* have therefore adopted it as the channel of communication between themselves and the outer world. As such, it forms the centre of light, and he who steps into its sphere from the outer darkness, comes within the radius of vision of the BLESSED ONES. To advance further depends upon his *active* goodness and work. By joining he has got his reward of giving an expression to his sympathy and thus affording moral support—and that reward is that he puts himself in a prominent position whence he can be more easily perceived than those who prefer to remain in the outer darkness.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary, Theosophical Society.

ADYAR (MADRAS),
3rd February 1884.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

IInd Lecture.

THE GREAT ARCANUM AND THE GREAT WORK.

(*Translated from the French.*)

THE Kingdom of Heaven, or if you prefer to call it so, the Divine Royalty, can only be obtained by force. This was said by one of the greatest Hierophants. Only audacity full of energy can obtain it. God in the Bible blesses Jacob; because Jacob dared to wrestle with him. Only those that are equals can battle with each other, and the Israelites are the children of the man who measured his strength with God.

Occultism is the science of the dogma and the ritual; it is the intelligence of the Great Work. All symbols refer to a single secret; which in magic is called *the Great Arcanum*,

and all the rites and ceremonies refer to a single operation, which the hermetic initiates have called the "GREAT WORK."

People in our days continue to ignore with great obstinacy that the universal symbolism, like true science and like true religion, is a oneness, and that symbolism too has a double face; black and obscure on one side, white and shining on the other. Symbolism is the veil of the sanctuary; black on one side like the sable curtains hung in the chamber of the dead, and luminous on the other, as if gilded over by the rays of the sun. On the dark side you behold avenging swords and bitter tears and an inscription which says: "If you lift this veil to enter into the sanctum, which is only reserved for priests, you will surely die." Those that read the inscription and feel fear fall prostrate and die in darkness; but those who dare to lift the veil enter into glory and come to light.

The Great Hierophant of the Hebrews, Moses, represented this truth by that cloud which was dark and thundering on the side turned towards the Egyptians, and luminous and radiant on that turned towards the Jews, whose audacity had triumphed over the abyss of the sea. We understand the spirit of symbolism after we have ceased to believe in its dead letter, and after we have ceased to regard Christ as an Idol, we begin to feel in what respect he is God.

Fear says: "Believe, or die!" Audacity answers: "I will *know*, even though I had to die for knowing." "Tremble if you dare," says Fear; and Science answers boldly: "Just because I do not tremble I shall dare." "If you battle against God, you will surely die," says Fear; but Will replies, "I shall fight the shadow to obtain light, and I can only live after having conquered the terrors of death." "You will encounter the vultures of Prometheus," says Fear; but Energy and Patience say: "We will defend ourselves with the arrows of Hercules." Fear exclaims with a cry of terror: "Imprudent mortal! enter not into the Kingdom of Hades; your voice would raise all the powers of hell against you." Wisdom answers: "I shall know how to keep silent."

All the epic poems of antiquity, the Golden Fleece, the siege of Thebes, the peregrinations of Ulysses, and the poems and romances of a more modern age; Dante's journey through the three worlds; from the poet of the *Inferno*, to the "Rose of the Stars," the tale of the rose being a more common version of the same voyage; everything gravitates around the Great Arcana and the Great Work. The books on Alchemy, the orthodox books, placed around the emerald table of the great Hermes, have become unintelligible to the science of our days; because they all have a double meaning, of which the most abstract and the only reasonable one was reserved for the initiates alone, and is now so completely lost, that if some *savant* would rediscover it, he would be called a dreamer.

Ekartshausen and Jacob Boëhme are the only ones in our days who have penetrated to the heart of the Hermetic philosophy and divined the dogmas of.....and Asclepiades, which have nothing in common with the Jewish mysteries of the book of Nicolas Flamel. We must not confound the cunning of Jacob with the prudence of Trismegistus.

But the mystic writings of Jacob Boëhme and Ekartshausen are for the ordinary reader entirely unintelligible. The night birds are stricken with blindness in the presence of the sun, and so it is with the majority of mankind. In the spiritual world they carry with them their darkness even into the very heart of the sun. The wise can make use of a lamp in the middle of the night; but what lamp could the wiseacres of intelligence invent to give them light during the day? Diogenes did well in making use of a lantern during day time. This derisive illumination did not compensate him for the prejudice which the shadow of Alexander threw on his state of beatitude.

The phantoms are the lies of night and the realities are the verities of light. Dogmas appear like dreams to those who examine them at night time, but to those who contemplate them during the day, they are eternal verities.

For this reason we must, if we wish to grasp the spirit of the dogmas, tear open the envelope in which the letter is hidden. We must throw away credulity to obtain faith, and the true adoration of God begins only then, when we trample our idols into the dust. The first word of high initiation in Egypt sounded like a blasphemy against Osiris; for this god of light was called a "black god," which meant that symbolism is only a shadow and reason is light. If we make use of a sign or a rite to aid us to express a religious sentiment, we perform a reasonable act; but to subject ourselves to a sign or rite, to make ourselves the slaves of a practice or an image is an act of folly, and is called *superstition* and *idolatry*. For this reason the candidate in certain initiations was required to trample under his feet the most revered signs. It is said that the Templars before consecrating their swords to the defence of the Cross were wont to spit three times upon a crucifix. Was this meant as an insult to the Redeemer? Certainly not. It was simply an affirmation of their disrespect for the idol. The Templars proved by this strange action that to them the cross was an idea and not a fetich.

Initiations are the schools of immortality. Immortality, the divinity in man, can only be conquered by a supreme independence. Liberty is the real life of the soul, and man in making himself free of all servitude makes himself also free from death. The great effort of probation must be to cut the umbilical cord which connects us with fatality. The Great Arcana and the Great Work are both one and the same thing.

The books of high initiation are so closely veiled in their language, that the text is entirely incomprehensible to the profane; and to them they appear more like the dreams of madmen than like sensible lucubrations. The *Sohar* and the *Apocalypsis* are full of monstrosities, and the twelve keys of Basilius Valentin would discourage the sagacity of Œdipus. The Hermetic philosophers, of whom the tradition is lost in the night of Egyptian symbolism, and the magic of Zoroaster, describe the Great Work in this manner.

We wish to dissolve a natural stone and to make of it a preternatural one, which shall possess the property of changing all the baser metals into gold and to cure all diseases. This stone—they said—is a stone and at the same time is not a stone; it contains fire which does not burn, and water which does not wet. Here they were speaking allegorically. The word stone is usually employed by the hierophants to express that which is immovable and real. St. John sees God in the shape of a jasper-stone; Jesus advises his disciples to build upon a rock; he says himself that he is the stone which the builders rejected, and which shall become the corner-stone. The divine law which was given through Moses was engraved upon a stone; Moses caused water to come out of a rock and Elias produced fire from a stone. Jesus gave the name of Peter (which means rock) to the foremost of his followers in faith, and in the ancient mysteries of the great goddess, the mother of the gods, there was no other representation but a rugged black rock.

In the sanctuary of the Hebrews, the mysteries of the Ineffable Name were engraved upon a cubic-stone. This stone is still one of the grand secrets of initiation in masonry. We find it again in the tablets of ancient rites under the two forms of the unhewn and the hewn stone, and in certain rituals the unhewn stone is called "antimonial stone."

The substance of which this stone is composed,—say the sages,—is found everywhere in the universe. Every body carries it with him, the poor as well as the rich. It is necessary first to calcinate it in fire without burning it, then to triturate it carefully and to let it dissolve in its own flame; then to extract by way of sublimation the "milk of the virgin" and "the dragon's blood," which must be made to boil together on the lamp of Hermes. The substance then turns from black to white, from white to yellow, from yellow to red. It is then solidified and we obtain that inestimable ruby, which is the talisman for wealth and immortality.

All mystics, however, affirm that it is impossible to succeed in accomplishing the work without a high ideal and without the inspiration of a religious sentiment. It requires indifference to riches, and the absence of all evil desire; which fact points neither to the search of material gold, nor to the purely scientific manipulation of some substance which has been analysed by chemists. Here we will now give the explanation of these allegories:—

The unhewn stone is man, such as nature made him, and he must be calcinated by passions; but if he allows them to burn him, he is lost. He must be triturated by work and meditation, and when he once well understands his misery, when he sees himself a moral leper like Job, and left upon the dunghill, then his spirit begins to work and to ferment. First poetry and religion appear and elevate his broken heart and smooth his couch of suffering. They are the doves of Diana of which the sages speak; they are also represented as the virgin-milk, which promises to man a new birth. But poesy and faith would remain sterile, if they did not impregnate the labor of real life. The sublimated whiteness

falls back in roseate showers upon the black matter and meets with the sulphur of the sages, which is the real life; the red oil, the philosopher's wine, and the blood of the dragon of Cadmus. Poetry unites with science, the ideal is confirmed and fortified by reality. Then is accomplished the occult marriage of faith and reason, authority and liberty, force and meekness.

Go then to work you, the alchemist of intelligence. Light the lamp of Hermes, apply a progressive heat, help to ripen the fruit of thought, let day follow night, and make use of that heat and light. Cut off the head of the raven, make room for the dove to soar, and assist at the rebirth of the Phœnix. Perseus, mounted upon his winged horse, winged by poetical aspirations, pierces the dragon with his sword and liberates the beautiful Andromeda. Let the white robed bride be led to the king, robed in purple, let Gabricus become the husband of Beïce, let the cross of light be united to the cross of love.

The unhewn stone of the free-masons was called antimony; because natural man is in complete contradiction with the monastic ideal. Besides this, antimony is used to test and purify gold, and likewise are our natural imperfections useful in the moral order of the universe.

Gold, the most perfect of all metals, represents the perfection of works of wisdom. Everything becomes ameliorated and perfected in the hands of sages; because they possess that precious stone and the talisman of immortality, which they knew how to obtain and with it they change into gold the basest of metals.

Man can only reach a perfect independence through a perfect equilibrium of all his faculties and of all his Forces. This equilibrium renders his will a well balanced centre and everything seems to obey his desires, because his desires are just. The sage therefore possesses in reality the mysterious powers of the magicians; he repulses everything that could be injurious to him and attracts that which is good. He reads the thoughts of others by taking into consideration their moral condition; he inspires confidence, and by inspiring it, he often cures the diseases of the soul as well as those of the body.

When man once reaches this sovereign independence, he becomes a priest and a king in such an absolute manner, that neither priests nor kings can influence him in the least. For this reason, the secrets of Occultism have always been veiled. In former times those secrets belonged to the lords of the earth, who did not wish to be dispossessed by conspirators, and who punished with death those who made their dangerous knowledge known; but in our days the priests and kings, having lost these secrets in consequence of having used them for ignoble purposes, they have now come into the possession of the world's exiles, who are obliged to carefully conceal them, because they constitute the legitimate titles to their claims.

The world shudders and becomes agitated at the misunderstood name of liberty. Revolutions are fermenting, and no one can tell what the hidden leaven is, that makes her stir. The world is in labor, preparatory to the great work; the hierarchy of the great mystics must be reconstituted; religion, instead of a pope, wants a grand hierophant. Society, disgusted with kings, will only obey a truly great sovereign. The temple must be rebuilt and the Fathers of the Society of Jesus must give way to the "Brothers of the Rosy Cross."

We care very little, whether or not the coming hierophant of the future be called Pope or not, whether the great Sovereign will be a king or not, and whether or not the Brothers of the Rosy Cross, like the Illuminati of Weishaupt, shall borrow some rules from the Bye-laws of the Jesuits. Humanity always changes her forms, but lives continually the same life, and very often the intimate manner of living is entirely followed out again under the same exterior form. Are not our priests shaved like those of Cybele and Milhros? Is not our almanac almost entirely the same as the one used by the Romans? Have not several of our saints a striking resemblance to the heroes of ancient mythologies? Is not God explained by the Kabbala—ever the same Jehovah? and Jesus, although transfigurated by the universal symbolism, which prays to him under the name of Osiris, of Balder, and of Chrishna, is he now less than formerly a man-god? So does the human body renew itself daily and still remains always the same.

As long as slaves are led by slaves, they will continue to rebel; but they do not become free. Men, who are domineered over by their passions, are like animals chained to the edge of a precipice. Woe to them, if they break their chain, for to them to become liberated is to die! The flock that follows the ram, having neither dog nor shepherd to guard it, runs undoubtedly the risk of going astray, because their leader is as stupid a beast as they themselves; but if they scatter here and there, each one following his own inclination, they will certainly be lost. Taking everything into consideration, we may say that the tyranny of Caligula or Nero is better for vicious people than a complete state of anarchy, which would soon produce a war of extermination among themselves. One ferocious beast causes less disasters than a hundred thousand; and evilly disposed men, believing themselves free, are only so many wolves unchained.

Behold the great criminals of all abortive revolutions! What slaves are those tyrants! How they are tortured by envy! How they are dragged along by ambition! How they are scourged by rage! How they are outraged by hate and stung by passion! What furies misled the reason of Masaniello, when he saw himself abandoned by the very people whose extreme love he believed himself to have gained! With what anguish expired that sublime monster, the sight of whose boarish head made kings tremble and whose name was Mirabeau! What feverish insomnity made the nights of the pale Robespierre seem endless! What nests of vipers were wriggling in the leprous heart of Marat! Those men believed themselves to be the apostles of freedom, while they were only the monopolizers of a jealous isolation in a savage servitude.

What did those men need to make them free? They needed everything, for they needed God. Hebert and Chaumette thought they had him killed. Robespierre attempted to resuscitate him by calling him the Supreme Being, a title which is as absurd as it is servile; because it presumes that God can be a ring in the chain of his beings; for even if his position were the highest and first, in an absolute manner, it would still presuppose him to be a link either at the extreme end, in the middle, or on the top. We see plainly that Robespierre was unacquainted with the tablets of Hermes.*

According to this precious relic, which contains the "credo" of Occultism, the collective being is a unity.† That which is above is as that which is below, and as it is below so it is above, and forms the wonders of unity in being. This means that God and man are making each other reciprocally, and their simultaneous operation is identical and reciprocal. Everything originates from a sole being, from a single thought, above by creation and below by adaptation.

The Sun is the father, the moon the Mother. (Sun signifies *fire* and Moon *water*). The Breath is the gestator, and Earth is the nurse. The universal father and his work; the power of one and the force of the other are all one complete sovereignty. Man is God hidden on earth. Separate the earth from the fire, disengage the *spirit-breath* from matter by applying your whole attention and all your wisdom. Spirit ascends from Earth and descends from Heaven to earth, to unite together the superior powers and inferior forces. Then will the whole world be revealed to you in its splendour and every obscurity will fly away, because force issues from all the united forces, spiritualises that which is terrestrial and realises that which is ideal. Such is the mode in which the world was created.

From this universal principle flow wonderful adaptations. This is the law and the measure of the whole philosophy, and for this reason I am called Trismegistus, because I possess the secrets of wisdom of the three worlds.

I said the sun has done his work and the mystery is complete. Such is the symbol engraved upon the Smaragdine tablets. Perhaps the most acute mind of this age has guessed the hidden meaning of this symbol, when it is said: "The word became flesh, so that the flesh may become the word." (See *Seraphita* by H. de Balzac.)

The religion of the Initiates was obliged to envelope itself in the veils of mystery to escape persecution, because it spoke of the eternity of creation, of the sinlessness of the flesh and conquered immortality. For this purpose the fictitious form of a chemical operation was adopted, which ruined many a credulous fortune-seeker and exasperated the obstinacy of many knights of the blow-pipe and bellows. The minor sages are not to be blamed for that. They have often

* The Smaragdine Tablets.

† Thus says the Book of Khiu-te—*Ed.*

enough repeated that their salt and sulphur and mercury are nothing like ordinary substances of that name; that their fire is entirely spiritual, and that he who expects to make gold in his crucible, will find there nothing but scoriæ and ashes.

Bernard le Trévisan says that we must reject all salt, all sulphur, all metals, half metals and marcasites to retain the red servant. Now who is this red servant? Some say it is the philosopher's wine, others say it is the blood of the little children; that means the elements of strength and of life. They said that the Great Work costs nothing or almost nothing, that women can perform it while occupied with spinning, and that nevertheless it is a Herculean labour; because it is necessary to conquer a lion, cut the wings of a dragon, grind the bones of an old man and to let them rot for forty days, etc.

Many do not understand the meaning of those mystical figures of speech, of the vices that we must conquer, the old habits which we must break up, the evils which we must learn to suppress, in short, the spiritual regeneration, which a woman can accomplish, without interrupting her daily work.

Nevertheless, it is not absolutely demonstrated that this allegorical and spiritual doctrine entirely excludes the possibility of producing artificial gold.

A contemporaneous chemist, Mr. Tiffereau, truly and with great expense and labor, produced a small quantity. I am acquainted with some distinguished savants, who are still seeking for a solution of this chemical problem, and I have myself assisted them in their efforts, more out of curiosity and scientific interest, than with any serious hope of success.

Let us recapitulate: The Great Arcanum is the divinity of man, or in other words:—*The identification of the human soul with the divine principle.* This identification imparts to him a relative omnipotence and secures to him personal immortality by conservation of memory. (After Bodily Death.)

The Great Work is the conquest of this divinity through complete emancipation of intellect and will. This is the realisation of absolute liberty; which is perfect royalty and supreme priesthood. We reach this end through a persevering will with the help of science, and the initiative of daring under the protection of silence.

We know that the four principal and fundamental words of occultism are:—

TO KNOW, TO WILL, TO DARE AND TO KEEP SILENT.

Letters to the Corresponding Secretary.

FUND IN HONOUR OF THE LATE SWAMI OF ALMORA.

I SEND herewith in original the letter I received from Rajani Kanta Brahmachari, a pupil of the late Swami of Almora. He acknowledges with thanks the ten Rupees I sent him at your instance, and expresses his gratitude to, and admiration for, the Theosophical Society, which, although not agreeing with the views of the late Swami, subscribes to the Fund raised for the memory of the latter. He thanks Madame Blavatsky, Colonel Olcott and all the members of the Theosophical Society (I think he means the Parent Society) for this act of their generosity.

SIMLA,
6th Feby. 1884.

KUMUD CHANDER MUKERJEE.

THEOSOPHY AND LOVE.

OUR contemporary of the *Epiphany* has the following remarks on the letter of D. K. M., published in the January number of the *Theosophist*:—

It is with pleasure that we reply to the letter signed with the initials D. K. M., so well known, at least to Theosophists. We will simply put down the thoughts suggested by it, in the order in which they are suggested.

(1.) We apologise for the mistake of putting Yogi for Yoga; a moment's thought would have prevented it.

(2). We did not mean by "what men call miracles" simply physical marvels, but marvels both physical and psychical, as may be gathered from our words "the power of *supreme wisdom* or working what men call miracles," or our parallel phrase "the power of the invisible worlds."

(3.) Still we distinctly spoke of powers other than the power of love. And our words might be taken to imply that the power of love was subordinated in Theosophy to these other powers.

(4.) But a glance at the *context* of our words would shew that this was not necessarily so.

In a letter to which we were replying, our correspondent A. B. C. had asked "what internal or external powers have you gained from your God, which can consume the sinful element in your nature, &c.?"

In thus questioning the existence of sin-conquering powers in Christians we simply asked A. B. C. whether he had followed the best method.

We asked whether a more careful study of the history of Christianity, &c., would not perhaps lead him to *admit* the working of such strange powers. In that case the only question left would be the question of their source, in delusion or in God.

And we adduced the parallel case of certain powers claimed by Theosophists and admitted by us, so that our only enquiry was as to their value and their source.

Not one word was said as to whether the power of intense love was claimed or possessed by the Theosophists.

We needed a parallel case of *admitted* powers, and we could only take those powers which we do admit to be attainable by Theosophical methods. Among these perfect love has no place. Theosophists may sometimes be more loving than individual Christians, and we do all homage, for instance, to the nobly appreciative obituary notice which you lately printed of your opponent Swami Dayanand Saraswati.

It is in no spirit of pride that we state it as a part of our Creed that, however unloving nominal Christians may be, perfect love is only attainable by man through union with Christ, nay, that the very gateway to love for the mass of men must be the faith in Christ's love for us. Such a theory has nothing to do with any estimate of persons, but is a necessary corollary of our belief that God became incarnate for love of us. For, if that be a true doctrine, the recognition of the fact of such tremendous love must be the natural preliminary to being intoxicated and transformed by it, the first step in the true Yoga.

We were, you will now perceive, obliged by the logical necessities of our reply to choose by way of illustration a class of powers which we *could* admit to be attainable by your methods, powers, *e. g.*, of supreme wisdom, of psychical perfections, of physical marvels.

(5.) We were and are perfectly aware that Theosophy does profess to despise the mere "powers" or Siddhis, and teaches that Universal Love is an essential part or condition of Brahma Vidya. But we are not aware that it teaches love in the Christian sense to be the *very essence* of perfection, since "God is love."

There has been recently in our columns some correspondence with Professor Dvijadas Datta of the Bethune College. That gentleman has very lucidly set forth the Vedantist idea of unselfishness, or identification of self with the Divine Being, in your own words, of Jivatma with Paramatma.

We cannot recognize in that identification the Christian idea of perfection, which regards God as the eternal infinite not-self to which we sacrifice in ever repeated oblation the eternal finite self, as we are also gloriously fated for ever to sacrifice ourselves for other finite beings, loved by God and by us. Even when sin, what you call Maya, has ceased to veil from us our true union with God, we shall still (we believe) retain our conscious separateness from the Supreme and from His other created beings. We postulate like you, that we are "part of an integral whole" and that "the good of others is our own," not because we are identical with them, but because our highest perfection consists in active and loving work for the perfection of others.

So we do not, with the Vedantist, slowly recognize that we are God, but we slowly learn to give ourselves up to God. You see we are inveterate and irreconcilable dualists. As God for ever yearns and labours in the infinite process of "bringing many sons to perfection" through suffering, so do we for ever demand a non-Ego to which to sacrifice (without annihilating it) the Ego.

But whatever the end, the Nirvana, the Mukti, you may fairly say that the means, the Yoga, are the same. Separate

personalities as we imagine ourselves to be in our present subjection to Maya, the first lesson to learn is that of benevolence. We said long ago, in our reply to Col. Olcott's most kind letter to the *Epiphany*, that we *both* profess to be fighting the same battle in the outset, the battle of love against selfishness. But we deliberately deny, simply on the ground of the experience of the innumerable Saints of the Church of God, that the flame of love can be fully kindled in the heart by Theosophical methods, or by anything less than the Incarnate Sacrifice of God. It is not pride which says this, it is the bitter practical experience of the best Christians.

If then you require "unselfish philanthropy" as a "guide in the acquisition of Brahma Vidya," you are, from the point of view of the positive experience of millions, indulging in a *petitio principii*. Unable to obtain by human will the Nirvana of Love, you will knock in vain at the closed doors of the Nirvana of Wisdom and of Power. But certain powers, psychical, occult, or physical, you may gain by the power of Yoga, without conscious dependence on the help of the Supreme. Your position *if you do*, without the Christian God, *teach the primary necessity of Love*, is worse than if you subordinate it to other powers more easily attainable, knowledge, asceticism, &c.

(6.) The same argument precisely applies to what you say about pride. Your theory is perfect, your practice is, like our own, imperfect.

Theoretically you require as a condition of Bramha Vidya a perfection of love which would cast out all pride. Pride is a form of Avidya, and is as incompatible with Brahma Vidya as love is essential to it. But just as human experience shews that we cannot unaided attain love, so it shews that we cannot banish pride. And Christian experience (*not theory*) deliberately says that human nature can only be entrusted with the *smallest* degree of knowledge or of power without danger of pride when chastened by the belief that the knowledge or the power is not *acquired*, but undeservedly and freely *given*, given through One who died to gain it for us.

If then you cannot attain the preliminary conditions of Nirvana by your methods, by your own will or the help of Gurus (wholly dependent on your own fitness to receive it, you assert) how can you attain Nirvana itself? If, on the other hand, you reply that you *can* attain love and humility by gradual human effort, you must be made of nobler clay than any Christian that has ever yet lived and learned his own profound nothingness and helplessness in spite of his initial faith in his own power to develop himself.

(7.) But, as a matter of fact, though our words did not necessarily imply that Occultism subordinated love to knowledge and power, they did in their general tone reflect the ordinary attitude of Theosophical writers, and the ordinary conception of Occultism in the vulgar mind. Outsiders cannot be expected to make nice distinctions. They read such books as "the *Elixir of Life*." They read the Rules of the Theosophical Society. If in England, they read the pages of "*Light*." If in India they read the "*Theosophist*" Magazine.

In the "*Elixir of Life*" they are told, on page 59, that the will to live is unselfish, long life is "a necessary means to the acquirement of powers by which infinitely more good can be done than without them."

But they read below that "very few of the truly great men of the world, the martyrs, the heroes, the founders of religions, the liberators of nations, the leaders of reforms, ever became members of the longlived Brotherhood of Adepts." And they read, on page 73, about these same Adepts that "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 . . . . 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?"

Yes—to quote the words just before those last quoted—"our dirty little earth is left below by those who have virtually gone to join the gods."

In one word the ordinary reader finds the Incarnation of Christ and His life-work regarded as a discouraging mistake, and he naturally thinks of such a publication, "issued under the authority of the Theosophical Society," as embodying with subtle philosophy a very doubtful morality, a very strange doctrine of Universal Love.

Again men read the Rules of the Theosophical Society, and they find mention of an Universal Brotherhood of Humanity, but they find the speeches and books of Theosophists rather occupied with philosophy than with the solution of the question of questions, how to learn to love.

Once more they read, if in England, the pages of "Light." In the issue of July 28th, 1883, they find an analysis of the speech of a representative Theosophist, Mr. Sinnett, the author of "Esoteric Buddhism." Welcomed by the London Theosophists, he is reported to have said that the pursuer of adeptship aimed at something more than elevated enjoyment in the spiritual state; he aimed at great developments of knowledge concerning nature and at a longer span of existence than could be granted by Nature "as a reward for mere goodness." Further on the speaker said (if the report be correct) that 'the only way to get on in the evolutionary process *beyond the stage to which goodness could carry the Ego* was to develope supreme spiritual wisdom or knowledge, and that was the object at which the efforts of Adepts are directed.'

Now in the course of this same address Mr. Sinnett quite passionately repudiated the charge of selfishness, and spoke of Theosophy as seeking to extend these blessings to the ignorant masses with untiring devotion. But ordinary readers will still feel the impression that the time is not yet come for Theosophy, that goodness, the first stage in the process, must be attained before we talk of supreme wisdom or knowledge, and that Theosophy puts the cart before the horse.

Equally strong will be the impression of ordinary readers of the 'Theosophist' magazine that the radical defect of Theosophy is its belief that goodness is sufficiently attainable by an evolution from within of human nature, a position passionately denied by the experience of mankind at large. If there be no secure foundation, no true method of conquering selfishness and pride, the whole edifice must tumble down.

8. One or two points more may also be noticed with advantage. The question about trance-consciousness, and the conditions of its pure vision, is only the question of love in another form. The most potent of all preconceptions is that there is no *personal loving God*. And this preconception, being negative, cannot be removed by negative methods. It is impossible to place the noble soul in a purely indifferent attitude to this problem. The moment the idea of God in the Christian sense rushes upon the soul, the soul rushes towards it with an intensity proportioned to its own nobleness. Only the soul which loves can know or feel God; the soul in a negative attitude, presenting a blank white sheet to be inscribed 'God' or 'no-God' with indifference, is debarred by its very attitude from knowing Him. The soul which does not know God instinctively dreads the thought of a God, and carries the atheistic preconception into the trance-vision. The soul which has truly conquered Avidya has learned to love, and feels the prescient instinct of a Divine Presence already. Learn truly to love and you must see, or at least suspect, God. The dogmas of occultists on this point are valueless unless we first know that they have learned the lesson of perfect love. The first condition of true insight is according to our experience impossible to human nature without the help of that God who alone makes us capable of perceiving His subtle presence, His utter distinctness from, and yet His closeness to ourselves.

(9.) Let us pass to the next subject of D. K. M.'s criticism.

It is needless to say that if Christianity had appealed to blind faith it could not have survived the criticism of the West for eighteen centuries. Appealing then to reason, we are asked whether Christ declared Himself to be God in "plain unambiguous language." Silence is sometimes the most eloquent language; when Christ heard St. Thomas address Him as "My Lord and my God" (John xx, 28), simple silence would have been enough. The words which He spoke in reply, "Because thou hast seen thou hast believed" do but point the contrast between St. Thomas and us who have been convinced without seeing, and are indeed blessed in our faith. Had Christ himself been always silent, the written testimony of His best loved disciple that the "Word was God (John I, 1.) and of His whilom persecutor that "God was manifest in the flesh, believed on in the world, received up into glory" (I. Tim. 3, 16.) would have been enough for all who could gauge at its true value the absolute guilelessness of the writers.

But He spoke. He never said "I am God." He would have been taken to mean that He was the father whom the Jews worshipped (John 8. 54), whereas He was but One Person of the Trinity. But he said God was His Father. Hindus would have understood this in a mystical sense. The Jews understood that it meant (John 5. 18.) "making himself equal with God."

We have the testimony of the Evangelist that his language was to the Jews perfectly unambiguous.

The whole difficulty in India is created by those critics who separate the words of Christ from their historical context, and put upon them meanings possible to a pantheistic Hindu, impossible in the mouth of a monotheistic Jew speaking to Jews.

The Declaration of pre-existence before Abraham (John 8. 58) and of oneness of essence with the Father (John x. 30) were so unambiguous to the Jews that on each occasion they tried to stone Him (John 8. 59. and 10. 31.) They said that He "being a man" had "made himself God." (John 10, 33.)

Christ once rebuked a man for calling Him good, as you say. If the Jew had meant to attribute Divinity to Him, he might have been rebuked for so doing, conceivably. But the whole story (esp Matt. 19. 22) shews him as an unbeliever in the divinity of Christ; the idea almost certainly never occurred to him. He is therefore gently rebuked for using a term of reverence unbefitting one believed by its user to be a mere man. The question whether Christ really claimed to be good, and therefore (according to this test) to be God, is not here touched upon, but is answered in the affirmative by another word of the Saviour (John 8. 46) "Which of you convinceth me of sin?" It is hardly fair to represent Christ as disclaiming in one passage a Divine attribute which he claims in another.

But you go on to say that even if He did claim to be God, his claim was disproved by His historical character which is equalled, if not surpassed, by that of Buddha. When you say that Buddha excelled Jesus in humility, as not claiming to be God, you assume the question at issue, since there can be no pride in claiming to be what you are, if you really are so. And moreover, if Christ were God there at once appears in his life an infinity of condescension impossible to the human Guru. So that the question of the comparison of their characters itself partly implies the previous settlement of the question of Divinity; just as the interpretation of the words "my God and your God" (quoted by you) imply the previous determination of the relation of the human nature to the Divine in Christ.

The Church has expressed that relation thus in the Athanasian Creed, "Equal to the Father as touching His Godhead; and inferior to the Father as touching His manhood." You must then shew that there could be no such union of two natures in Him, or else you must shew that these and similar expressions of inferiority referred to His superhuman nature also, to which in truth they are as inapplicable as are the frequent expressions of equality with the Father to His human nature. It is in fact this very union of irreconcilable attributes in His descriptions of Himself which has confirmed the Church in the conviction that He is both God and Man.

We need not discuss whether Buddhists or Christians now work the greater wonders.

It was well said by John Keble that the prophecy of Christ (John 14. 12) that we should do greater works than those physical miracles of Christ is fulfilled in the Eucharist. But, quite apart from miraculous feeding of the souls of men by the Christian Priest in the Eucharist, wherein the uninitiated see nothing but a little bread and wine, I boldly say that I would sooner work the marvel of placing a sinful soul in contact with the spiritual and redeeming energy of the Cross than fly through the air or cure the Maharajah of Cashmere.

(10). Last of all, you seem to accuse me of a self-evident fallacy in condemning idolatry because of the corruptions of it by the masses. But I did not appeal to any wilful inconsistencies of Hindus parallel to the wilful denial in practice of Christianity of the man who sold his wife, and called himself a Christian.

Ignoratio elenchi I can hardly attribute to a man of your ability: but I would ask you whether the point which I attacked was really the misconceptions of idolatry by its votaries. So soon as a man can realize the idols as concrete analysis of the Supreme he is no longer, *properly speaking, an idolator*. It is of the *essence* of idolatry to worship some idols in preference to others who are yet acknowledged, and thus to prefer one or more attributes of the Supreme to the rest, and so to distort the symmetry of the Divine Conception. This is a necessity with the masses for whom idolatry is intended, not a perversion of the system. You will hardly have patience to read, much less to answer, this lengthy reply to Your concise and able letter.

REJOINDER.

I shall briefly reply to the remarks of the *Epiphany*. I am sorry I failed to gather from the words, "the power *of* Supreme wisdom or *of* working what men call miracles," even in the light of the parallel phrase "the power of the invisible worlds," that by "what men call miracles," was not meant "simply physical marvels, but marvels both physical and psychical," as, otherwise some waste of words would have been prevented.

We maintain that the highest ideal of love is to be found only in *Brahmavidya* or Esoteric Theosophy; our ideal of love being a perfect union with the ALL by an utter abnegation of the self and by ardent sleepless endeavours for the good of all sentient beings—even the brute creation, whose sufferings, and wholesale slaughter, are made entirely subservient to the pleasure of Christians and Mahomedans. If the ideal of the Christians is different,—they are welcome to it; only let them not place it higher than ours, unless they are prepared to support their action by the force of arguments. I am glad to find an attempt has been made in this direction by my friendly critic, and proceed to examine it with the attention it deserves.

"It is in no spirit of pride" says the *Epiphany*, "that we state it as a part of our Creed that, however unloving nominal Christians may be, perfect love is only attainable by man through union with Christ, nay, the very gateway to love for the mass of men must be in Christ's love for us. Such a theory has nothing to do with any estimate of persons, but is a necessary corollary of our belief that God became incarnate for love of us. For, if that be a true doctrine, the recognition of the fact of such tremendous love must be the natural preliminary to being intoxicated and transformed by it, the first step in the true Yoga."

The great incentive to love among Christians is, we are told, the realisation of the fact that Christ, or, in other words, the perfect God, incarnated himself, moved by love, for the redemption of man. Without stopping to question the necessity of such a step in one who, if God, might have avoided it by suppressing the original act of injustice—namely, the "apple incident,"—we may here say that there are other doctrines in the Christian faith, and regarded as equally true, which are calculated to weaken if not to completely neutralize the force of this argument. How can we say the Christian "God is love," when he delivers up helpless Humanity, brought into existence without its consent, to the mangling tooth of sin and suffering for a small transgression of its first parents? Even human justice does not hold a son liable for the debts of his father beyond the extent of that father's assets. And how is it that not even the blood of Jesus could restore man to the "blissful seat" from which he had fallen? It may here be urged that the all-Merciful Father has ordained evil but for the ultimate good of man. But the other side may with equal justice contend that an Omnipotent cruel Ahriman has created all apparent good for the ultimate destruction of his creatures, not unlike the Satan of the Middle Ages, granting a short festive season to his servants as a prelude to the eternal damnation of their souls. The real fact is, that our inner self perceives, although the perception in very many cases is clouded by preconceived notions, that love and charity are but the law of our being, and that the violation of the law is always attended with suffering. It is no argument against this proposition that the general mind is not conscious of such being the case, any more than it is necessary for the miser to be aware of the true worth of riches when counting his unsunned hoards with a greedy eye.

Our friendly critic then charges me with a *petitio principii*:—

If you then require "unselfish philanthropy" as a "guide to the acquisition of Brahmavidya," you are from the point of view of the positive experience of millions, indulging in a *petitio principii*.

Nothing of the kind. It is enough if I am supported by the "positive experience" of one man—and such a man is always to be found in the person of the Great Beggar Prince of Kapilavastu. The only logical misdemeanour committed in the present transaction is that of hasty generalisation chargeable on the critic himself, in deriving a general proposition from a particular one, however extensive that particular proposition may absolutely be.

The subordination of love to power, attributed to Theosophy, is due to the learned critic's misconception of what is said in *the Elixir of Life*, which has never been claimed as a complete exposition of the subject. The objections now raised clearly show that the article on "Morality and Pantheism" in the *Theosophist* for November last, has not been properly considered. There it is distinctly said :—

Inactivity of the physical body (*Sthula sarira*) does not indicate a condition of inactivity either on the astral or physical plane of action. The human spirit is in its highest state of activity in *Samádhi*, and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be seen by any one who examines the nature of Occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence. When an adept has placed himself *en rapport* with the Universal Mind, he becomes a real power in nature. Even on the objective plane of existence, the difference between brain and muscular energy, in their capacity of producing wide-spread and far reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the cooly's work can never be compared with the results achieved by the discovery of the steam engine. Similarly, the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

To pass to the concluding remarks of the *Epiphany*. My arguments with reference to Hindu idolatry have been misunderstood by the critic. What I mean is this :—That, as no idolatry is sanctioned by the Hindu Scriptures, it is quite unjust to condemn the symbols of Hindu Religion, which are not without a certain similarity in principles to the Christian Eucharist, simply on the ground that the ignorant masses cannot always perceive the underlying spiritual truth. It would be as reasonable to charge the grotesque eccentricities of the Salvation Army on the purity of the Christian faith.

D. K. M.

Phenomenal.

MY EXPERIENCES.

SOMEBODY of old has said :—

"Give ye not that which is sacred to the dogs, neither cast ye your pearls before the swine, for the swine will tread them under their feet and the dogs will turn and rend you."

It is therefore with a great deal of hesitation and reluctance that I make up my mind to pen the following account of my experiences. If this article were destined to go into the public papers, it would certainly never have been written; for not only is it disagreeable to throw one's name to be devoured by the vultures of criticism; but especially because it pains me to see the names of our revered Masters bandied about by fashionable dandies and unfashionable dunces.

In a public paper I would have three classes of readers:

The first class would read it as they would read the market report about the price of potatoes and lay the paper aside without giving the subject a further thought, and this class I consider a very amiable one.

The second class would conclude that I was "one of the ring," that I had come all the way from America to amuse myself by concocting ghost stories, for no perceptible purpose except to fool them. This class I consider very stupid and I pity them.

The third class are men and women of intelligence, who neither accept nor reject anything without sufficient reason. They probably have heard of such things before; still they may have some lingering doubts, which they desire to have removed. This class I consider my friends, and only for their benefit, and to try to help to guide them along on their tedious path through the mists of doubt and disbelief, did I consent to have this printed in the Journal of our Society—a paper published for the special use of the members of our Association.

On the twenty-first of September 1883, I left my home in Colorado in the United States to go to India; partly for the purpose of representing the Theosophical Societies of America at our eighth Anniversary, partly because, being of a very sceptical nature, I was anxious to investigate more fully the subject of Occultism and to remove my doubts. And how could I expect to do this better than by going to the Head-Quarters?

It would have been easier and cheaper for me to go by way of New York and Marseilles, than by way of California, Japan and China; but I had a certain business to perform in San Francisco, which is of too delicate and private a nature to be mentioned even in this paper. So I went to San Francisco. But, alas! for the weakness of the human nature, of even an occultist in embryo! The charm of a pair of beautiful black eyes proved almost too strong for the would-be ascetic. Saint Anthony's temptation was as nothing, if compared to mine, and my trip to the promised land came very near to be a delusion and a snare. However I succeeded in tearing myself away, left, and went to China.

A week or two after my arrival at Adyar, seeing that several others, strangers as well as members of our Society, occasionally received letters from the Masters either by having them dropped from the air, whirled at them through windows, thrust at them by materialized hands through solid walls or sent them through the "Shrine"; I thought by myself that it was about time that I should be equally favoured; for although considering myself a sinner, I could not see that I was a great deal worse and therefore less worthy of consideration than the majority of those that received letters. Encouraged by this thought, I concluded to see whether a letter of mine would elicit an answer from the Masters.

Accordingly I wrote the following lines :—

Revered Master! The undersigned offers you his services. He desires that you would kindly examine his mental capacity and if desirable give him further instructions.

Respectfully yours, etc.

I copy this letter verbatim, so that the kind reader may not think me so silly as to trouble the "Adepts" of the Himalayas with my little private affairs, which, however interesting to me, can be of no possible interest to them. Besides this, I am in the habit of keeping my own counsel, and there was no one in India or outside of San Francisco that knew anything about the said affairs. I gave my letter to Col. Olcott and he put it into the Shrine.

A couple of days afterwards, I reasoned with myself about this matter, and thought that, if the Masters should find it worth the while to say anything to me, they would undoubtedly do so without my asking, and I therefore begged Colonel Olcott to return me my letter. Colonel Olcott would have done so, but my letter had disappeared in a mysterious manner in spite of locks and keys and was never seen again. But in place of my letter I received another in the well known handwriting of our revered Master, the contents of which showed not only a complete knowledge of myself and a knowledge of some of the events of my past life, but it also said: "You have committed an act of great imprudence while in San Francisco"—and then went into details about that very private and delicate business to which I referred above, and the details of which I will give to our kind Theosophists, if he or she will call on me and promise, of course, never to reveal it.

Now such a "test" ought to be satisfactory to anybody; but having had a twenty years' experience with Spiritualism, my doubts were not yet fully conquered. Could Col. Olcott have written this letter? What did he know of my private affairs? How could any one know anything about it, as there was no mail received from San Francisco since I arrived by the last steamer, and who in America would take the trouble to write or telegraph anything, and who could do so, as I am almost as much a stranger in San Francisco as I am in Adyar.

But again: might not Colonel Olcott or somebody else have become clairvoyant and read my mind, and then by some unconscious cerebration, or somehow or other, some spirit or something might have written it, and who knows but I might have been taken in after all.

These thoughts, in spite of all reasoning, were left lingering in my mind, until I was so fortunate as to see the Master myself in his astral body, when, of course, they were silenced for ever.

But something more wonderful was in store for me; and although it did not surprise me at all after all I had seen and heard, it will be interesting to those who have no personal experience in such matters.

This morning at half-past eleven I went upstairs to Madame Blavatsky's room and had a conversation with her in regard to society matters. After this conversation the thought came in my mind to ask her opinion in regard to a certain subject of which I had been thinking. Madame B. advised me to apply to the Master himself, to ask him mentally, and that the Master himself would surely answer my question. A few minutes later she said she felt his presence, and that she saw him writing. I must say that I too felt his influence and seemed to see his face, but of course this circumstance will carry conviction to no one but myself.

Just then another lady came in, to my great annoyance, and expressed her wish to have a pair of pincers, which she needed for some purpose, and remembering that I had such a pair of pincers in the drawer of my writing desk, I went downstairs into my room to get them. I opened the drawer, saw the pincers and a few other things in there, but no vestige of any letter, as I had removed my papers the day before to another place. I took the pincers and was about to close the drawer, when—there lay *in the drawer* a great envelope, addressed to me in the well-known handwriting of the Master and sealed with the seal bearing his initials in Thibetan characters. On opening it, I found a long, very kind and somewhat complimentary letter, treating of the identical questions, about which I had just been talking with Madame Blavatsky, besides giving a detailed and satisfactory answer to the very question which had so perplexed my mind, and a satisfactory explanation of certain matters, which for some time had been foremost in my mind, but of which I had said nothing at all.

Moreover, there was in the same envelope a photograph, cabinet-size, of the master's face, with a dedication to me at the back. This picture will henceforth be considered as the greatest treasure in my possession.

Now, if I know anything at all, I know that my drawer contained no such letter, when I opened it, and that there was nobody visible in my room at that time. The letter, giving a detailed answer to my question, must have been written, sealed and put into the drawer in less than four minutes, while it took exactly forty minutes to copy it the next day; and finally, it treated a very difficult problem in such an elaborate and yet concise manner, that only an intelligence of the highest order could have done the same.

Any further comment I consider unnecessary.

SAPIENTI SAT.

F. HARTMANN, M. D.

ADYAR (MADRAS INDIA), *February* 5, 1884.

Official Reports.

COLONEL OLCOTT IN CEYLON.

IN response to a telegraphed request, the President-Founder arrived in Ceylon on the 27th January, and the same day met the leading Buddhists of Colombo at Widyodaya College, for conference upon the state of Buddhism, as affected by the late Catholic riots and the action of the law officers of the Crown. Mr. Edward F. Perera, the senior Proctor for the Buddhists, attended to explain the state of the case. A dispatch from the Earl of Derby, Secretary of State for the Colonies, in response to a Buddhist petition for redress, as received through the Colonial Secretary, was first read and discussed. The unanimous opinion of the meeting was that it guaranteed no substantial protection against the recurrence, under a weak administration, of the late outrages, and that a final appeal must be taken to Parliament, failing a modification of Earl Derby's views. Colonel Olcott was then requested to proceed to England in charge of the case, with full powers. The meeting then organized themselves into a "Buddhist Defence Committee," with power to add to their number, and Colonel Olcott was unanimously elected an Honorary Member. The High Priest Sumangala presided at the meeting, and Mr. J. R. deSilva, F. T. S., officiated as Secretary. The Defence Committee organized by electing the venerable A. P. Dharmagunarvardhana, Mohandiram, as Chairman; Messrs. Don Carolis and H. Tepannis Perera as Vice-Chairmen; Mr. H. A. Fernando, Treasurer; and Mr C. P. Guneverdhane as Secretary. The meeting then adjourned after requesting Colonel Olcott to proceed to Kandy and report its action to H. E. the Governor, Sir A. H. Gordon, G. C. M.G., and consult with him. This interview occurred at the official residence of the Governor at Kandy, in the presence of Messrs. W. D. Abrew and Goonesekara, members of our Society, and was very satisfactory. His Exellency while, of course, a decided Christian, showed nevertheless his disposition to extend to the Buddhists the full protection of the British law.

On the 10th of January, having received all necessary credentials empowering him to represent Singhalese Buddhistic interests before the Home Government and Parliament, Colonel Olcott crossed over to Tuticorin by steamer, and on the 13th arrived at Head-quarters. After stopping there to transact some official business, he left on the 15th by mail train for Bombay, where he met Madame Blavatsky. On the 20th they both sailed by the French line—the *Compagnie Nationale*—for Marseilles, en route for London. Babu Mohini Mohun Chatterji, F. T. S., goes with the President-Founder as Private Secretary, and Mr. Burjorji J. Padshah, F. T. S., of Bombay accompanies the party.

THE KANDY (BUDDHIST) THEOSOPHICAL SOCIETY.

FOR the first time since its organisation in the year 1881, the President Founder has been able to visit our Branch at Kandy, the mountain capital of Ceylon, the ancient and historically famous stronghold of the native sovereigns whose deeds and misdeeds are celebrated in the *Mahavansa*. He found, as might have been expected, that many changes had occurred, among others the thinning out of worthless members and the assumption of Society work and responsibilities by the more earnest ones. He was enabled to hold a chapter in a new and sufficiently commodious hall, built and owned by the Kandy Branch at a cost of nearly Rupees 2,000. The walls are of *pucca* brick and chunam, the roof a double-hipped one in the fashion of the ancient Royal buildings, covered with tiles, and finished with pinnacles. The plot of ground is within the walled enclosure just opposite the Dalada Maligawa, or Temple Sacred Tooth, and the broad enclosing wall on the side towards the charming esplanade is that upon which Colonel Olcott and party, with the principal Bhikkus (priests) of the two chief temples of Ceylon, stood when addressing his vast audience in 1881. That this plot was destined to be the site of a future Theosophical Hall did not even enter their dreams at that time. The ground is well shaded with cocoanut, bread-fruit, and other trees, and the view of the lake and surroundings exquisitely beautiful as a picture of mountain scenery. *Bana* (Buddhistic Philosophy) is preached every Sunday in the Hall by priests specially detailed by the learned "Maha Terunanse," (or High Priest of Malvata Pansala Monastery); whose rank among the Singhalese Ecclesiastics corresponds with that of the Metropolitan of Moscow, or the Archbishop of Canterbury. The President Founder's visit will unquestionably have important results in more ways than one. At the annual election Mr. C. W. Gooneratne was re-elected President, Mr. G. F. Weerasekara, Secretary, C. L. De Silva, Assistant Secretary, D. John de Alwis, Treasurer, A. de Silva, Arachchi, A. B. Silva, D. T. Karunarutna, D. Johannes Silva, J. C. Caldera, and Rajepakse Ukkuva Vidhane, Councillors.

COLONEL OLCOTT GIVEN THE RANK OF "ACHARYA."

WHILE at Kandy the impending visit of Col. Olcott to Europe was broached, and as a number of intelligent gentlemen and ladies in that part of the world are desirous of declaring themselves Buddhists, the High Priest issued to him a special commission which empowers him to "give Pansil"—that is, to cause candidates for admission to Buddhism to repeat the "Five Precepts" after him—and grant them certificates that they are accepted among the followers of Lord Buddha. This is an extraordinary mark of confidence—one never previously conferred upon an European and, like the honorary bestowal upon him of the sacred Brahmanical thread, by the renowned Pandit Jibbananda

Vidyasagara, a very high compliment. Among us in India they are regarded as greater honors than any decoration by a temporal sovereign. Upon hearing what the Malvatti High Priest had done, the illustrious Samangala, High Priest of Adam's Peak and Principal of Widyodaya (Buddhist) College, added his own consent, thus giving an extra dignity to the commission. The document is engraved in the Pali language, with an iron stylus, upon *ollas*—the prepared leaves of the Talipot Palm—after the fashion of the sacred books in the Buddhist Monasteries.

THE ARYAN THEOSOPHICAL SOCIETY (NEW YORK.)

THE NEW YORK THEOSOPHICAL SOCIETY has been formed under the name of THE ARYAN THEOSOPHISTS OF NEW YORK—the N. Y. Branch of the Theosophical Society.

The first meeting was held at the house of one of our old members, Brother G. W. Wheat, and the organization completed.

The second was held on the 10th December 1883 and some new members elected.

The third meeting was on December 17th, 1883, and showed an increase of interest.

We are trying to spread the knowledge of Aryan literature here, and can say that the Press has done great service in that way.

Our present members are all old Theosophists, but we expect to get new members. In this we are careful however, as we do not care to let in inharmonious people, who only wish to rule or ruin. The Rules of the P. T. S. have been adopted. At the last meeting the President, W. B. Shelly, and Secretary J. H. Cables, of the Rochester Branch, were present as visitors.

WILLIAM Q. JUDGE,
President.

MORTIMER MARBLE,
Secretary.

PRESIDENTIAL SPECIAL ORDERS.

THE arrival from London of St. George Lane-Fox, Esq., F. T. S., and the postponement of the anticipated tours of Dr F. Hartmann and W. T. Brown, Esq., Assistants to the President-Founder, to Ceylon and the Northern Circars, induce the President to make the following modification in the S. O. of the 21st January*. The above-named three gentlemen are added to the special Executive Committee, and the whole will be known as the Board of Control. They will elect a Chairman, who shall see that the measures adopted by a majority vote, are carried out. All important questions requiring the attention of the Executive shall be submitted to the B. of C. and decided by majority vote. The Board shall meet at least once a week, and it is the particular desire of the President-Founder that everything shall be done to promote economy, system, and efficiency of administration during his temporary absence from India. The points embraced in the S. O. of 21st January, not herein modified, shall stand as of full effect and force.

By order of the President-Founder,

MOHINI M. CHATTERJEE,
Private Secretary.

CAMP, BOMBAY,
19th February 1884.

SPECIAL CIRCULAR TO THE BRANCHES.

To avoid unnecessary correspondence and work, as also to observe uniformity of procedure, Branches are authorised to adopt the Rules of the Parent Society, and to submit in addition, for approval, such bye-laws as may be absolutely necessary for the working of the respective Branches.

ADYAR (MADRAS),
17th February 1884.

By order of the Council.

DAMODAR K. MAVALANKAR,
Joint Recording Secretary,
Theosophical Society.

* See *Journal of the Theos. Socy.*, p. 41 (Feb. 1884.)

MEMORIAL MEETING IN HONOR OF THE LATE BABU PEARY CHAND MITRA, F. T. S.

HALL OF THE BRITISH INDIAN ASSOCIATION,
JANUARY 28, 1884.

RESOLUTIONS.

I.

THAT this Meeting desires to express its sorrow at the death of Babu Peary Chand Mitra, who had proved himself eminently useful to the country by his zealous devotion to public business, by his valuable contributions to Bengali literature, and by his services connected with the intellectual and moral advancement of the people, and the protection of dumb animals.

II.

That a portrait or a bust of the late Babu Peary Chand Mitra be placed in some public Institution with a view to perpetuate his memory, and that subscriptions be invited for that purpose.

III.

That the undermentioned gentlemen do constitute a committee for the purpose of carrying out the foregoing resolution :—

MEMBERS OF THE COMMITTEE.

Maharaja Sir Jotendro Mohun Tagore, K. C. S. I.
,, Narendra Krishna Bahadur.
Babu Joykisson Mookerji
Dr. Rajendralala Mitra, L. L. D., C. I. E.
Hon'ble Doorga Churn Law.
Dr. K. M. Banerji.
J. C. Murray, Esq.
R. Turnbull, Esq.
Wm. Swinhoe, Esq.
Nawab Abdool Latif, Khan Bahadur.
Haji Noor Mahomed Jackariah.
Babu Peary Mohun Mookerji.
,, Narendra Nath Sen.
,, Shishir Kumar Ghosh.
,, Dwijendra Nath Tagore.
,, Surendra Nath Banerji.
,, Shib Chunder Deb.
Manockjee Rustomjee, Esq.
Babu Jodu Lal Mullick.
Rai Kanai Lal Dey, Bahadur.
Hon'ble Kristodas Pal.
Babu Greesh Chunder Ghosh, } *Joint-Secretaries.*
,, Radha Raman Mitra. } *Joint-Secretaries.*

All communications to be addressed to the Honorary Secretaries, No. 20, Nimtolah Ghat Street, Calcutta.

The Maharajah Norendra Krishna Bahadur, President of the British Indian Association, was in the Chair.

The first Resolution was moved by the Revd. K. M. Banerjee, L.L.D., D.C.L., President of the Indian Association, seconded by Mr. J. C. Murray (late President of the Bengal Chamber of Commerce), and supported by Babu Dwijendra Nath Tagore, President of the Adi Brahmo Somaj, and the Revd. K. S. Macdonald, Missionary of the Free Church of Scotland.

The Second Resolution was moved by Babu Joykissen Mookerjee, Zemindar of Uttarparah, seconded by Mr. Robert Turnbull, Secretary to the Calcutta Municipal Corporation, and supported by Mr. H. M. Rustomjee, Honorary Magistrate, Dr. D. B. Smith, late Principal of the Calcutta Medical College, Babu Norendra Nath Sen, Editor of the "Indian Mirror" and Babu Jodulal Mullik, Honorary Magistrate and Zemindar.

The third Resolution was moved by Babu Shib Chunder Deb, President of the Sadharan Brahmo Somaj, seconded by the Venerable Babu Ramtanu Lahiri, and supported by the Revd. C. H. A. Dall, American Unitarian Missionary, and Mr. Hajee Noor Mahomed Jackariah (of Messrs. Hajee Jackariah Mahomed and Co.)

The fourth Resolution proposing a vote of thanks to the Chair, was moved by Rai Koonjo Lal Banerjee Bahadur, Judge of the Calcutta Small Cause Court.

OBITUARY.

WE regret to hear from Mr. B. Venkatachella Iyer, B. A., F. T. S., of the decease of our brother C. Subbaramayya, M. A., of the Madras Branch, at an early age. The sad event occurred on the 17th of January last. Notwithstanding his Western education, he had, we are told, a strong love for India and a great respect for true Aryan habits. He might have proved serviceable to his country, had the cruel hand of death spared him a few years more.

REPORT OF THE EIGHTH ANNIVERSARY
OF THE
THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

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Apply, with remittance, to the Manager of the THEOSOPHIST, *Adyar (Madras).*

ESOTERIC BUDDHISM.
(CHEAP EDITION—PRICE RUPEES THREE.)

THE Manager of the *Theosophist* has received a supply of the paper-cover edition of Mr. Sinnett's *Esoteric Buddhism*. Like the *Occult World*, this work also, in its second edition, has been made cheap for the convenience of the Indian Subscribers.

THE OCCULT WORLD.

THE Manager of the *Theosophist* gives notice that only twenty copies of the cheap edition of this work are now in stock. After that supply is exhausted, the book will be out of print in its cheap form. Only those will be able to procure copies, who can afford to pay high price.

TELUGU AND TAMIL PRIMERS.
BY
DIWAN BAHADUR R. RAGHOONATH ROW.

DIWAN Bahadur R. Raghoonath Row, President of the Madras T. S., has prepared Tamil and Telugu primers for the use of the students of the Theosophical Sanskrit schools. They have been approved by the Sanskrit school committee of the Madras Theosophical Society and are used as Text Books by them for their schools. The primers will be found extremely useful for boys who have to begin a study of the Sanskrit and Vernacular languages simultaneously. Price, 6 pies per copy, *exclusive* of Postage. Apply to Kailasam Brothers, Popham's Broadway, Madras, who always keep a stock of Theosophical Publications on sale.

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MESSRS. NICOLAS AND Co., have made a splendid photograph of a group comprising eighty-three Delegates attending the Eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Building. Every portrait is excellent. Copies may be had at Rs 2-8 (6s) each, inclusive of packing and postage. Fellows of the Theosophical Society may also obtain cabinet size photos of Madame Blavatsky, Colonel Olcott and a group consisting of Madame Blavatsky, Messrs. Subba Row and Dharbagiri Nath at Rs 1-12 (4s) per copy, inclusive of packing and postage.

APPLY TO THE MANAGER OF THE *Theosophist.*

FIFTH EDITION, WITH AN ENGRAVED PORTRAIT OF THE AUTHOR.

ISIS UNVEILED.

A MASTER-KEY TO THE MYSTERIES OF ANCIENT SCIENCE AND THEOLOGY. By H. P. BLAVATSKY, Corresponding Secretary of the Theosophical Society. 2 vols., large royal 8vo., of about 1,400 pages, cloth extra, Rs. 25—reduced from Rs. 30.

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"This monumental work * * *about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopædia."—*North American Review.*

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"The appearnce of erudition is stupendous. Reference to, and quotations from, the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—*N. Y. Independent.*

"An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it."—*N. Y. World.*

"Most remarkable book of the season."—*Com. Advertiser.*

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"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvellous will find in them an abundance of entertainment."—*N. Y. Sun.*

"A marvellous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being. * * * But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains, * * * will certainly prove attractive to all who are interested in the history, theology and the mysteries of the ancient world."—*Daily Graphic.*

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."—*N. Y. Tribune.*

"One who reads the book carefully throughout to know everything of the marvellous and mystical, except, perhaps, the passwords. 'Isis' will supplement the Anacalypsis. Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocriphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."—*N. Y. Herald.*

"In nothing does Madame Blavatsky show her wonderful ability in a more marked degree than in her use of the English language. Her style is singularly vigorous, perspicuous and piquant. Her scholarship is varied and comprehensive. In metaphysical keenness she shows a power that few writers of our day have attained to. We doubt if Mrs. Lewes (George Elliot), can be called her equal in this respect. Her critical insight is also most remarkable. It seems more like an intuition than the result of study, and yet that she has been a profound student the authorities referred to in her work abundantly show. From the specimens we have seen of its pages we can vouch for its absorbing interest, and for the strength and fascination of the style."—*Epes Sargeant.*

"We do not hesitate to express the opinion that she has made a gallant and measurably successful effort at elucidating the most absorbing and important problems life can furnish. If the veil of Isis has not indeed been swept away, at least so many of the folds have been removed that we are afforded a partial insight into the mysteries and splendors of the Goddess. If our author has not achieved an unquestioned triumph, where such a result would have been specially gratifying, she has at least the consolation of knowing that she has surpassed all her predecessors in a task, complete failure to achieve which would have involved no humiliation. She has produced a unique work, and it will become a classic."—*Sacramento Record-Union.*

"MY VISIT TO STYRIA,"

HAVING proved such a success, it is Miss Caroline Corner's intention to publish another Volume of her late Visit to RHINELAND, the proceeds of which (expenses cleared) are to go towards giving a number of the poorest little Children of the East End of London a treat at Christmas, by way of a good Tea, Amusement, and a Christmas Tree, from which prizes of useful articles of warm clothing may be drawn.

Miss Caroline Corner earnestly requests the kind co-operation of friends and other sympathetic and benevolent persons, by means of Subscriptions for the book "*Rhineland*" (published at 1s. 6d. and 2s. 6d. per copy), or by Donations of Clothes for the little ones, or both.

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"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow :—

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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. 5. No. 7. MADRAS, APRIL, 1884. No. 55.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

THE DISCOVERY OF ANCIENT FABRICS.

To those who boast too freely of our modern civilization, its arts, sciences and complicated machinery, it may be somewhat humiliating to hear of the discovery by our modern Egyptologists and Assyriologists of textures made thousands of years before our era,—whose "incomparable beauty leaves far behind it that of the most delicate texture so proudly displayed in our international exhibitions." Just now, one may see in Vienna the archaic fabrics worn by the ancient Greeks and Romans. They were found in Egypt by Mr. Groff. Herr Georg Ebbers, the well-known Egyptologist, has an article in *Allgem Zeitung* about that interesting discovery. Among other textures, he mentions beautiful linen cloth woven by a process hitherto claimed *as one of the latest* and the most perfect. The Roman dignitary of the fifth century, B. C., wore a tunic made out of such linen—moreover Groff discovered in the same lot, a real, so called "Gobelin web." And this shows, as several papers now remark, that the well known "*tapisserie de haute lisse,*" as the Gobelin work is called in France, the precious tapestry that decorated only the abodes of kings—is no invention of the French artists at all. It came to Europe, as nearly every other art did, from the East, imported probably by the Crusaders of the twelfth century. Mr. Ebbers concludes his paper in the following words :—

Repeated in various quarters, we often hear an opinion expressed, to the effect that our daily life differs entirely at the bottom of it, from that of the ancients. Yet, it is most worthy of note that the deeper I dive into the long bygone lives of the latter, the more the vestiges of the life of the ancients appear before me, the clearer becomes in me the conviction that even in its smallest details their interior as much as their exterior life differed in no ways from our own!

IS BUDDHISM PESSIMISTIC ?

MR. F. L. OSWALD writes in an American Contemporary that Buddhism is pessimistic. He says :—

The hope of earthly happiness, according to the theory of Buddha Sakyamuni, is a chimera, a phantom that lures us from error to error through endless toils, and robs even the grave of its peace; for he who dies uncured of his delusion must return to earth, and continue the hopeless chase in another life. Quietism—*i. e.*, annihilation of desire—is the only hope of emancipation; and that goal of peace can be reached only by total abstinence from earthly pleasures. All worldly blessings are curses in disguise, and he alone who has lifted the veil of that disguise has entered the path of salvation. To him, self-denial becomes the highest wisdom, and self-abhorrence the supreme virtue. He must court sorrow and disappointment as others woo the smiles of fortune, he must avoid everything that could reconcile him to life and lure him back to the delusions of worldly pursuits.... The highest goal of the future is the Nirvana, peace and absolute deliverance from the vexations of earthly desires. All human knowledge is vain, the great object of life being the suppression of our natural instincts. Self-affliction is the only rational pursuit. The love of wealth is folly: the slaves of covetousness forge fetters for their own feet. True believers should seek temporal peace by curtailing their wants and cultivating the virtue of indifference to the vicissitudes of fortune. He who strives after higher merit must renounce all earthly possessions, live on alms, dress in rags, shave his head, and abstain from marriage, merry-makings, and the use of animal food. He must have no fixed habitation, and must even avoid to sleep twice under the same tree, lest an undue affection for any earthly object should hinder his spirit in the progress of its emancipation from the vanities of life!

...But this quietude of the sunset hour Buddha Sakyamuni attempts to enforce in the morning of life, his disciples are to seek refuge in sleep before their day's work is done, he gathers dry leaves to bury the budding flower.... Pessimism is precocious senility.... Young pessimists resemble the fruits that rot before they ripen. Monastic tendencies imply an abnormal condition of the human mind. Only a defeated warrior, a man without hope and without courage, can find solace in contemplating the approach of a premature night.

Buddhism and its daughter-creed can flourish only in a sickly soil.....Buddhism has been expelled from the homes of the Aryan races and relegated to the moral pest-house of the South Mongol empires.....Disease, crushing misfortune, mental derangement, whatever disqualifies a man for the healthy business of life, qualifies him for the reception of anti-natural dogmas...

We regret to notice that the erudite writer has based his conclusions upon two erroneous premises. In the first place, he mistakes popular Buddhism for the teachings of Gautama Buddha, and, in the second, he has misconceived even popular Buddhism. Even Rhys Davids, who treats of the Southern Doctrine which differs widely from that of the Northern Church, has not dared to arrive at such preposterous conclusions. The learned critic has evidently not paid that attention to the Buddhistic literature which it deserves. Otherwise he would not have fallen into the error of saying that the Aryans did not tolerate Buddhism on account of its ascetic practices, which he is pleased to place in the category of pessimistic dogmas. The truth is that such practices were in existence long before the Prince of Kapilavastu unfurled the banner of his Religion, and they are still maintained and are even strongly recommended by those sects which are the declared enemies of Buddhism. The antagonism to that faith in this country is therefore to be traced to some other causes. Moreover, as every reader of the *Light of Asia* knows, it was Gautama himself who denounced in no measured terms such foolish physical tortures as those of *Hatha Yoga*. It is therefore amusing to see how certain writers and thinkers will presume to decide questions they have not thoroughly studied. So much for popular *Buddhism*. As regards Gautama Buddha's real teachings, every occult student is well aware that they are identical with those of Srimat Sankaracharya, who is held in the highest estimation and reverence by three-fourths, if not

more, of the people of India. Every Vedantin, be he of whatsoever sect, admits the philosophical doctrine of *Maya*—illusion. A misconception of the true significance of this doctrine leads a superficial and careless student to put forth such inferences as we have now to notice. The learned critic supposes that since all this world is called an illusion, therefore the followers of this teaching are required to torture their physical bodies.

The philosophical Buddhists are well aware that a healthy body and a healthy mind are the *sine qua non* for a student of the esoteric science, one of whose most prominent and illustrious expounders was Gautama Buddha as the student of the historical development of occultism well knows. As regards the assertion that only those, who do not prosper in the world, turn their attention to this Philosophy, we simply deny the assertion.

The other misconceptions of the teaching of the Philosophy arise out of a misunderstanding of the meaning of *Nirvana*. It is *not* annihilation, as commonly understood. The highest ideal of a *true* Buddhist is to rise up to perfection and thus to realise the perfection of spiritual wisdom. He recognises that the phenomenal is all transient, misleading, and that therefore if he wishes to be "immortal" he must enter the world of *noumena*. He knows the dangers of being connected with an objective life which must end in dissolution, and to save himself from such a catastrophe he draws himself out of the transitory world and puts himself *en rapport* with the one absolute reality which is Bodha as Sankara said. This surely cannot be accomplished by *mere* physical abstinence.

The relation that the *inner* man bears to the inner world of noumena is intimately connected with his own subjective self, and therefore he who would live in a higher sphere after the dissolution of the physical body, must so change his surviving inner nature as to befit it to the plane of existence it has to enter upon. It will thus be seen that there is no room for pessimism in the Philosophy of Gautama Buddha. It may perhaps be urged that that Philosophy is not so understood by the generality of the Buddhists. But that is no argument against the original teaching in its purity. When steam engines and telegraphs were first introduced here, there were some unlettered, ignorant people who looked upon the machines as so many goddesses. Are we on that account to denounce, without a proper investigation, the inventors of these useful machines? Even "*The Light of Asia*," which lays no pretensions to being a complete exposition of the Esoteric Philosophy, as taught by Gautama Buddha, will yield the meaning put forth in these remarks. The student will, no doubt, find corroborative facts and arguments were he to turn to the philosophical literature on the subject. The learned critic moreover falls into an unpardonable error when he says Buddhism is confined to the "sickly" soil, for some of the healthiest and the most vigorous minds of Europe and America have accepted Buddhism as a "perfect system of thought and rule of life."

BHARGAVA SARMA.

THE HEBREW LETTER NUN; OR 13.

ESSAY II.

(BY ELIPHAS LEVI.)

WE have come to Number 13, the fatal number, from the word *funus*, funeral. It is the sacred number of death.

Verily Death conquered at the Calvary has turned her sting against herself. *Ero mors tua O mors*—said the coming Messiah through the voice of a prophet of a long bygone day. Death "swallowing herself up in her victory." Death and Hell will be "cast into the lake of fire." Death—"the last enemy, that shall be destroyed." All these sentences belong to the apostles, for they and the prophets have announced the ultimate triumph of life. *Creavit Deus hominem inexterminabilem.*

Parturition is death—hence the suffering. But that death is followed by birth. The child dies in its vegetative life and is born unto the human life; then he will die in the human (the embryonic life of the soul) to be reborn to a more perfect life of freedom and intelligence: thus dying or rather being reborn from one sphere into another from one planet or world into another planet or world. Every limited or conditioned life is a gestation, every death a parturition, the ascending periods of life succeeding each other like so many days.* Every night we fall asleep to awake the next morning. The divine sun gets never old, and the soul of the just is made in the image and likeness of *that* sun.†

The absolute existence of Life is the formal negation of Death. When the Deity said to man: "Thou shalt surely die," he threatened him only with the oblivion of life and the terrors of the unknown. The dreadful face of Death is the mask of the abyss, but the abyss is—life eternal.

Man is immortal, and *men* pass like shadows; they wither like the hay on the fields, but the shadow itself never passes away; it is only *shadows* that disappear: hay neither dies, nor does it dry up; it is only dry grasses that wither out and die. A rose is plucked, there are other roses on the rose-bush. The rose-bush, or rather a rose-bush, withers and forthwith the soil produces other rose-bushes. When winter has caused all the flowers to disappear from one hemisphere, it is then on the other that the presiding genius of the flowers reappears; for flowers are immortal in their types, and immortal also in their brilliant realisation that makes them, emigrating from place to place, to go like the lark, around the world. It is because types are always alive that they are for ever absorbing and rejecting new substances. Withered roses are no longer roses. They are, if I may be permitted this expression, the dung of the rose, which ever lives.

What is here said of the corpses of roses applies to the corpse of every thing else, thus affording us the standard value of the cultus of relics. One can preserve a dried rose—the remembrance of a friend—it matters little so long as it is well understood that the dried flower *per se* is nothing.

Do you know why honours are rendered to the dead? Why one takes off his hat before a corpse that passes? It is the salutation made to the mould of the immortal Adam, to the human figure still impressed upon that clay that will disintegrate. That sacred shape is the great *pentacle* of life, and we bow to immortality in death.

Would we live for ever? Let us realise then within ourselves the immortal type, let us shape our soul *in the image of the true human figure.*

When the bronze of the sculptor or rather of the caster fails to fill up the prepared mould, producing instead of a statue a formless ingot to be thrown back into the metal in fusion... what happens? Nature is the

*Read *Esoteric Buddhism* and compare both the phraseology used and the doctrines taught.—*Ed.*

†The "central sun" whence emanates and whither returns *intelligence* scattered throughout the universe. It is the one eternal universal focus, the central point "which is everywhere and nowhere" outbreathing and inbreathing its ever radiating rays. The "Soul of the just" is Avalokiteswara "made in the image and likeness" of Adi Buddha, Parabrahm.—*Ed.*

caster and her furnace is never extinguished. It is this, the true fire of hell.*

God accomplishes creation through types that his will maintains after his intelligence has, so to say, imprinted them in the (astral) Light. Life, working out the universal (primordial) substance, pushes it into such moulds, where she specifies herself in accordance with the distribution of forces which the independent but well regulated will of the Creator can alone produce, and which cannot be the result of chance, the latter having never had any existence. God produces the cause and Nature works out the effects. God creates the types and Nature works out the individuals. Hence our Masters say that God created Adam immortal; the Adam Kadmon, the primitive Adam, the Microprosopus whose arms extend from the West to the East, whose brow reaches the zenith, and whose heel casts a shadow on the disk of the sun. It is the type of humanity glorious and all powerful: ever immortal, sin notwithstanding, but whose scattered limbs have fallen under the shadow of death, because feminine weakness prompted by the astral serpent caused it to face the Science of good and evil. This sin was foreseen by the Creator, whose will it was that the earth should be fecundated with the putrefaction of the peelings (shells) and the manure made of the royal corpses—of those *seven* Kings who could not live for the reason that they had become antagonistic to each other—*three on one side and four on the other*, instead of placing one in the middle, thus constituting a perfect balance.....†

What is the shape or form of a beautiful soul? Are there ugly souls? No. The soul is beautiful from its birth and does not admit of any defects; a defective soul cannot yet be called properly a soul:‡ it is an elemental spirit, a spiritual larva. Every defect is a wound through which life must escape. Thus there are no other than beautiful souls. This word alone ought to show it immortal as well as beautiful.

Beauty is the radiance of the true; and truth is eternal. Beauty formless and changeless is the light of the eternity. To believe in beautiful souls is to admit eternal life.

There are two kinds of defective souls; the imperfect and the mutilated. The former are guilty only when they neglect to perfect themselves; the latter those who have wounded themselves with their sins.

Nothing imperfect can enter eternal life; nothing mutilated can pretend to the eternal reign of life and beauty.

The means of the imperfect and the mutilated are—labour and penance—penance is the orthopedy of souls.

Labour and penance cannot fail spirits so long as they are alive, it matters not however much their surroundings may change, providence is everywhere the same for them.

There are hospitals in heaven for sick souls: it is what we (the Roman Catholics) call *purgatory*. The latter has been compared to fire, because fire purifies metal. This has to be taken figuratively. Who can believe that men can be made better by being roasted over a small fire?

Life is the progressive motion of Being. Being is being analogous to being, conformable to being.

The same of Life. Forms are the phenomenal appearances of life. Life is progressive—hence the ever changing forms.

No form, however, is ever destroyed; if the imprints are effaced, their types are immutable.

Behold that lovely fair-haired child whether he lives or dies, seven years hence he will be no more. The seven years old boy will have disappeared making room for the adolescent of 14 springs. If you would see again the child, look for him elsewhere; perchance you may find a second imprint of the type.

It is precisely thus that we shall or shall not see those who have left us for a higher life.

Our souls are made for a triple life—physical, metaphysical and divine; respectively known to the Kabalists under three names: *Nephesch, Ruach,* and *Neschamah;* or Psyche, the Nous and the Logos, as the Alexandrian philosophers termed them.

It is through Psyche that we have a hold on our physical body; through the means of that plastic mediator which, properly speaking, is neither body, nor spirit, but serves as an instrument for both.*

What you call death is the sudden rupture of the exterior envelope and the enfranchisement of Psyche clad in her mediator,† or her fluidic body. Spirit (*Ruach*) and Soul (*Mens*) know nothing of death and can conceive of it but through Psyche. These two are so indifferent to that phenomenon, that people often die without being in the least aware of it, and that amidst the joys of real life, the just man is under the impression that the bliss that has just commenced is but the continuation, the remembrance of eternal felicity.

Death is brutal and even violent for those who have lived but a physical, sensual life. In dying they imagine that every thing is perishing and the world ends together with them. They find themselves suddenly plunged in a palpable and, so to say, fluidic darkness that can be compared to liquid mud.

In fixus sum, in limbo profundi et non est substantia. Such *dead* can live neither in the earth's atmosphere nor higher. Their unenlightened imagination conceives horrid nightmares, and there are such, who, to escape the unbearable terror, have fled back, and taking refuge in their own corpses, have reanimated them in the tomb.

These wretched souls are drawn, and fly in despair, toward their *second death.* Slowly they weaken and sink, like a wounded man who is losing his life blood drop by drop, and then lose all consciousness and remembrance to pass into the state of *larvæ, stryges* and *gools,* often of vampires, according to the vicissitudes and the mysteries of an unexplained embryogony.

*Here the *annihilation* of "personality" is clearly hinted at, though the French Kabalist would have never dreamt, nor dared to declare the "bitter" truth as plainly as we are doing. Had we from the beginning assumed the policy of pandering to people's prejudices and undeveloped ideas and given the name of "God" to the spiritual side of nature and of Creator to its physical potencies and called Spirit—Soul and *vice versa*, as necessary for concealing the unwelcome features of the doctrines taught—we would have had nearly all our present enemies on our side. Honesty, however, does not seem always the best policy,—not in the teaching of Truth, at any rate. We know of Western Occultists—among them pupils of Eliphas Levi—who oppose the occult doctrines of the East as outlined in *Esoteric Buddhism* imagining them opposed to the Kabalistic doctrines and far more materialistic, atheistic and *unscientific* than those of their masters—the Judeo-Christian Kabalists. Let them understand well the real meaning of the comparison made by Eliphas Levi, and see whether it is not in other words a perfect corroboration of the Eastern doctrine of the "survival of the fittest" in its application to the human *personal* soul. The "furnace of Nature" is the *eighth* sphere. When man fails to mould his soul "in the image and likeness of the great Adam"—we say of—Buddha, Krishna, or Christ (according to our respective creeds)—he is "a failure of nature" and nature has to remould the cast before it can launch it again on the shoreless Ocean of Immortality. "Statues—die," in the words of E. L. —the metal of which they are cast "the perfect statue" never dies. It is a pity that Nature should not have consulted the sentimental prejudices of some people, and that so many of her great secrets and *facts* are so rudely opposed to human fictions.—*Ed.*

† Easy enough to perceive that E. L. hints at the 7 principles of man, but very difficult for one, unacquainted with Occult terminology, to make out his meaning. The "middle" King is the body of Desire, the 4th principle, *Kama-rupa.* Had "Adam" or man, equilibrized the two triads by putting that body or his desires aside and thus triumphed over the evil counsel of his lower, animal triad, he would have caused the death of all except the 7th. This has reference to the psycho-physiological "mystery of the birth, life and death" of the 1st race in this Round.—*Ed.*

‡ And since it is a trite axiom—"like cause, like results," then it necessarily follows that every bad result or effect has to be traced to the producer of the first cause—in other words to the "personal" god. We would rather decline for our deity such an imperfect Being.—*Ed.*

*A *sheath* as it is called in Sanskrit—and in the Vedanta philosophy *Kama rupa* is the sheath of *Mayavi rupa*, and that also of the body for the realization of its desires.—*Ed.*

†*Mayavi rupa*, the objective portion of it.—*Ed.*

Nature destroys all that she does not perfect. The corpse is a horror to life, hence putrefaction sweeps it out of sight. Dead souls have also their decay, and hell is a tomb wherein reigns the eternal worm.

But even decay can never be eternal, for it is a *palingenesical* labour. Dried leaves falling from the tree to the ground decay and manure the earth. The same with these abortions of human life: they serve to nourish and manure the field of universal life. Those creatures, that I have designated under the name of larvæ, ghouls and vampires, are the venomous mushrooms, the putrefied *cortices* of life. For human souls are unable to live isolated from others, and so long as they live they attach themselves to each other: the souls of the just—to the good, those of the sinners to the wicked souls.

This explains the phenomena of obsession and possession. The wicked spirits who possess themselves of people are souls imperfectly dead seeking death once more, and aspiring to find in the agony of a second death a new impulse towards life.

It is out of respect for the human figure that we must bury our dead; and it is out of respect for the soul-form that hell must cover up and hide its corruption. But where is hell? Everywhere and nowhere. It is not a locality but a state. It is the latent and hazy state of souls that are disintegrating. This hell is silent and shut in like a tomb.* Weeping and the gnashing of teeth precede it, but within it—there are no tears, as nothing lives in it save Death; and death is tearless for it is pitiless.

We know that death is composed of a series of successive deaths.†

God creates eternally. Creation is always beginning, and always ending in a relative sense. And as creation is eternal in all that is created, we must be also eternal...Adam, the protoplast, that is to say, humanity is the verb, the only son of God‡ of whom it is said—*ex-utero ante luciferum generi*. This explains the pre-existence of souls. If we have sinned in Adam, it must have been because we were existing in him; for to sin is to act, and to act it is absolutely necessary to exist.

Whom does God address, when he is made to say (in Latin) *faciamus hominem*. He speaks to man himself, to the man who is pre-existing in his creative thought, and who clamours for life. Why have we no recollection of our anterior lives? It is because we have hitherto failed to realise in ourselves the unity of the remembrance. But when that remembrance once returns, it will be eternal:‖ *in memoris eterno erit justus*.

To die, is to awake from a dream, the temporary dream that ushers us into life real and eternal, where there is no more room for dreams, for in the eternity there exists neither present nor past, neither a "before" nor an "after." No; for eternity cannot be divided, and a portion of the eternity shall be still eternity.

So that after death we shall find ourselves alive without beginning, without end. Without beginning, but not without an origin. Eternal creatures of an eternal Creator, living blossoms of the immutable will, ever re-born and dying but once—of penal death.....

Second death is not, properly speaking, a penal death, but a fatal death necessitated by the voluntary negation of life. Suicide is a crime but it is not pain. That which constitutes the grandeur of this crime is that man changes the penalty that saves for a penalty that kills. He turns into poison the dose destined to cure him and breaks in the hands of Providence the saving rope of his soul.

If man after death re-entered eternity in an absolute way, he would be absorbed by it. Between the finite and the infinite there is always an infinite separation. Man carries away into eternity his notions of time, which to him is but a relative idea, but he preserves the consciousness of a divine life for which there exists no time. Man has to live ages upon ages, but these ages, grouped together, will still present durations with beginning as with end, measured by remembrances and terminated by forgettings.

An absolute consciousness of Eternity would be the annihilation of all created personality. Thus man will never cease to dream of time, though knowing and realising more and more that in supreme reality there can exist no time.

Creation is a circle which begins and ends at all the points of the circumference, but which, in truth, does not begin and could not end since it is the product of eternal life, MAN-GOD. This is the last word of Humanity. The finite in eternal communication with the Infinite is like our eye—with Light and Space.

* *And this is the Eighth* sphere.—*Ed.*

† The successive stages through which a doomed soul passes to final annihilation are here referred to. Some of these stages are undergone on this earth, and then the disintegrating entity is drawn into the attraction of the eighth sphere, and there remoulded to start on another journey through life with a renewed impulse. The stages above referred to are, according to the teachings of our philosophy, sixteen in number—the last two being, however, the different aspects of one and the same condition, the final extinction and re-formation.—*Ed.*

‡ On this, our Earth, of course.—*Ed.*

‖ Yes; on the day of Nirvanic Resurrection. See *Esoteric Buddhism.*—*Ed.*

THE WAYS OF PROVIDENCE.

A LONG gushing article appears in a religious Italian paper signed by a theological student. He was going by rail to hold his examination. Getting giddy, while standing on the platform, he lost his balance and fell under the wheels of an approaching engine. Crying out loudly he appealed in his agony to the Virgin "our blessed Lady," lost his senses, and instead of awaking "a glorified, martyred soul," he arose unhurt and none the worse for the little fit of excitement. To recognise the "timely interference of Providence," he made a vow to devote his life to selling, and otherwise advertising the particular Madonna on whose name he had called for to intercede on his behalf with the "*Divina Providenza.*"

In another paper we read:—

A terrible catastrophe is reported from Illinois. The Convent of the Immaculate Conception caught fire. Thirty inmates perished, including the lady superior and four sisters, the rest being mostly pupils.

The poor victims must have been terrible sinners, or else why should they not also have called upon the blessed Virgin? It is more than probable that being R. Catholics—they did. What is the explanation given? Of course none, for only such solitary cases of providential interference as the one above, are given, while thousands of other cases, where it has not pleased Providence to help poor wretches in danger, are never noticed.

(Continued from the last Number.)

LIVING VAMPIRES AND VAMPIRISM OF THE GRAVE IN OUR SOCIAL INSTITUTIONS.

BY DR. FORTIN, PRESIDENT, THEOSOPHICAL SOCIETY OF THE OCCULTISTS OF FRANCE.

Second Observation.

IN 1868 there was at Paris in the rue Rochechuart, a woman, whose old age was a mystery. Every one, who knew her, noticed, that she always had some young girl with her as "Demoiselle de compagnie," and that she changed those companions very often. Those girls were seen to enter into the old lady's service in perfect health, but soon they showed signs of withering, which always affected their health and often caused their death. When the parents complained, they were quieted by some presents or by money.

In spite of all this generosity, public opinion began to speak, and the old lady was said to eat the girls to prolong her own life. She was declared to be a veritable vampire. The last young girl in her service was the

daughter of a coachman. The father seeing his daughter losing her health, and having heard the accounts of the fate of the other girls which preceded her in that service, complained to the "Commissaire de Police."

An examination was held, the physicians gave evidence that it would be dangerous to let children or young girls stay with the old lady. She was therefore fined a sum of money as indemnity to the coachman's daughter and then died a month afterwards.

Shall we draw the conclusion from these two observations that the Vampirism is a law of nature? Man must learn to assist his evolution by science.*

The subjects which can be affected by vampirism are of different classes. The lowest order (sorcerers and pythonesses), when they are left to themselves without guidance, may fall in a state of catalepsy, whose special character is its eminent resemblance to death. Buried in such a state of death-like trance, the phenomenon of "dédoublement" (or division of two sets of principles) results. The principles which constitute the animal soul (Kama Rupa)† impart to the vampire two characteristics. He will go to where he is attracted and feast on the blood of his friends or his parents, to sustain the vital principle of his body, which is imprisoned in the grave.

There are also vampires which form a class of elementaries. They are the assistants of men in the performance of black magic. To speak in general terms;—all the blood which is spilt can attract those phantoms.

This is a method employed by necromancers to evoke the dead.‡ Sacrifices made by the shedding of the blood of animals are a part of the ceremonies of black magic. In olden times sacrifices were made in the regular places of worship according to prescribed religious rites, and the selection of animals was an exact science.

Human sacrifices were of two orders, either voluntary and by consent of the victim, or involuntary, when they attempted to resist.

At Babylon, where compulsory human sacrifices were a national institution, where black magic was taught like any other official science, those practices attracted bad influences, which soon transformed that city of wonders into a fated place. Thenceforward Babylon was doomed to destruction.

Here we see the action of the inexorable law. These sacrilegious immolations were a double crime. First the act in itself whose consequences react upon its authors in life and in death, and next as being an outrage of the divine laws.

A voluntary human sacrifice is a human holocanst. Man may give his life by devoting himself to what he believes to be useful to humanity, or it may be demanded by our social institutions. There is a holocaust. The Druids sacrificed virgins in the island of Sayne, because those virgin priestesses of high seership by spilling their blood gave divine revelations for the salvation of their country. This means the collectivity; the mystery of blood, the mystery of revelation. This is the science of the Druids.

The modern world, being unable to grasp the spirit of antiquity, will say that nothing was found. This is an error. An evolution has been accomplished, a halting place on the grand route of humanity has been reached. Gaul has become France. None can avoid the law of transformation. Stability would be death. Modern science seems to become more and more neglectful as to the world of causes and the principles of transcendental metaphysics. Our highest scientific authorities study Matter in its various states, to utilize its forces for the benefit of man. Will this laudable object be accomplished, and do the results justify the efforts used to obtain them?

Is the individual more happy now? Is the family better situated? I leave others to answer these questions.* It seems to me that modern science is going in an unfortunate direction. While she denies the vampirism of the graves which sucks the blood of the living, she organizes an official vampirism;—a vampirism of sentiments, a vampirism of physical forces, and a vampirism of the grave. Modern life has created a social condition, in which solitude, so salutary to spiritual meditation, cannot be realized; it is a human whirlpool to which vampirism has become allured.

Woe to the people of Europe, who could not find another method of educating and saving their children (the Future) than by shutting them up in colleges and

* At the Court of King David there were enough of young girls. Nevertheless the Bible says: "The King, having grown old and unable to warm himself, search was made through all the tribes for a young virgin. Abissay-Seunamite was selected as able to furnish the required physiological conditions, which were then known. She was taken to the King, 'who knew her not.' She never left the King and slept on David's bosom." We cannot explain this fact without admitting that this was an act of vampirism by which the old King prolonged his life.

† That which remains, after the separation of the higher principles from the lower ones by the process of dying is complete, consists of the fourth principle and the lower parts of the fifth. This—the animal soul—has still a more or less indistinct consciousness of its own, and its actions resemble those of a person walking in his sleep. It has also a remnant of will, in a more or less latent condition. But as the higher principles have left this, will is no more guided by any moral considerations and cannot exert itself in any other way than by following its attractions. Its lower passions, animal desires and material attractions, still remain, and in proportion as they have been more or less developed, nursed or fortified, during earth life, in the same proportion will they act more or less powerfully after the death of the physical body. Nothing likes to starve:—each body as well as each principle has a powerful attraction and craving for those elements which are necessary for its subsistence. The principles of lust, gluttony, envy, avarice, revenge, intemperance, etc., will rush blindly to the place to which they are attracted and where their craving can be temporarily gratified;—either directly as in the case of vampires, by imbibing the emanations of fresh blood, or indirectly by establishing magnetic relations with sensitive persons (mediums), whose inclinations correspond with their own.

If there is still a magnetic relation existing between the vampire (elementary) and its buried physical body, it will return to the grave. If there is no such relation, it will follow other attractions.

It craves for a body, and if it cannot find a human body, it may be attracted to that of an animal. The gospel account of the swine into which Jesus drove the "evil spirits" may be a fable in its historical application, but it is a truth, not only a possibility, with reference to many such parallel cases.—*Trans.*

‡ The physicians at Paris prescribe at present fresh blood to cure the anæmic conditions of chlorosis and other cases of loss of power. It is a strange sight to witness every day the rush of a great number of people for the slaughter houses, where young women and girls drink the warm blood of butchered animals. It is all the rage, it is the fashion. Nevertheless it is certain that the blood in all its parts does not assimilate with the human system. It is difficult to digest and produces horrible night-mares, but it is the fashion.

We hope that Science, which is ignorant of the effects of blood-drinking, will soon cease to advise people to drink the blood of animals.

All through antiquity science and the greatest legislators have prohibited the drinking of blood on account of its pernicious consequences. I have had a young lady under treatment, who became insane in consequence of visions which horrified her. Having drunk blood on three occasions, she saw after the third time enraged oxen and sheep rush upon her. No more pitiful sight could be seen than to behold this poor young lady. Two more such cases were mentioned to me by a friend, a physician. From these observations we must conclude that blood can produce dangerous results, especially when the patients have the gift of clairvoyance. But in all cases we ought to desist from drinking it.

I know an executioner at Alençon (Departement de l' Orne), who was sick before each execution. He saw those phantoms throwing themselves upon the blood of the guillotine, and what the most terrible thing was, that amongst them he recognised his deceased friends and parents. I have attempted to obtain information amongst the butchers. Amongst fifty whom I interrogated, four had been forced to quit their occupation of killing animals. They too saw those phantoms come to gorge themselves with blood.

Although the exuberant healthy appearance of butchers generally is said to be due to the vapors of blood, butchers usually do not reach an old age. Amongst the Israelites seers were so numerous that the legislators established the office of sacrificers in consequence.

We frequently meet with people today, who become ill at the sight of blood.

* A new danger appears on the scientific horizon in the form of a proposed inoculation of carbon in the animals whose flesh is eaten. Official science shows that the virus may remain in a latent state for an unlimited time without apparently manifesting itself. We are therefore in danger of having poisoned meat to eat.

boarding schools which make them victims of vampirism* by this monastic seclusion.

Nature punishes terribly those who transgress her laws. Science does not belong to any particular person, she is the transferrable inheritance of every member of the great human family. Occult Science beckons to us from the East to reascend her mountain-heights. There we shall find the corner stone upon which humanity will build her church, against which error and immobility will battle in vain.

SCRAPS OF ANCIENT HISTORY OF THE ISLAND OF JAVA.

(*A Popular Version from Notes furnished by* BARON TENGNAGELL, *F. T. S.*)

WHEN the Emperor of Rome had been informed that a great island named Java was in existence, and that it was not yet inhabited, he selected several families, provided them with all the necessaries of life, and sent them to that country to colonise. But unfortunately the information which had been received by the Emperor from certain merchants was not correct. Java was not a desert island, but inhabited by giants and spirits, who, by the supernatural powers they possessed, caused in the course of two months the destruction of all the emigrants, with the exception of twenty families, who returned to Rome. The Emperor then went to consult some ancient sages, who advised him to use certain powerful charms. He followed this advice, and thanks to the efficacy of the means which he used, land and sea were overturned, the spirits and giants left, and the twenty families, going again to Java, were able to re-establish themselves.

For three hundred years did the inhabitants live without a king, but afterwards the Supreme God selected one who became very powerful. In about a century God gave a King to Wiratha, and three hundred years later created Kings for Negastina, Madaera and Dwara Wati. Still a hundred years later the Supreme Being appointed again another King, who came from Tocsen, and after this one died, there arrived at Java a colony of Brahmans and invented the twenty Akshara. (Letters of the Japanese alphabet.)

This legend, which is told with different variations, forms the beginning of the history of Java, while our chronological researches do not go back further than 78 years of our era. At that time arrived from Hindostan a saint named Adji Saka (a colony of Brahmans?) and invented the alphabet. Although it may be very difficult to say to which part of Hindostan this first colony belonged, still various indications made Mr. Crawford and A. V. Humboldt suppose that they arrived from the Koramandel Coast.

During the following four centuries numerous emigrations took place, and the power of the Hindus became stronger in that country. The first historic information to which science gives credence, dates from the year 525 of the Japanese era, 603 B. C. and not much is said about them. Adji Saka left to his successors a record of various prophecies concerning the future fate of Java and his works were known in Hindustan. It so happened that a prince named Kaesoemo Tjitro reigned at Nagastina, to whom the future of his kingdom had been predicted, and he made up his mind to send his son Savelo Djelo with a strong colony to Java. This prince established the kingdom of Mondhang Kamælan and acquired great power, because Arve Banda, who arrived in Java from the Molucca Islands with a powerful army, submitted himself to Tamelo Tjelo, who understood better than himself the works of Adji Saka, and also because some old prophecies promised the empire to an Indian prince. Under one of his successors the kingdom took the name of Brambanam.

After this civilisation and religion took a new start during the reign of Dewa Kaesoemo, who transferred the capital to Tjenggalo (where Soerebaja resided.) Under his successors the prosperity of the kingdom made a continual progress and reached its highest culmination during the reign of Pandji, whose name is even at this day greatly honored in the epic poems of the Javanese.

The kingdoms of Singo Sari (now Malang) and of Padjadjaran existed contemporaneously at Java; but their history is almost entirely lost. At the end of the year 1301 (Javanese era) the kingdom of Padjadjaran was destroyed and the empire of Madjapahit established. The ruins of the capital of the former name exist still in the Wiro-saba district, the residence of Soerabaja. The princes of Modjopahit extended their authority over the greatest part of Java, over almost the whole of the Sunda Islands, a part of the Moluccas, Borneo and even the Philippine Islands. At that time Java arrived at the summit of its prosperity, and it was especially during the reign of these princes when those magnificent Hindu temples were built, whose remains are still an object of admiration at Singo Sari, Brambanan, Dijeng and especially at Boeroe-Boedoer.

But this noble civilisation, this eminent power, this sublime religion, were all destined to disappear; for in 1313 an Arab named Moelana Ibrahim began to preach the Koran, and in 1400 the Mohammedans having continued to preach the Koran with sword in hand, went to destroy the empire of Modjopahit and took possession of the capital. Soon Islamism began to exert its paralysing influence on that civilisation, and destroyed not only its source, but caused it almost entirely to disappear. The advent of Islamism was the more to be regretted, as the religious sentiment became nearly extinct. The Javanese were made to pass for Mohammedans; but the great majority of them did neither know nor observe anything except a few ceremonies, intermingled with ancient Hindu rites. Their literature is dead, and what little of it is left, dates from the time before Islamism made its appearance. Sciences do not exist, and only a few exceptional chiefs are found, who have a faint idea of them.

The Europeans are Christians or pass for such, but if I can trust to my experience of twenty-five years, indifference in religious matters and materialism are the dominant convictions.

There is in Java like everywhere else a lot of Protestant missionaries, but the results which they obtain are so small, that it is not worth the while to mention them. The Javanese people are plunged in the deepest ignorance, and an immense labour will be necessary to bring this unfortunate people again up to the state of civilisation, which they had attained in the fourteenth century.

The Government looks upon these colonies only as being farms, which must be made to yield as much as possible. Such words as magnetism, spirituality, theosophy, etc., are almost unknown.

Such is the Java of to-day. May a better future be in store for it, and may the Orient again shed its brilliant light, for which all mankind is instinctively attracted again over this unfortunate country.

Mythical account of the invention of letters by Adji Saka.

Adji Saka stopped after his arrival at Java, for a while in the mountains of Khendang. He then departed for the kingdom of Mendhang, and before he left he gave orders to his servant Sembada, to wait for him and to keep his knife, and he especially forbade him to return this knife to any one but himself. He then took

* The young ladies, shut up in boarding schools, are vampirising each other. An irrefutable proof of this assertion lies in the fact that during their enforced common seclusion, the menstrual flow, by which function the girl becomes a woman and a mother, does either not appear or is scanty, or ceases and reappears only during vacations when they are visiting their families, to disappear again when they return to school. Let legislators and mothers think over that question.

with him his servant Dora, and Sombada remained alone in the mountains. When Adji Saka arrived at the frontier, he asked the villagers whether this was the Kingdom of Mendhang. They answered affirmatively, and wanted to know from whence he came? He then told them, that he came from Hindostan, and that it was his intention to offer his services to the King of Mendhang. The villagers then said to him: "If you wish to enter the service of the King of Mendhang, you will expose yourself to the most imminent danger; because he is a man-eater, and for this reason a great many of the inhabitants have left; for every day the King commands a child to be brought to him, and every stranger that arrives has to deliver his children to the King." In spite of these terrible news he was not frightened, but, moreover, he transformed himself into a young and beautiful child, and went to the Patih (prime-minister) of Mendhang, and requested to be presented to the King to be devoured. The Patih was extremely surprised on hearing such a request, but finally consented and promised to him that if he should succeed to free the people from this tyrant, he would give him as much land as he could cover with the handkerchief which he wore on his head (daster).

When the King returned from his hunt, he was exceedingly pleased to see that Patih had procured for him such a beautiful child. He seized Adji Saka and put his head into his big mouth, but at that moment Adji Saka took again his natural form, seized the King's lower and upper jaws, and tore his mouth in two in such a manner that he immediately died. He then went to Patih and told him about the result of his mission. The Patih was very much astonished that such a weak child could kill such a monster, and desirous of rewarding him for the extraordinary service which he had rendered to the country, he said to him:

"The reward, which I promised to you, is entirely too small. Ask for two or three villages, and I will give them to you."

Adji Saka, instead of giving an answer, retook his natural form, took his handkerchief from his head and unfolded it, and when it was unfolded, it covered not only the whole kingdom of Mandhang, but the whole of Java. When the Patih saw what supernatural powers Adji Saka possessed, he did not dare to resist him and put him in possession of the whole kingdom of Mandhang, which during his reign enjoyed great prosperity.

Adji Saka then remembered that it had been his intention to make the alphabet, and needing his knife for that purpose he sent Dora to the mountains, to request Sembada to return it, without thinking of the former orders he had given to him. Sembada therefore refused to deliver up the knife, and as Dora insisted, they came to blows and killed each other. Adji Saka becoming suspicious at the prolonged absence of Dora, went himself to the mountain and was very sorry to find both of his servants dead. He then called to his mind the contradictory order which he had given to each of them, and regretted his own carelessness very much; but he consoled himself by thinking that such must have been the will of God, and that by this misfortune he had been permitted to make the twenty Javanese letters, by which he composed the following sentence: "I had two ambassadors, who fought and resisted. Their valor was equal, and they killed each other."

We have absolutely no information about the personality of Adji Saki, but if we remember that Saka is the Sanskrit name for each ruler with which a new era begins, and that this word usually designated Salivahana with which in the year 78 of the Christian era a new era commences; then Mr. Crawford and A. V. Humboldt may be right in their opinion that Adi or Adji (ruler) Saka does not signify a certain person, but only the era during which the first colonists arrived from Hindostan.

(To be continued.)

CHASTITY.

By an American Buddhist.

Ideal woman is the most beautiful work of the evolution of forms (in our days she is very often only a beautiful work of art). A beautiful woman is the most attractive, charming, and lovely being that a man can imagine. I never saw a male being who could lay any claims to manly vigour, strength or courage, who was not an admirer of woman. Only a profligate, a coward or a sneak would hate women; a hero and a *man* admires woman and is admired by her.

Women's love belongs to a complete man. When she smiles on him his human nature becomes aroused, his animal desires like little children begin to clamour for bread, they do not want to be starved, they want to satisfy their hunger. His whole soul flies towards the lovely being, which attracts him with almost irresistible force, and if his higher principles, his divine spirit, is not powerful enough to restrain him, his soul follows the temptations of his physical body. Once again the animal nature has subdued the divine. Woman rejoices in her victory, and man is ashamed of his weakness; and instead of being representation of strength, he becomes an object of pity.

To be truly powerful a man must retain his power and never for a moment lose it. To lose it, is to surrender his divine nature to his animal nature; to restrain his desires and retain his power, is to assert his divine right, and to become more than a man—a god.

Eliphas Levi says: "To be an object of attraction for all women, you must desire none;"—and every one who has had a little experience of his own must know that he is right. Woman wants what she cannot get, and what she can get she does not want. Perhaps it is to the man endowed with spiritual power, that the Bible refers, when it says: "To him who has much, more shall be given, and from him who has little, that little shall be taken away."

To become perfect it is not required that we should be born without any animal desires. Such a person would not be much above an idiot; he would be rightly despised and laughed at by every true man and woman; but we must obtain the power to control our desires, instead of being controlled by them; and here lies the true philosophy of temptation.

If a man has no higher aim in life, than to eat and drink and propagate his species; if all his aspirations and desires are centred in a wish of living a happy life in the bosom of his family; there can be no wrong if he follows the dictates of his nature and is satisfied with his lot. When he dies, his family will mourn, his friends will say he was a good fellow; they will give him a first class funeral, and they will perhaps write on his tomb-stone something like what I once saw in a certain churchyard:

> "Here is the grave of John McBride,
> He lived, got married and died."

And that will be the end of Mr. John McBride, until in another incarnation he will wake up again perhaps as Mr. John Smith, or Ramchandra Row, or Patrick O'Flannegan, to find himself on the same level as he was before.

But if a man has higher aims and objects in life, if he wants to avoid an endless cycle of reincarnations, if he wants to become a master of his destiny, then must he first become a master of himself. How can he expect to be able to control the external forces of nature, if he cannot control the few little natural forces that reside within his own insignificant body?

To do this, it is not necessary that a man should run away from his wife and family and leave them uncared for. Such a man would commence his spiritual career with an act of injustice,—an act that like Banquo's ghost would always haunt him and hinder him in his further progress. If a man has taken upon himself responsibi-

lities, he is bound to fulfil them, and an act of cowardice would be a bad beginning for a work that requires courage.

A celibate, who has no temptation and who has no one to care for but himself, has undoubtedly superior advantages for meditation and study. Being away from all irritating influences, he can lead what may be called a selfish life; because he looks out only for his own spiritual interest; but he has little opportunity to develope his will-power by resisting temptations of every kind. But the man who is surrounded by the latter, and is every day and every hour under the necessity of exercising his will-power to resist their surging violence, will, if he rightly uses these powers, become strong; he may not have as much opportunity for study as the celibate, being more engrossed in material cares; but when he rises up to a higher state in his next incarnation, his will-power will be more developed, and he will be in the possession of the password, which is CONTINENCE.

A slave cannot become a commander, until after he becomes free. A man who is subject to his own animal desires, cannot command the animal nature of others. A muscle becomes developed by its use, an instinct or habit is strengthened in proportion as it is permitted to rule, a mental power becomes developed by practice, and the principle of will grows strong by exercise and this is the use of temptations. To have strong passions and to overcome them, makes man a hero. The sexual instinct is the strongest of all, and he who vanquishes it, becomes a god.

The human soul admires a beautiful form, and is therefore an idolator.

The human spirit adores a principle and is the true worshipper.

Marriage is the union of the male spirit with the female soul for the purpose of propagating the species; but if in its place there is only a union of a male and a female body, then marriage becomes merely a brutal act, which lowers man and woman, not to the level of animals but below them; because animals are restricted to certain seasons for the exercise of their procreative powers; while man being a reasonable being, has it in his power to use or abuse them at all times.

But how many marriages do we find that are really spiritual and not based on beauty of form or other considerations? How soon after the wedding day do they become disgusted with each other? What is the cause of this? A man and a woman may marry and their characters may differ widely. They may have different tastes, different opinions and different inclinations. All those differences may disappear, and will probably disappear; because by living together they become accustomed to each other, and become equalized in time. Each influences the other, and as a man may grow fond of a pet snake, whose presence at first horrified him, so a man may put up with a disagreeable partner and become fond of her in course of time.

But if the man allows full liberty to his animal passions, and exercises his "legal rights" without restraint, these animal cravings which first called so piteously for gratification, will soon be gorged, and flying away laugh at the poor fool who nursed them in his breast. The wife will come to know that her husband is a coward, because she sees him squirm under the lash of his animal passions; and as woman loves strength and power, so in proportion as he loses his love, will she lose her confidence. He will look upon her as a burden, and she will look upon him in disgust as a brute. Conjugal happiness will have departed, and misery, divorce or death will be the end.

The remedy for all these evils is continence, and to show the scientific necessity for it was the object of this article.

"MAGICON, OR THE SECRET SYSTEM OF A SOCIETY OF UNKNOWN PHILOSOPHERS."

SUCH is the title of an old book,—printed in the German language in the year A. D. 1784, and published in the city of Leipzig by one who calls himself "An Unknown of the Quadrilateral Light." The book contains many startling and extraordinary ideas, which, although they may not appear new to the modern Theosophist, are nevertheless interesting to the lovers of Occult lore. Notwithstanding the fact that the said book was printed just one hundred years ago, it speaks in an unmistakable manner of the "Fourth Round," (the present Round of the Septenary Evolution spoken of in *Esoteric Buddhism*,) mentions clairvoyance, predicts psychometry, and gives a satisfactory explanation of the occult meaning of numbers.

The unknown editors of this work were evidently a number of Theosophists in Paris, and must have been initiates. The public called them "Martinists," and they were looked upon by the ignorant as a mysterious sect, communicating with spirits, and supposed to be in possession of some awful secrets.

They were said to be people of imposing figure and distinguished by superior education, who desired neither fame, nor power, nor riches, but only truth.

They were kind, good-mannered and virtuous, seeking only the way to perfection. For the information of our Eastern Theosophists who may know nothing of the Founder of the Theosophical sect of the Martinists, Martinez Pasqualis, we append a short biographical sketch of himself and his disciple—Louis Claude, Marquis de St. Martin.

Martinez was born about 1700 in Portugal, of a Mussulman mother and a Portuguese father. Proficient in the Kabala and the secret sciences, he travelled far and wide, and getting initiated in the East he came to Paris in 1768, and soon after founded several Masonic Lodges, called Martinistic, and died finally in St. Domingo in 1779. From its very origin Martinism was a sect of mystics, who not only "believed" in sub and intra and supra-mundane Spirits, but who evoked them adding to the Elemental Kingdom of apparitions regular necromantic rites. Later on, when De St. Martin had become his disciple and successor, this distinguished French metaphysician reformed the "lodges" and imparted to them a far more philosophical character. The latter, who went by the name of the "unknown philosopher" (*philosophe inconnu*) was born at Amboise, Jany. 18, 1733, and died in Aunay, near Paris, in 1803. Having become dissatisfied with the necromantic character of Martinism, he infused into it much of the Swedenborgian spirit, and finally becoming enamoured of Jacob Boëhme, he worked out a perfect system of mystical masonry. He is the author of several remarkable works—"On Error and Truth" (Lyons, 1775), directed against the sceptical negation of the Encyclopædists; "The Man of Desire" (1790); "*Ecce Homo!*"; "The New Man," &c., &c. It is, perhaps, erroneous to attribute wholly his conversion to either Swedenborg or Boëhme. His mind was first of all strongly influenced by the writings of another, earlier and still more remarkable theosophist, whose works are now very little extant and whose name —hardly known. John George Gichtel was nevertheless a very famous theosophist, and Rosicrucian and the publisher of J. Boëhme's works—born at Ratisbon (1638). The son of very wealthy and influential parents, he became hated by the priests, who could never forgive him the disclosures he made about the immoral life led by the clergy in Germany. As he would not recant, the clergy persecuted him, and drove him finally into exile, forcing him to fly to Holland, where he died in 1720 at Amsterdam in great poverty. St. Martin gives enthusiastic accounts of Gichtel. Like Boëhme, he says, he was a born theosophist, wedded from birth to death to Sophia, the Eternal Bride (Wisdom). He studied

diligently the *Three Principles* and the *Seven Forms of Nature*, and having fathomed their meaning, found the true philosopher's stone. In a letter to Baron Kirchberger from St. Martin, who tells the story, we gather that the occult and psychological powers of Gichtel were of a far higher order than those of Swedenborg, transcending them in almost every particular. "In 1672, when Louis XIV laid siege to Amsterdam, Gichtel, by the power of his will, is reported by his disciples to have exercised influence enough to cause the raising of the siege, and afterwards the names of the very regiments and squadrons he had seen in his vision were found in the papers. Princes of Germany and even Sovereigns consulted him, and ladies of all classes, old and young, rich and poor, fell in love with him, sought his acquaintance and his hand and were rejected by him." St. Martin tells a very extraordinary anecdote of him. An enormously wealthy widow offered to marry him, but he gave her no hopes and withdrew into solitude, remaining shut in in his chamber for over a month. One day, as he was pacing about his poor abode, he saw a hand appearing as though from heaven, which joined his hand to that of the rejected widow whose form appeared by his side—and a voice said: "You must have her." Instead of accepting this as an indication of divine will, Gichtel saw at once "that it was only the widow's *spirit*, which, in the fervency of her prayers, *had penetrated the outward heaven* (Kama loka,) *and reached the astral spirit*." To this St. Martin adds: "From that moment, he gave himself altogether *to Sophia, who would have no divided heart*; he saw that he was called to the priesthood of the highest order." Gichtel's marriage to the heavenly Sophia (the Divine Wisdom) is related by St. Martin in the following allegorical terms:—"Sophia, his dear Divine Sophia, whom he loved so well and had never seen, came on Christmas day, 1673, and made him her first visit: he, *in the third principle* ("*linga* sharira") saw this shining, heavenly virgin (was initiated) . . . and the marriage was consummated in ineffable delight. She, in distinct words, promised him conjugal fidelity—that she would never leave him . . . She gave him to hope for a spiritual progeniture, etc."—a language which is too likely to lead any one who knew nothing of Sophia into supposing that Gichtel was really married, but the meaning of which becomes plain to any occultist, especially when one learns further on that "Sophia gave her husband to understand that if he desired to enjoy her favours *without interruption, he must abstain from every earthly enjoyment and desire*," and Gichtel did so scrupulously. "At the beginning of his union with Sophia, he thought he might rest there.....but she showed him that this could not be, and that he must fight for his brothers and sisters (humanity); that he ought, as long as he remained under the earthly covering, to employ the time for the deliverance of those *who have not yet obtained their inheritance* and inward repose." (St. Martin's *Correspondence*, pp. 99 & 170).

The following is an attempt to extract the substance of St. Martin's teachings in a compact form.

I.—DEITY.

All that our Theosophists teach, in regard to the fountain of all being, is based upon the conception of the divine unity of the sacred "Three." The highest being, considered as a unity, is the eternal and continuous spring and source of all thinking and immaterial principles, the root of all universal numbers, the first and only cause, the centre from which all life and the powers of all beings continually emanate and to which they return.

The Trinity are not one in Three, but Three in One; containing in itself Action and Reaction, Christ—which means the divine principle of Wisdom and a pure substance, flowing from God to Man and called in the holy writ the Spirit of God, or the Holy Ghost.

The infinite sum of divine powers and qualities is based upon a number, for which man has no quotient, their expressions are the book of visible and invisible nature. Two of these necessary qualities are Goodness and Freedom. According to the first one he cannot be the cause of the existence of the Bad, and according to the latter it is its own Law, and consequently its own freedom differs entirely from that of the creatures.

The divine action is not creation out of nothing; but an indivisible and continuous Emanation or Eradiation out of itself. Each of these emanations is indestructible, because the Deity emanates only principles and not compounds. All principles emanate from the same source either direct or indirect.

The direct emanations are the thinking, the indirect, the unthinking ones.

The whole activity of the Deity consists in revealing its attributes, which are infinite, like numbers or powers. Independent of time it reveals itself by those who dwell in it; dependent on time by those who, although emanating from it, are not *itself*.

II.—THE UNIVERSE.

The whole system of our Theosophists is based upon a threefold division; The *Divine*, the *Intellectual*, and the *Sensuous*. They speak of three squares of equal signification. The *divine square*, the seat of divinity, the *intellectual square*, encompassing the various orders of spirits, and the *sensual square*, containing all that belongs to the visible world.*

I. The living chain of Beings which form the Universe, and their inter-relations.

From the source of all life to the smallest germ of matter exists an uninterrupted progression, a radiation of primitive light, a chain of potencies, which flow from unity, the basic root of all numbers.

Beings are generally divided into *thinking* and *non-thinking* beings. The first ones are either only intellectual, that is pure spirits, or also of an animal nature, which means, they are conscious of life and activity; or they may be only active like the principles of sensuality.

1st. THINKING BEINGS are the first and second potentiality of the all-creating universal terminus and possess a common affinity; because thought can only be common to one class of beings, and the whole realm of the Intellectual consists, like the prophetic rainbow around the throne of God, of so many radiations and reflections of the divine light.

They are divided into three classes:—

A. Divine Beings, of which man in his primitive condition was one. Their activity suffers no suspension, they are above the laws of time.

B. Pure Spirits without a grossly material covering—formerly, man's servants, now his superiors and benefactors. They govern man by their pure influences, and they suffer suspensions, being subject to the laws of time. They are the second class of being and it is the highest aim of earthly man to become one like them (Dhyan Chohans?) It is difficult for them to approach man, but man can find them at every step he makes in his upward progression.

C. Mixed Beings. Besides man, who is the last link in the chain of intellectual beings, there are still other beings, who have a double nature, an intellectual and a sensual one and who, more than pure spirits, are adapted to approach man in his state of degradation (Elementals?) The author does not consider it advisable to speak of those in detail.

2nd. UNTHINKING BEINGS, whose life and activity is limited to the sensual. They have no intellect, and all their actions tend only to the acquirement of material comfort and well-being. (Animals, plants and minerals.)

* Had they spoken of two triangles and one *square* which is one, they would be nearer to the real occult classification and—Truth.—*Ed.*

II. The Constitution of these Beings.

All bodies are an expression of the three primitive elements, which are earth, water and fire (in their occult meaning.)

Each being has a separate principle by which it exists and acts. All principles are inherently indestructible and simple, and after fulfilling their destiny return to the source from whence they came; but the forms, which are only the sensuous representations of the action of these principles, cease to exist after the principle which caused them ceases to act. There remains no original matter.

Each principle is the generator of its corporeal form, and as each has its peculiarity of character, an individual or a species cannot change its nature, but must retain the original number, which determines its character.

There are general as well as special principles of matter, for even the smallest particle of matter contains a principle, which is an indivisible homogeneous unity. General principles differ only from special principles according to their quantity and duration of action. Their action is only one.

Each Being has the character of its special principle impregnated on its form and action, and moreover each being has a certain inherent number, and all beings, those that are thinking as well as those that are only active, interrelate and correlate according to numeric laws. All their principles are only either higher or lower potencies of the all-creating unity of infinity, and their natural position and time of action depend on their respective proximity to or remoteness from the same.

III.—THE CONSTITUTION OF THE UNIVERSE.

The life and existence of all beings are dependent on a continuous influx of the infinite, and the Universe is based upon seven invisible primitive motors or primitive forms, amongst which are divided the various divine powers. They are the seven colors of primitive light, or so called seven stars around the throne of Deity, which will at the re-establishment of Divine unity be reunited and produce a light whose power will be seven times stronger. In the realm of the spiritual everything is good and pure, in the realm of the sensual governs the evil. All evil is caused by one evil principle, but this evil principle is neither infinite nor eternal. It was originally good and emanated from the infinite good. By attempting to establish a unity of its own it became dark, because it deprived itself of the necessary influence of the divine light by a perverted use of its will, and became the cause of sensuality to which its influence is limited. By this principle and its continuous antagonistic action (contraction), the intellectual world becomes purified and the great work of regeneration accomplished. Its power never affects the pillars of creation, and its whole activity consists in combating the pure agents of the divine light inside the orbit of sensuality, like a heavy mist, which impedes the rays of the sun without preventing the projection of his rays.

Extension of the supremacy of the infinite, and concentration in unity is the object and aim of all divine, spiritual and physical action. Divinity manifests its perfection to individual beings to withdraw them from death, by infusing them with life, and all individuals manifest their tendency to unity in the same manner, by exercising their own powers for the good of other beings exterior to themselves, and thereby assisting in the great work of regeneration.

Everything in Nature has a certain *Number, Measure* and *Weight*. Number appoints activity, Measure determines the same and Weight gives it the impulse for realisation. According to these are constituted the unchangeable and characteristic marks of distinction of individual existences with their appropriate organs. The realm of the Intellectual contains not only the original types of everything sensuous, but there is also contained in it (and in it only) the pure, unmixed and unchangeable truth, such as can be comprehended by the reason of man. As the visible and invisible are intimately connected, therefore truth and error in the intellectual plane are necessarily combined with truth and error in the realm of objectivity.

There is no actual procreation in the realm of the intellectual, no fathers and mothers, which can only be found in the region of the sensuous, and for this reason the physical parent cannot be the father of the intellectual germ of his children. In the intellectual sphere the *Above* always verifies and attracts the *Below*, so that every one receives each of his good thoughts and aspirations every day directly from the primitive fountain of truth; but in the realm of the physical the opposite law holds good. The earth like Saturn of ancient mythology eats her own children.

There is no other sensuous world than the visible one. Visibility, the periphery of evil, came into existence through the sensualisation of the invisible universe by the action of certain germinal principles. This invisible world, which is still hidden in the visible one, could be discovered by man if he were able to draw the veil from visibility and to examine the same. The phenomenon of sensuosity is not based upon a certain basic substance, but upon certain primal elements, which are immediately connected with the higher powers of creation, or upon an invisible and original *fire*, from which are evolved the three *visible elements* of *Fire, Water and Earth*; but which cannot be derived from one single material essence or be reduced to the same; because the qualities by which they are distinguished from each other are essentially different. Fire belongs especially to the animal, water to the vegetable and earth to the mineral kingdom. There can be only three elements. If there were four, the *visible* world could not perish; because its perishableness is based upon this ternary of sensuosity. Air does not belong to the material elements, but is a more potent and powerful organ of the originally active fire and its function is to transmit the vital forces to the bodies. From the union and combination of those three elements result *bodies*. The real "*corporification*" however requires certain means for sensualization, in which consists the link between principles and action, and they are called by the alchemists *Mercur, Sulfur* and *Salt*. They are in exact proportion with the three elements and are the vehicles of their principles, and according to the preponderance of one or another element in the process of corporification is it determined, whether the resultant body will belong to one kingdom or to another.

There are consequently three things necessary for the process of creation or reproduction in the realm of sensuosity.

1. The united activity of two principles, of which one acts from the interior to the exterior and another from the exterior to the interior. These active and reactive impulses must meet together, if something ought to come into existence, and they give us a necessary and universal law for the whole creation; because in the realm of *Intellectuality* as well as Sensuosity, there is everywhere the same antiphony to be found.

2. The action of an *active* as well as *thinking cause* which governs the above double action. This is to our reason the true "Principium reale," and the laws of sensuosity are the results of this action, and without a consideration of these laws it is impossible to form a clear conception of Nature. This principle of *Intelligence* does not furnish the germs of the bodies, but vivifies the same; it does not invest man with physical or intellectual powers, but governs and illuminates the same; and whenever this principle ceases to act, dissolution begins. This active and intelligent cause can be known and is realized by everyone who has sufficient purity to perceive the same.

All the changes in the visible universe are determined by the actions and counteractions of its four cardinal points, and the contentions of the elementary principles are directed by the active and intelligent cause which is its centre and circumference.

(*To be continued*).

A. B.

"THE PLANETARY CYCLES OF HUMANITY, OR THE ASTRONOMICAL PROGRESS OF CIVILISATION."

By Léon Leconte.

A Suisse journal "Lumière et Liberté" contains an article, from which we make the following extracts:—

Civilisation seems to expand itself from East to West, which is the opposite movement of that of the globe around its axis. Sometimes it seems to recede a little, but it appears to do so only to push more rigorously forward. As history shows, it has at all times very little deviated to the North or South. It has evidently followed the course of the sun, and amongst all nations the sun is the symbol of intelligence, science and progress.

This progress of civilisation has undoubtedly begun in the East, in Asia, where, according to science, the cradle of humanity stood. From there it went to Armenia, Babylonia; then to Egypt, whence it proceeded to Greece, later to Italy and France, and as it marched onward, it left behind it only a few traces of its presence. Before coming to Europe it might, no doubt, have spread itself over the great continent of Africa; there was no want of room; but in obedience to some unknown law it turned westward, and then traversing the great Atlantic Ocean it spread again in America, where it now follows the same impulse.

May it not be that this law is also in operation on other planets, beside the earth, and that we may, perhaps, be correct in saying: "The progress of civilisation on the surface of a planet is inversely proportionate to the rotation of the planet."

What will happen when the march of civilisation has arrived at the point from which it started? Will a race superior than the present one appear, and starting once more on its march, continue until the world comes to an end? Are there perhaps other cycles beside this (Adamic) one? These are questions which we cannot answer at present; but it may not be impossible, by taking into account the time which it has required, for civilisation to arrive at its present point, to calculate the duration it will take to accomplish its round; and to be consequently enabled to foretell how many centuries our present humanity may yet have to live; provided that its existence is limited to the present round.

Editor's Note.—It would be interesting to know whether M. Léon Leconte has read *Esoteric Buddhism*, whose doctrines seem the prototype of the above, and, at the same time, an answer. The question "How many *centuries*" more has our humanity to live—is a curious one to a student of Occult Science, and how many more millions of years would, perhaps, be a more appropriate one—even in accordance with modern science and the calculations of the geologists. But habit seems a stubborn thing.

OCCULT PHENOMENA.

Ever since the advent of the Theosophical Society in India, the occurrence of "Occult Phenomena" has been a thorn in the flesh of those who do not know how to discriminate properly. Letters have been dropped unexpectedly from the vacant air on apparently trivial occasions, invisible bells have been heard to ring, writing and pictures have been produced from no visible material, jewelry has been received from "no where," rings and other things have been duplicated and some persons have even received comparatively large amounts of money for the avowed purpose of re-imbursing them, for expenses voluntarily incurred, which, although made with the best motives, were the least to say unnecessary.

On the other hand, many an "honest inquirer" has come to Head-quarters for the purpose of "investigating," and made the most frantic efforts to obtain a "test," without any other result than that of being thoroughly disappointed. Some have vainly asked for advice from the "Masters," and their assistance in what seemed to them most important personal affairs; but which on closer examination were found to be such as had best be left to the consideration of the applicants themselves. Others threatened seriously that they would indeed refuse to believe in the existence of the "Masters," unless the said "Masters" would come and comply with their conditions; and others again have gone away, having their vanity deeply wounded, and their sense of self-importance stung to the quick by the apparent negligence of the Mahatmas to take any notice of them or grant their requests, and it is but natural that such should denounce the "Occult Phenomena" and cry their ruffled temper to sleep by yelling "humbug," because only in this way can they express their indignation for having been disappointed and put their self-conceit to rest.

Some look at the "Occult Phenomena" in the same manner as the Spiritualist upon the message from the "dear departed one," as a necessary "test," and believe that without these phenomena Theosophy could not exist. They therefore extol the "Phenomena" to the skies and wonder why the Mahatmas do not come and perform a public exhibition in their astral bodies, or convince the hardened sceptic by some knock-down argument. Others, who are perhaps of a more gushing and sentimental nature, and are taking a more exalted view of the sanctity of every thing that they expect to come from what they call the "Spiritual World," denounce the "Phenomena" as frivolous and unnecessary; they say that our "holy cause" is materially injured by such trivial performances which do not at all agree with their ideas of what the nature of such a communication ought to be. All these show a want of proper discrimination.

"There is only one step from the sublime to the ridiculous." If we notice a phenomenon, which is not within our every day experience, we are liable to look at it as a "miracle" and invest it with an air of solemnity and importance, which it does not actually deserve, and which was never claimed for it by its authors. Man in his present conditioned state is now just as much *in* the "Spiritual" World as he ever will be, and that what may be subjective to one, may be objective to another, "hence the natural distinction made by his mind—the analyst of his physical sensations and spiritual perceptions—between an actuality and a fiction," which mind, being trained by a false education to look at every thing coming from the so called "spiritual world" with the greatest awe and respect and as something "supernatural" and strange, forgets entirely to apply to such things the same manner of reasoning, which it applies to the common occurrences of his every day life, and which is the only advisable one.

The Mahatmas have often enough assured us that they are not Gods; neither are they anything supernatural. They claim to be only human beings (see Sinnett's "Occult World") and we must look upon them as such, although they are far more advanced on the road to perfection than we are, and they therefore know a great many things, which are still unknown to our philosophy. Being men, they have evidently the right to write letters to whomsoever they please and about whatever subject they may choose, and if they have means to do so, without making use of the ordinary methods used for that purpose, and if they can transmit those letters independently of H. M. Mail Service, it would be obviously foolish to offer any captions criticisms on their methods. They may of course write to whom they please and whenever they please and write in what manner and on what subject they may find necessary, useful or convenient. The only thing that is astonishing to new investigators is the manner in which those letters are written and the (to them incomprehensible) way in which they come, and the recipients of such letters therefore consider it sometimes useful to make public the fact of having received such letters, without deeming it necessary to reveal their contents in full, and the astonished new investigator consequently often fails to see the connection between the apparently insignificant character of what little has been shown to him, and the imaginary solemnity and importance with which he invests the supposed "miracles." Those who see these phenomena every day, look upon them as they do upon other common occurrences. They are not any more awe-struck, when they get a letter from a Mahatma than they are in receiving one from another friend or teacher, and they cease to be astonished about them. If we would apply the same standard to the occurrences of every day, with which we judge these so called "supernatural" phenomena, its absurdity would at once become evident. If I am here in India and have a friend in New York, who would occasionally write me a letter, I would certainly be glad to

get a letter from him, partly on account of the information which it would contain, and partly on account of its being a symbol of the continuance of the relations existing between my friend and myself. I would not look upon that letter every time as being a "phenomenon" or go into extasis about having the possibility demonstrated to me that letters can be written and that they can be sent from America to India. But if some ignoramus, who had never heard of such things as letters and mails, were present, the mere fact of the arrival of such a letter might appear almost incredible to him, and if to convince him that the letter did come from New York, I would show him some very unimportant sentence in the said letter, without letting him see the more important and perhaps confidential contents of the same, he would undoubtedly be surprised that such (to him) abnormal and extraordinary "feat" as the sending of a letter from New York to India would imply, should have been performed to accomplish such a small result.

This comparison may appear ridiculous; but it is certainly true, and the ignorance of the above hypothetical ignoramus does not appear more pitiful to us, than our ignorance about occult matters must appear to those who are in full possession of occult knowledge; and the same line of reasoning may also be applied to the other phases of occult phenomena, which are only "Occult," because the majority of mankind have not sufficiently progressed to understand the processes by which they are produced.

Those persons who know neither the contents of letters, said to have been received from the Mahatmas, nor the process by which they have been written or "precipitated," have no right to complain about a "waste of powers," etc., about which they know absolutely nothing, and which may exist only in their imagination. They talk about our relation to the Mahatmas not as it really exists, but only as they suppose it to be, and the sooner they accustom themselves to look upon our revered Masters as teachers and friends and wise men, instead of looking at them with the same feeling of awe and superstition and fear with which the Fiji-islander looks upon his Deity; the sooner will they find that the so-called "Occult Phenomena" are neither intended to convert incredulous sceptics, nor are they produced for the purpose of astonishing the public; but are principally methods of communication or instruction. To appreciate a thing properly and according to its true value, we must neither depreciate its importance, nor over-estimate the same.

As to those persons who have been disappointed in their expectations of obtaining letters or presents from the Masters, they—unless superior reasons existed for the non-compliance with their demands—have probably only to blame themselves for not having made themselves sufficiently prominent (in a spiritual meaning of the term) to attract the Masters' attention or to deserve their consideration. No amount of "tests" could possibly convince them, because spiritual things can only be grasped by our rising above the sphere of materiality, and material natures can do that only to such a limited extent as their limited powers will permit. They may perhaps be surprised and startled by some (to them) inexplicable fact; but soon new doubts will arise, new "tests" will be asked for, and the "honest investigator" will only be perplexed and dissatisfied.

To arrive at the truth or to become worthy of the attention of the Mahatmas, we must rise up to their sphere, instead of attempting the impossible task of dragging them down to our level. They *cannot* put that into us, which we have not the power to assimilate; they *cannot* grant any personal favours; because the fact of their doing so would imply an injustice and be incompatible with the high standard of morality necessary to constitute a Mahatma.

There is a general misunderstanding on the part of new beginners, who "want to become Chelas" and force themselves upon the attention of the Masters, instead of developing their intellectual faculties and waiting until Chelaship descends to them. High Spiritual development is impossible without intellectual development, and a high degree of intellectual expansion is necessarily followed by a corresponding development of spirituality. To live in a cave or jungle, to stand on one leg or to stare at the end of one's nose may develope a state of useless sensitiveness or insanity, but to develope spiritual powers the intellectual faculties must be strengthened first, because upon them as a basis rest and from thence grow as a necessary result the *Occult powers of the spiritual man.*

AN AMERICAN BUDDHIST.

NOTICE.

MR. T. SUBBA ROW regrets that with all his good will, it is impracticable for him to bring out a Catechism of the nature mentioned in the advertisement of "A Collection of Col. Olcott's Lectures." Whatever may be his personal views regarding the "Ancient Brahminical Faith," he thinks it premature to put forth any particular form of Hinduism as the "most ancient Brahminical Faith." Originally the advertisement was issued without Mr. Subba Row's knowledge, and he endeavoured his best to steer clear of all the difficulties. He can of course write a Catechism of the Adwaitee, the Dwaitee or any such particular faith, but he finds it impossible to comply with the promises of this very vague advertisement. He is therefore obliged to give up the task.

THEOSOPHY AND CHRISTIANITY.

BY AN AMERICAN BUDDHIST.

FROM time to time articles appear in Indian, European and American papers, comparing Theosophy and Christianity, which show an entire misconception of the meaning of the word "Theosophy" on the part of the writers. One such writer in an entirely friendly article writes but recently: "Theosophy seeks to develope the power of spiritual vision; Christianity presents to the soul's opened eye satisfaction for its sight. Theosophy is search for divine wisdom; Christianity is incorporation into its very being."

What does the writer mean by the term "Christianity?" Does he mean the Roman Catholic, the Episcopal, the Baptist, the Methodist, the Mormon Church, or any other of the many denominations, each of which claims to be in the possession of the only true doctrine; or does he mean Christianity in its highest aspect, defined as "The doctrines and precepts taught by Jesus Christ." Undoubtedly he means the last. If so, then if we closely examine the matter, leaving aside the question whether or not the biblical Jesus ever existed, we will find that pure Christianity, divested of all extraneous matter, is nothing else but pure Theosophy. Remove all the ornaments (or disfigurements, whichever you please), which in the course of time have been hung around the shining body of true Christianity by the prejudices and misconceptions of unenlightened writers and the naked truth will stand forth, proving that the real founder of Christianity, whatever his name may have been, cannot have been anything else but a being full of divine wisdom, or in other words a real Theosophist.

Taken in this sense—and only in this sense can it have any consistent meaning,—Theosophy and Christianity cannot be compared with each other, because Theosophy is simply the complement or the perfection of Christianity as well as of every other religion. Take away from Christianity the element of Divine Wisdom, and there will be nothing left but a formless mass of unauthenticated tales, misunderstood allegories, myths copied from other and more ancient systems, clerical dogmas and priestly assumptions. "Theosophy" is the divine light (at least that is what we mean by the word), without which no religious system can exist, and every religion is *more or less* permeated by its rays, which can be seen in spite of all the "theological" rubbish, wherewith priestly ignorance has covered them in its blind effort to hide truth from the sight of the unenlightened masses.

Theosophy in its highest aspect is Religion confirmed by Science, and Science confirmed by Religion. The union of Religion and Science produces knowledge and knowledge establishes Faith. The highest development of the intellect leads to understanding and Faith; but Faith does not belong to the plane of mere Intellect. Men of the highest intellect have their faith confirmed by Reason; but reasoning from the material sphere alone does not necessarily establish Faith. Faith belongs not to the mere Intellect, it belongs to the spirit and can be obtained to a certain extent by the ignorant as well as the wise. But in the case of the ignorant, their faith is always liable to be overturned by the injudicious use

of their reason, while in the case of the true Theosophist, faith is firmly built on the rock of knowledge and understanding.

Truth is intuitively perceived by every healthy and unperverted mind. "Out of the mouth of babes shall come wisdom," &c. and "Blessed are the pure in heart, for they shall see God." But as a child grows up, Dogmatism, Bigotry and Sophistry step in and lead the mind astray. They dress it up and cut its wings and prevent its flight to the true source of all being; they blind-fold it and lead it from one door of the lodge-room to another, and fortunate is he, who in spite of all those self-appointed "guides," finally finds his way to the eternal light.

Those that are gifted with spiritual wisdom will find their way; but those who desire to arrive at the truth by intellectual reasoning, have a long and weary road to travel. If they wish to find out which religious system is right and which is wrong, they must not only study one religious system, but they must study them all. They must study "comparative theology," and in the end they will find that each of the various religious systems, has a certain amount of truth, on which it is based, and that this truth is one and the same in all systems, and only differs in degree; while the different superstructures which have been built upon this eternal *truth*, and upon which they all rest, are all more or less imperfect. These superstructures reared by imperfect man are the ones about which priests and bigots, philosophers, materialists and "theologians" have been wrangling and fighting and burning and killing each other for thousands of years. They are the ornaments hung around the beautiful form of the naked truth; but instead of adding to its beauty, they often only desecrate its body and hide its shining light under a more or less elaborately manufactured cloak, and its worshippers become idolators; because instead of beholding the truth, they adore the dress in which they have put it themselves.

To perceive the truth, or in other words to become a Theosophist in fact and not only in name, is to enter the right path in life and to progress forward unimpeded by any inherited or artificially acquired hankering after old superstitions; it is to make persistent efforts, on the part of Man's higher nature, to arrange and organise into a system the various delusions and superstitions (the nett product of human ignorance) of the different races in such a manner as to lessen or destroy their retarding and otherwise baneful influence on mankind. Theosophy attempts to rebuild the temple of the Spirit that has been destroyed. It is not her object to dispute about absurdities.

The various Christian sects have been denouncing and fighting each other so long, that the more intelligent classes have retired in disgust from the arena. The Christian "Churches" are no more a religious body, but have degenerated into mere social and financial organisations. The divine spirit has left their temples, driven from thence by the money changers and mountebanks, and the places of worship have become merely places for "religious" amusement.

To restore Christianity as well as all other religions to their original purity, to infuse Divine Wisdom into the cold material forms of dead systems, or perhaps better said, to gather what life is left in all the various systems and to construct from that one all embracing universal system of love and brotherhood, infused by wisdom and devoid of superstition, to strive to get rid of the hallucinations of the middle ages and to elevate man to the proper sphere to which he belongs, is the object of Theosophy, and those that properly understand the term will not only find the same not contradictory to their highest religious sentiments but eminently expressive of the same. *To understand what Theosophy means is to become a Theosophist.*

GHOST STORIES GALORE.

[The following article appeared some years ago in the *N. Y. World*. It is an account given by Mme. Lydia de Paschkoff, a well-known Russian lady and a great traveller, of an event that took place in the Desert. Written by a fellow of the Theosophical Society, in days when Theosophy had hardly loomed upon the horizon of America and published in a daily paper, that would have refused to receive anything of the kind except in a spirit of fun, the narrative was, of course, viewed as a humouristic production, but its humour takes away nothing from the substantial veracity of the story itself. "The Eighth Avenue Lamasery" was the name by which the Head-quarters of our Society were generally known in New York, ever since the name was given to it by the writer—one of the wittiest and cleverest reporters of New York.]

A NIGHT OF MANY WONDERS.

(*At second hand in "the Eighth Avenue Lamasery."*)

The Science of Apparitions made clear—Magic Rites in far off Eastern Deserts.

"Well, it may not have been a ghost," said Hierophant Olcott, "but all the same, it may." Then a silence fell on the little party that sat smoking in one of the inner chambers of the Lamasery at 302, West Forty-seventh street, at the corner of Eighth Avenue. It was rather a reflective calm that resembled that of the miniature sphinx on the mantel piece of the mysterious Egyptian chamber. Besides the divans on which the party reclined, there was little furniture in the room, but a huge crystal ball was held suspended in the centre by an invisible cord. From the interior of this globe gleamed strange pictures of deserts and pyramids and things fixed there by some cunning art that, for all the reporter knows, may have been magic. The walls were sombre, but the hall was luminous and filled the room with a sort of pale twilight. Tea, talk and tobacco from Arabia entertained the group, and the fragrant blue clouds grew into phantoms as the weird conversation grew gruesome.

Madame Blavatsky was entertaining, in better than royal style, a friend and compatriot, like herself a traveller in strange lands, like herself a firm believer in the occult, and a Russian Countess, Madame P———, whose card, blazoned with her ancestral arms, bears three legends and a tantalizing "&c." in delicate type, is in her way as wonderful a woman as her hostess. According to one of these legends she is "Member of the Geographical Society of France." Another tells that she is a correspondent of the *Figaro*, and a third that she is corresponding member of the *Tour du Monde*. She has spent years in the East, and was the guest in Egypt of the Khedive, whose mother presented her with a rare souvenir of friendship at parting. It is an immense pearl that now hangs from the Countess's breast-pin in shape and size not unlike the largest molar tooth of Barnum's giant. Other jewels, distinguished among them her black eyes, gleamed as she half reclined in gorgeous raiment on a divan, pretending to smoke a cigarette. Besides those named, there were a French diplomatist, the reporter and another and far profounder journalist. Two others should be mentioned, a Turk, who smoked his own nargileh and drank coffee, and a table servant who passed around tea, tobacco, and sweetmeats. The one a picture of the automatic chess-player was ornamental: the other the counterfeit of a Nubian god was useful. Neither spoke.

"A ghost, yes. Why not?" said Mme. Blavatsky, presently. "I have seen many ghosts. It is not a question of whether there are ghosts, but of whether they are seen. Doubtless the ghost of old Shep was there. The only doubt is whether the officer really saw him as he says he did. I believe he did."

The Turk opened his mouth as if to speak.

"What, then, is a ghost?" asked the diplomate. The Turk nodded slowly and closed his lips on his amber mouthpiece.

"There are ghosts and ghosts," replied the occultist. "The air that we breathe is permeated by a subtler fluid that corresponds to it as the soul corresponds to the body of man. It is the astral fluid and in it are the thoughts of all men, the possibilities of all acts—as on the photographer's plate are images that remain unseen until revealed by chemical action. So the last dying thought of any person, if it be intense enough, becomes objective, and under favorable conditions is very apt to be seen. Only a little while ago the newspapers of this city reported the case of a man who committed suicide in his bathroom. A friend ran for a doctor, against the remonstrance of the dying man. On the way he was startled at seeing for a moment the image of the dying man, clad only in his night-shirt, grasping his pistol and bleeding from his death-wound. It was at a considerable distance from the house. The apparition disappeared almost instantly.* It was the intense desire to stop his friend that became objective, as the astral man left the physical. So it is with many other apparitions. In haunted houses the last thought of the victim of a crime may remain, and the tragedy be re-

* A fact corroborated by many eye-witnesses at the time, and which happened in a town on the Hudson River in 1876.—*Ed.*

enacted perhaps thousands of times before it fades away. It is likely that in the case of old Shep, the watchman, he does not know that he is dead, and his last thought was probably that he was going on his rounds until that thought fades away, and under certain conditions he will be visible to the physical eyes of those around him."*

"Pardon me," said the elder journalist, "did you say that perhaps he did not know he was dead?"

"It is recorded," said the Hierophant gravely, "that many persons do not know when they are dead, and that they go around afterwards in great perplexity, because no one pays attention to them. They feel as well as ever, and talk to their friends, and are almost frantic at not being able to get replies."

Then there was another silence.

"I have many times hunted ghosts," said the reporter, plaintively after a time, "but I was never lucky enough to shoot one. They are very shy birds."

"In America, yes," said Mme. Blavatsky. "But in the northern countries and in the East it is different. The conditions are different." Then she turned to the Countess Paschkoff and spoke rapidly to her, presumably in Russian.

While the two ladies conversed, Hierophant Olcott waxed encyclopædic. "The theory of crime being propagated by invisible seeds as disease is, and epidemics of crime devastating countries was first supposed to be a mere figure of speech. Many writers have spoken of it." (Here he quoted many writers.) "But it has its foundation in fact. The astral crimes remain and influence all those who come in contact with them. Thus, it happens that the air and the very ground become saturated with sin in some communities, I have been told that.—"

"I remember," said Mme. Blavatsky suddenly in English "a governess I had when I was a child. She had a passion for keeping fruit until it rotted away and she had her bureau full of it. She was an elderly woman, and she fell sick. While she lay abed, my aunt, in whose house I was, had the bureau cleaned out and the rotten fruit thrown away. Suddenly, the sick woman, when at the point of death, asked for one of her nice *ripe* apples. They knew she meant a rotten one, and they were at their wits' end to know what to do, for there were none in the house. My aunt went herself to the servant's room to send for a rotten apple, and while she was there, they came running to say that the old woman was dead. My aunt ran upstairs, and I and some of the servants followed her. As we passed the door of the room where the bureau was my aunt shrieked with horror. We looked in, and there was the old woman eating an apple. She disappeared at once, and we rushed into the bed room. There she lay dead on the bed, and the nurse was with her (having never left her one minute for the last hour†). It was her last thought made objective."

The Countess Paschkoff understands a little English but does not speak it. She had listened attentively, but without any manifest surprise, and now she spoke. It is perhaps to be regretted that the only record of her talk the reporter has, is derived from Col. Olcott's running translation. This, notwithstanding the Hierophant's enormous linguistic ability, can hardly be supposed to be literal. The lady spoke rapidly, vivaciously musically, and, throwing away her cigarette, gesticulated gracefully. The Hierophant spoke sententiously, dropping into the vernacular frequently and using no gesture, excepting when he stroked his ample beard. Thus ran the American end of the duo:

"In the North there are many apparitions. In the East there is much magic. I have seen both apparitions and magic scores oft times. In St. Petersburg there is standing at the present time a house that was built by one of the male friends of the Empress Catherine. I hired this house, and the day after people began to tell me I was foolish. They said it was haunted. But I went to live there. I was brave enough till I was really in the house, and then I got frightened. The principal salon of the house was an immense room with marble pillars. On the wall was a picture of the soldier‡ who built the house. He was all rigged out with crosses and diamonds and ribbons and sich on his breast. They said he walked around at night. So we all sat up waiting for him the first night, and at 12 o'clock we looked for him. All was still. Our hearts jumped up and down. Suddenly the clock struck 12. We looked at the picture, and then we looked out into the hall. We saw nothing.

"Another night and another we looked. We saw nothing. We were all afraid. I had a maid to sleep in my room.

"Many nights we slept thus. At length one night, just after 12, a lackey came running upstairs. He was pale. 'Come, come,' he whispered, 'the ghost walks.' We threw on something or other (I can't make out the name of it), and all went downstairs to the grand hall. The soldier was walking up and down. We watched him. He had all his diamonds and things on his coat. They sparkled in the faint light of the hall lamp. He walked to the door of the salon, which was closed. He walked through without opening it. We opened it and followed. He was walking up and down the room. We looked for the picture. It was not there. Where it had been the wall was black. He went to the middle of the room. Suddenly, he stopped. He shuddered. He was no longer there. We looked at the wall. The picture was in its place. *Voilà!*"

"It is nothing," said Mme. Blavatsky. "There are many such houses in Russia. In Pavlovsk, stood a house that no one would enter, for the windows were all broken out and there were noises there at night. It was in the time of the Emperor Nicholas I. He said he would stop the foolish stories, and he had new windows put in and surrounded the house with troops. At midnight a crash was heard and the windows were broken out from the inside. The Emperor entered. There was no one there. Many nights he did this, and it was the same. This is historical."

The Countess Paschkoff spoke again and again. Col. Olcott translated for the reporter: "I have seen the procession that goes every year to the shrine between Cairo and Alexandria. The dervishes go on camels and horses and ride over the people that throw themselves down to make a road for them. Little children and men and women lie, and the beasts walk over them, and no one is hurt. Then there are the dancing dervishes that spin around, till they go up in the air, and it takes three or four men to pull them down. And some of them stick knives through their legs and through their throats. The points of the knives come out on the other side. Blood runs down. They pull out the knives. They pass their hands over the wound. It is healed. There is not even a scar. Hoopla! I mean *Voilà!*"

"Superstition," muttered the elder journalist, not meaning to be heard. The Turk opened his mouth to speak.

"It is no more superstitious," said the interpreter (for the Countess had caught the word and was talking again) "than the practices of our Christians. I have seen an image of the Virgin that was worshipped. It is the custom to take it on certain days, in a procession from house to house. The women and children who want to be learned take school-books in their aprons and allow the image to be carried over them, and they think that as it passes all the knowledge in the books passes into their heads."

The Turk shut his lips—

"I was once travelling between Baalbec and the river Orontes," continued the two speakers, "and in the desert I saw a caravan. It was Mme. Blavatsky's. We camped together. There was a great monument standing there near the village of El Maroun. It was between the Lebanus and the Anti-Lebanus. On the monument were inscriptions that no one could ever read. Mme. Blavatsky could do strange things with the 'spirits,' as I knew, and I asked her to find out what the monument was. We waited until night. She drew a circle and we went in it.* We built a fire and put much incense on it. Then she [rather he—*Ed.*] said many spells. Then we put no more incense. Then she pointed with her wand [something she never had—*Ed.*] at the monument and we saw a great ball of white flame on it. There was a sycamore tree near by. We saw many little white flames on it. The jackals came and howled in the darkness a little way off. We put on more incense. Then Mme. Blavatsky commanded the spirit of the person to whom the monument was reared to appear.† Soon a cloud of vapour arose and obscured the little moonlight there was. We put on more incense. The cloud took the indistinct shape of an old man with a beard, and a voice came as it seemed from a great distance through the image. He said that the monument was once the altar of a temple that had long since disappeared. It was reared to a god that had long since gone to another world. 'Who are you?' said Mme. Blavatsky? 'I am * * *, one of the priests of the temple,' said the voice. Then Mme. Blavatsky commanded him to show us, the place as it was when the temple stood. He bowed, and for one instant we had a glimpse of the temple and of a vast city filling the plain as far as the eye could reach. Then it was gone, and the image faded away. Then we built up big fires to keep off the jackals and went to sleep."

"Yes, and she was finely scared, I can tell you," said Mme. Blavatsky, laughing.

The Countess then told many merry tales that were of the true Arabian Nights' style about the adventures of Mme. Blavatsky and herself as they went around together, the former, summoning spirits at will and doing magical feats out of pure fun, and finished with one about going into the great pyramid at night and performing incantations in the Queen's chamber.

D. A. C. (F. T. S.)

* This was written in 1877; and it proves that the Theosophists taught at the time the same doctrines, as they do now, notwithstanding assertions to the contrary.—*Ed.*

† A perfectly true story, a fact witnessed by myself in 1843. But then the woman had just died, and even her *spirit* could make itself consciously objective:—*H. P. B.*

‡ Count Orloff.

* Not so. It was the person—a Syrian who accompanied Mme. Blavatsky who drew the circle, not she, and the strange things he did do!—*Ed.*

† Mme. Blavatsky never did anything of the kind. It was the Syrian ascetic again, who produced these wonders, and far more extraordinary were the phenomena than given by the humourous writer.—*Ed.*

DECCAN ASSOCIATION FOR THE PROMOTION OF EDUCATION AMONG MARATHAS, KUNBIS, MALEES, &c., &c.

FROM the Prospectus of the above Association now before us, we can say the object is a very laudable one and deserving of encouragement and support. The Census Reports show that while the Mahomedans, who are supposed to be the most backward in availing themselves of the help of Educational Institutions, have twenty per cent. of their children at school and 28 per cent. of male adults under the head of "educated"—only 3 per cent. of the lower classes of the Maratha population send their children to school and can count but 3½ per cent. of male adults under the heading of "educated." With a view to alleviate this miserable condition, the Deccan Association is formed, with the kind help of the popular District Judge of Poona, Sir William Wedderburn. The Hon'ble Dr. W. W. Hunter, the President of the late Education Commission, has also signified his warm and practical support to such a movement, by his learned suggestions and by promising to give "Rs. 5,000 in Government Securities for 5 or 6 years, or whatever time is required to complete a boy's education," regretting at the same time that the large demands upon him in various places prevent his giving more. H. H. the Maha Raja of Baroda has, moreover, promised his liberal support to the scheme, and at the first meeting held in Poona, Rs. 10,000 were collected on the spot among those present. The plan the Association has in view, is :—

To provide adequately for an effective beginning of the work, it is proposed to establish 50 scholarships at 6 Rupees a month, to be held in the High Schools in the several centres of this class of population, such as Bombay, Poona, Sattara, Sholapore, Ahmednagar, Nassik, Dhulia, Ratnaghiri, Thanna, Belgaum and other eligible places, and 15 scholarships at 20 Rupees a month to be held in the different Colleges of Art (5), Medicine (5), Engineering Science (5), and Forestry and Agriculture (5). The annual expenditure attending this scheme is estimated at Rs. 720 and can be met out of a fund of about two lacs.

When a sufficient amount of money is collected to enable a beginning to be made, it is proposed to form local committees of management at the places named above, with a Central Committee to direct their operations.

Government have already village schools, and what the Association intends is to give inducement in the form of scholarships to these poor people, so that they may take advantage of these institutions. It is a matter of pleasure for us to note that one-fifth of the members of the Committee are Theosophists. We thus feel doubly encouraged to hope that the efforts of the Association will be crowned with success. It is the duty of every true Aryan to assist this movement by contributions which should be sent either to Sir William Wedderburn, or to Mr. Gungaram Bhaoo Muskey, F. T. S., Honorary Secretary of the Association.

D. K. M.

Answers to Correspondents.

NIRADHAR, AJMERE :—You will find a solution to all your questions in the *Esoteric Buddhism* and in the various articles in the *Theosophist* treating of the evolution of man and of cosmogony.

GULALCHAND, LUCKNOW :—The answers to your questions would necessitate the reprinting of many of the articles in the *Theosophist* and of almost all other Theosophical publications. If after studying these carefully you find difficulties, put your questions concisely, mentioning your difficulties which will receive due consideration.

F. T. S. (SIMLA) :—Declined with thanks.

ESOTERIC CHRISTIAN :—The article on *Theosophy and Christianity* in this number includes your points except the argument that "blind faith" is a contradiction in terms. The expression was however made use of as *generally* understood to imply "belief without perception," or "faith" in its perverted sense. The *original* meaning of that word included both "knowledge and perception."

As regards the idea of Love, *Eliphas Levi* truly says that "the man who has learnt to love attracts to himself all souls; to covet is not to love, to exact is not to love, to enslave is not to love, excessive desire is not love: true love is the recognition of God in Humanity."

D. K. M.'s answer to the *Epiphany's* remarks appeared in the last month's *Theosophist*.

TARO :—Next month.

R. S. P :—Declined with thanks. The subject of your book is outside the province of our Journal.

A BRAHMAN THEOSOPHIST :—Too late for this number.

R. J. (TRIPLICANE):—Declined with thanks.

Letters to the Editor.

TRANSCENDENTAL OCCULTISM.

As a seeker after truth, I make no apology for my boldness in addressing to your journal the following remarks which suggested themselves to me on my perusing Mr. Dharanidhar Kauthumi's Review of the Unpublished Writings of Eliphas Levi, translated by a Student of Occultism. I am a veritable Brahman of the Kaliyug. My knowledge of Occultism is, I fear, meagre, and possibly you may think that the only characteristic that I possess of my caste is *impudence*; but if so, this, you know, is tolerated by all who understand that a Brahman cannot be without it.*

It is not for me to decide whether Eliphas Levi was an atheist or not. My knowledge of his writings does not go beyond the book under review and a portion of his *Dogme et Rituel de la Haute Magie*, translated to me by a friend, who being a staunch Roman Catholic, fancied that the Abbé was explaining the mysteries of his Church. But I hope I will be pardoned if I ask Mr. Dharanidhar through the medium of your valuable journal whether he has not failed to understand the translator's real meaning in his definition of an Extra Cosmic Deity. Before stating my reasons, I beg the Reviewer's pardon for questioning the merit of himself or of his sect. From the manner in which D. D. Kauthumi fights the battle and resents the difference of opinion between the translator and the "Eminent Occultist" (E. O.) it would seem that the latter is his Guru; or, at least, that he belongs to the sect of his Master,† and though it is natural for a *Chela* to hold his teacher as the highest authority, and to resent the smallest slight which he fancies is offered to the latter, it does not show good taste to descend to vulgarism and fling ugly epithets at the head of the opponent. The translator's personality is thinly veiled by the modest title he assumes, and those who have the honor of being personally acquainted with him know the falsity of the allegations that "the smoke of false (?) criticism..... is not without fire," and that "he (the translator) is moved by some secret *animus* against E. O."

Now as regards the translator's notes on E. O.'s remarks that "there is no Extra Cosmic Deity," it seems to me that there are good reasons to think that the former did not imply that the discoveries of the 5th, 6th and 7th dimensions of spaces are *yet* to be made by the Occultists; what strikes me is that the translator's arguments amount to this: "Admitting that the Cosmos is infinite, is it not reasonable to suppose that the Adepts whose experiences do not go beyond the 7th sphere, have yet to learn what lies further on?" For undoubtedly, as appears from the teachings of Occultism, the highest conception of the Adepts whom we know is the 7th sphere, and the Cosmos being infinite there may be spheres, higher than the finite intelligence of the 7th sphered Adept or other being can soar into. It is possible that what the said Adepts call the infinite Cosmos is but the 7th sphered finite reality, and above that in the matter of spiritual refinement may be spheres and conditions which the 7th sphered beings may be unable to conceive; but those that possess knowledge not limited to the sphere reached by the Adepts, may have a "*higher* intuition." The translator does not question that there *are* Adepts who have reached to the plane of intelligence described above; for he plainly says "there are Mages and Mages, and there are some who say granting all this, we yet know by a *higher* intuition, that

* This is a very extraordinary and by no means a complimentary slur to cast into the teeth of a large class of people and by one of their own caste-men! We beg to demur.—*Ed.*

† The "Masters" in question belong to no "sect;" and even a regular Chela has to rise above every sectarian prejudice before he can become one.—*Ed.*

the infinite to all conditioned existences is not yet All."* To this intuition he gave the name of "Transcendental Occultism."

Applying Zöllner's theory to the Kauthumi's arguments, we might say that the 4th, 5th, 6th and the 7th dimensions of spaces are all in the universe, and yet we people of 3 dimensions are unable even to conceive their existence; in like manner the condition of that which lies higher in the spiritual scale than the 7th sphere is not known by the Adepts whose knowledge does not go further. What the translator means by "Outside the Cosmos," is probably that which, though pervading all things, is not cognizable by those conditioned in the cosmos of the 7th sphered beings, and how can the reasonings of the latter be applied to the Truth which lies beyond their cognizance. It is needless therefore to take up the logic with which Dharanidhar Kauthumi rejects the idea of the Extra Cosmic Deity, and even the *philosophical reasons* which the reviewer parades are not faultless, *e. g.*, it is not clear how God, who is represented as beyond finite and conditioned Brahmavidya, *must* of necessity be conditioned and finite. It is not the translator who maintains that the Superior Intelligence emanates from an inferior one, on the other hand those who see blank beyond a certain condition hold that the Intelligent Law which governs the universe, sprang up from non-intelligence. The reviewer admits that the Scriptures are written in an obscure and oracular style, but has he understood them all, though he may be familiar with them as a Brahman? If not, it is boldness to say that he has nowhere met with the teachings now put forth by the translator.

As regards the Fiji affair, it seems to me that the reviewer has not understood the translator's arguments. The latter probably means that as the real Queen (Victoria) does not bear the least semblance to the ideal Queen of the Islanders, so the real God may not be like the fiction which the Humanity serve, and yet, as our good Sovereign exists nevertheless, the delusive shapes in which she is portrayed, so God pure and absolute may be in existence, although he is caricatured in a thousand fanciful modes by the votaries of innumerable different creeds. Finite intelligence may not find any trace of the natural laws having their origin from God, but those who have been able in spirit to approach his footstool may nevertheless do so. Just as a common coolie of the Fiji island may think the Governor or the Magistrate of the city in which he lives, the all supreme, though the intelligent high officials know that there *is* a power above them. And is it not also possible for an intelligent coolie to guess that the Magistrate whom he thinks the highest has one above him, and another who rules over the ruler of the Magistrate and so on?

Mr. D. D. Kauthumi would do well to realize the spirit of the Lord Buddha's teachings as well reproduced in Mr. Arnold's beautiful lines.

"Om Amitaya! measure not with words
Th' Immeasurable! nor sink the string of thought
Into the Fathomless. Who ask doth err,
Who answers, errs. Say nought!
* * * *
* * * *
Veil after veil will lift—but there must be veil
upon veil behind."

I have failed, I confess, to perceive the scornful laughter with which the translator is said to treat the mathematical problem advanced by E. O. The translator solves it, it is true, from the known properties of circle, but there *are* metaphysics behind the solution which the reviewer fails to see.

I do not like wrangling; but the reason of my writing this to you is to point out the *untheosophical* spirit displayed by the reviewer, who, foiled in more serious attempts, seeks to gain his cause by raising the (wholly fictitious) cry of *animus* against the translator. But this is not the only reason for which I write. My principal object is to enquire what proofs can be adduced that there are *not* conditions beyond the 7th sphere as I have been assured by many Yogis outside the pale of our Society.

SIMLA,
The 31st January 1884. } K. C. M. *F. T. S.*

* And there are others who say, "Granting all this, we yet know by a higher *knowledge*—not 'intuition' that however correct the inference with regard to 'conditioned existences,' there is yet but one immutable Law governing nature through her infinite expanse—the Law of uniformity." "As it is below, so it is above," say the Occultists. "What is true in the least, is true in the greatest," says the mystic Swede.—*Ed.*

REPLY BY DHARANI D. KAUTHUMI (F. T. S.)

I NEED not waste time in defending the charge of bad taste which the literary *arbiter elegantiarum* has brought forward against me. A point of taste does not admit of argument; even if it did, it would have been unprofitable to discuss on the merits of some casual remarks stabbed by K. C. M. with numerous asterisks, and thus, like the feet of a fashionable Chinese belle forced into the iron shoe—of vulgarism. Those who refer to my review will find that although the charge of *animus* was not altogether unsustainable by the documentary evidence actually before the Court, it was still rejected by reason of certain facts of which judicial notice was taken by...Court of its own motion. And now not very brotherly epithets are hurled against me,—who am yet accused of "untheosophical spirit"—for showing that which my critic himself is compelled to resort to, as the sinking man's last straw, namely, to press for an acquittal of the translator from the charge of *animus* on the evidence of good character. It is not desirable to dwell on this part of the subject any longer, specially as my critic has very pertinently and bravely pleaded guilty to "impudence" in advance of any accusation, and sought the not over-heroic privilege of a Queen's evidence against his own caste—"the Brahmans of this Kali *Yuga*," who, by the way, are associated with a white-skin in some parts of India, perchance in the critic's own province.

It is universally admitted to be rather hard to prove a negative proposition; and that difficulty is certainly not removed when made to depend upon *purda nashin* reasons, claiming the privilege of Indian ladies in not coming into Court, and described to the profane observer as simply "good reasons," or introduced to the vulgar eye under the thick veil of a vague—"probably." I shall not, despite my bad taste, violate the privacy into which my critic's reasons have retired modestly and, at the same time, prudently shrinking from what he regards, perhaps, as the dissolute gaze of criticism. A few points, however, may be safely noted here:—

First,—The *ultima Thule* of the Adept's knowledge, "the 7th sphere," as my censor calls it, is not the last link of the "dimensions of space" referred to in the third paragraph of the foregoing letter. K. C. M. shows an entire ignorance of what the so-called 7th sphere is, when he talks of the possibility of the existence of "higher spheres" by reason of the infinity of the Cosmos. This "seventh sphere" is the *Paramam jyotih* mentioned in the *Chhandogya Upanishad*. "K. C. M." wants authority, and he may be safely referred to the *Mândakya Upanishad*, where the seven states are enumerated. As I have nowhere found in our Scriptures a reference to the ultra-seventh states, I am justified in rejecting the statements of the Yogis holding such opinions, unless supported by the testimony of such great Adepts as Vyasa and Sankara Charya.

Secondly,—The hollowness of the doctrine of an extra-cosmic God is sufficiently proved by K. C. M. when he talks of "the definition of an extra-cosmic Deity," evidently unmindful of the quotation to which he invites my attention—"Measure not with words the immeasurable." The whole argument on this head is a trifle worse than hanging a man on an hypothesis. With regard to "the Fiji affair," as he calls it, all I can say is: if the construction now put upon it be the correct one, the translator has good reasons to cry "Save me from my friends." For in the light of the present interpretation the whole "Fiji affair" becomes a nonsensical rigmarole, no ways a reply to the proposition of "E. O." "What a ridiculous supernumerary, *such* a God, before the jury of sense and logic!"

It is useless to prolong the controversy any longer. Let the reader decide on the merits of my review, and the present criticisms evoked by it in the teeming brain of "K. C. M." *Valeat quantum Valere potest.*

CONTEMPLATION.

IN the article on the above subject in the February *Theosophist* occurs the following:—

1. Without realizing the significance of this most important fact, any one who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes—at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown.

I cannot understand how an ordinary man, who has, on one hand, the abovementioned defects in his nature, (which he generally tries to control, though sometimes with questionable success); and who, on the other hand, tries also to practise contemplation as explained in the article, runs the danger of being ruined. What are the dangers? Can they be named, and the particular causes which give rise to them?

2. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy.

This passage is too learned for an ordinary man. Can an example of "the highest ideal" be given? How is the ordinary man of the world to strive after it?

Suppose an ordinary man of the world rises in the calm hours of the morning after a moderate rest, what is he to do? What kind of ideas should he fill his mind with? How is he to sit? How is he to carry on the contemplation so as to steer clear of all shoals and rocks in the sea of occultism? The greatest aim of the man in question is to spiritualize himself as much as could be done *safely*, so that if he cannot eventually be accepted as a chela, in this life—he may at least have the *assurance* to lead the life of an ascetic in the next birth.

AN F. T. S.

Note.—I regret the whole article is totally misunderstood. All I meant to say was that temporary estrangement, from family or friends, does not constitute an essential qualification for advancement in occultism. This ought to be plain to one who weighs carefully my illustration of Janaka. Although *in* the world, to be not *of* it. Failing to realise the meaning of this important teaching, many a people rush in from a sentimental disgust of worldliness, arising probably out of some worldly disappointment—and begin practising what they consider to be a true form of *contemplation*. The very fact that the *motive* which leads them to go in for this practice, is as is described in the quotation given by my correspondent—this fact itself is a sufficient indication that the candidate does not know the "contemplation" of a *Raja Yogi*. It is thus impossible in the nature of things that he can follow the right method; and the physical practice, which he necessarily undertakes, leads him to the disastrous results adverted to in the article.

Any reader, who has intuition enough to be a practical student of occultism, will at once see that to work up to perfection is the highest ideal that a man can have before him. That is not the work of a day nor of a few years. "The Adept *becomes*; he is NOT MADE"—is a teaching which the student must first realise. The aspirant works up to his goal through a series of lives. Col. Olcott says in his *Buddhist Catechism*:—

"... Countless generations are required to develope man into a Buddha, and *the iron will to become one runs throughout all the successive births.*"

That "*iron will*" to become *perfect* must be *incessantly* operating, without a single moment's relaxation, as will be apparent to one who reads *carefully the article as a whole*. When it is distinctly said that during the time that this contemplation is not practised, *i. e.*, the iron will is not exerting, the process of the emission and attraction of atoms is not stopped, and that the desires, instinctive or otherwise, must be so regulated as to attract only such atoms as may be suited to his progress—I cannot understand my correspondent when he asks me what he should do at a particular hour in the morning. He should cultivate only such thoughts as would not be incompatible with the highest ideal he has to work up to. By perfection, which should be his highest ideal, (I must add) I mean that *divine* manhood which the Occult Philosophy contemplates the seventh race of the seventh Round will attain to. This, as every tyro knows, depends largely upon a cultivation of the feeling of Universal Love, and hence an earnest desire to do some practical philanthropic work is the first requisite. Even this state, I admit, is not *absolute perfection*: but that maximum limit of ultimate Spiritual perfection is beyond our comprehension at present. That condition can only be intellectually realized as a practical ideal by those *divine men*—Dhyan-Chohans. To be identified with THE ALL, we must live in and feel through it. How can this be done without the realisation of the feeling of Universal Love? Of course Adeptship is not within the easy reach of all. On the other hand, occultism does not fix any unpleasant place or locality for those who do not accept its dogmas. It only recognises higher and higher evolution according to the chain of causation working under the impulse of Nature's immutable law. The article on "Occult Study" in the last number gives the necessary explanation on this point.

It is painful for me to find that the very thing I attempted to point out in that article to be mischievous in its results, is again put forward as a desirable attribute or adjunct of true contemplation. I would ask my correspondent to read again the same article, with these additional remarks, before thinking of the necessity of any peculiar or particular posture for the purpose of *contemplation*. I, at any rate, am unable to prescribe any specific posture for the kind of *incessant contemplation* that I recommend.

D. K. M.

A GREAT RIDDLE SOLVED.

REFERRING to the article of D. K. M. in the last issue of the *Theosophist*, headed "A great riddle solved," in which he says the misconception regarding his Master's appearance "was due to the reports of a certain Bramachari, the pupil of the Vedanti Swami in the N. W. P. who had met last year in Thibet the chief of a sect, an elderly Lama," who was his Master's travelling companion at the time "the said Brahmachari having spoken of the encounter, in India, had led several persons to mistake the Lama for himself." Now I know of a case in which a certain gentleman of this station saw clairvoyantly the appearance of D. K. M.'s Guru long before the Bramachari came here and spoke of his encounter with the Kuthumba Lama as he called him. The gentleman in question saw his (D. K. M.'s) Master's portrait mentioned in the last edition of the *Occult World*, and was at first puzzled with the difference of appearance he saw in the portrait and that he perceived clairvoyantly. But he remembered the Master's modest remarks that the figure in the portrait was very much flattered. The Brahmachari only came some months after the incident, and although he narrated to the gentleman his interview with the alleged K. H., the gentleman thought that there must have been some mistake as the Master could not have been likely to read the *Vedas* in the manner he was represented as doing.

Another incident happened here about a month ago. A certain initiated *Grihasta* Brahman who had no connection with our Society—but who had nevertheless heard of the Master from his Theosophist friends, resolved one day to see K. H. in his (the latter's) *suksma sariram*. He sat in his room with his door closed, but was disturbed by the noise outside. In the night, or rather in the early part of the morning, he fancied that some one touched his right shoulder lightly, and the appearance of the figure that he described tallied, as far as I could judge, with that which I had heard attributed to D. K. M.'s Master. But as soon as he was conscious of his presence, he was again disturbed by some other noise. He says he was fast asleep, but the touch of the figure roused him. He had not even heard of the portrait with Mr. Sinnett, nor had any acquaintance with the other people who fancied that they had seen the Master.

There are many other instances which came to my knowledge in which D. K. M.'s Master favoured many individuals. But despite his belief and that of the large numbers of the Theosophists that I know of, I confess I am at a loss to reason with those who think that the real K. H. *is* an "elderly" man. These persons do not pretend to say who D. K. M.'s Master is. They say that he may be like the portrait of which I have heard Colonel Gordon, Mr. Sinnett and others speak, but if so, they question whether he is the K. H. well known in Thibet.

SIMLA,
31*st Jan.* 1884. } K.

NOTE.—We know of only one MAHATMA bearing the name of my venerated GURU DEVA who holds a well-known public office in Thibet, under the TESHU LAMA. For aught we know there may be another bearing the same name; but at any rate he is not known to us, nor have any of those, we are acquainted with in Thibet, heard of him. And this personage, my BELOVED MASTER, is, as I have described Him, resembling the portrait in Mr. Sinnett's possession, and *does not look old*. Perhaps the *chairvoyants* are confounding the sect of *Khadampas* with the *Kauthumpas*? The former, although not regular *Dougpas*, are great magicians and indulge in practices an Adept of the good Law would feel disgusted with—such as the well known phenomenon of ripping open the abdomen, exposing the intestines, and then restoring them to their normal place and condition, &c. &c. The latter, the Kauthumpas, are the disciples of my MASTER.

My friend and brother of Simla should not lose sight of the fact that while others claim to have seen my Master clairvoyantly, I say that I saw Him in the North personally, in his living, not his astral body. Col. Olcott and Mr. Brown were also as fortunate as myself in that respect. It is now for the impartial reader to judge whether the testimony of three unimpeachable eye witnesses is more reliable or not than that of one or two clairvoyants (untrained we may add) in matters connected with the *physical* appearance of an individual. Imagination and expectancy are, with various other things, apt to mislead beginners in the Science of Clairvoyance.

D. K. M.

THE BEST FOOD FOR MAN.

THE use of flesh-meat is forbidden on the ground that it is animal food and the reasons against its use are manifold. Some of these reasons are given by Mrs. A. Kingsford, M. D., F. T. S., and are intended most likely for the guidance of the general public—Fellows of the Society not being excepted. The prohibition is wholesale. It does not refer to the flesh of the diseased animals alone, but is general and extends to all flesh, whether of diseased or healthy quadrupeds or of birds. This being so, I do not see what sense the learned authoress intends to convey when she, at p. 108, column 2, para. 3, says:—"A vegetable dietary, to which we may add cheese, milk, butter and eggs, costs three times less than a mixed dietary of flesh and vegetables." This sentence, when divested of its financial aspect, signifies in plain phraseology that we are justified in using vegetables, plus cheese, milk, butter and (most singularly) eggs, and that the arguments advanced against the use of flesh meat do not apply to eggs and to the other articles named with them. With due deference to the authoress, I may be permitted to say that I have not been able to follow her in her logic, inasmuch as the

arguments which hold good as against the use of flesh of quadrupeds and birds should equally hold good as against the use of the milk and eggs of these quadrupeds and birds respectively, unless indeed there be some scientific reasons, unknown to me, for the exclusion of the specified articles from the prohibitory category.

Besides this, in proposing to the members of my Branch here the adoption, *inter alia*, of a rule or bye-law against the use of intoxicating liquors and flesh meat, I have been met with the following objection or criticism by a Brother-theosophist to the proposal made by me.

The use of flesh-meat being forbidden, there is no reason why the use of milk of animals should be held permissible to man and particularly to Theosophists, who, as a rule, are bound to cultivate and disseminate feelings of love and kindness not only towards human beings but also towards all lower animals. Observation and experience tell us that the quantity of milk in animals is not in excess of what is necessary for the support of their young ones. Of course the mammalia class only have milk and suckle their young while other classes do not. Now it is asked what right man has to justify him to appropriate to his use the milk of animals, which seems to be intended by nature for the support of their young ones. The only reason that is ordinarily put forward in justification of the practice is that the animals are domesticated and looked after by man, and the milk that is extracted from them is in return as a remuneration for the money and care bestowed on them by man. To this it is responded that the domestication of animals is not voluntary on their part, but it is forced upon them to their deterioration for domesticated mammalia can in no case equal in point of health those in their wild state. The simple laws of nature are always safe guides. Nature teaches us that we have no right whatever to slaughter animals for the use of their flesh. The same nature teaches us that it is equally wrong on our part to milk cows and use the milk which is purely intended for the support of the calves. To deprive the calves of the quantity of their cow's milk is potently a sin of omission only less atrocious than that of slaughter, which is a sin of commission. The difference is merely in he degree of atrocity.

It is sometimes urged that the natural quantity of milk in the animals is over and above that which is sufficient or necessary for the support of their young ones. In other words, this excess, if any, is to be taken as creating a right in man to use the milk. To this it may be replied that a similar excess in wealth with a millionaire does in no part of the world entitle us to divest the said millionaire of the excess or of any part of it without incurring the culpability of crime and sin.

Up to this point we have been discussing about milk. The question of eggs is a question of a higher plane in as much as the deprivation of the young of animals of their milk does not result in their destruction, but the appropriation of eggs of birds by man to his own use; puts an immediate end to so many lives while on their upward way.

BARA-BANKI, *February 10th*, 1884. } PURMESHRI DASS, F. T. S.

NOTE.—I beg to remind my brother that Theosophy admits of no dogmatic assertion of the fitness of things; therefore no particular kind of food is ordered imperatively, neither is there any that is "forbidden" or "prohibited" in the strict sense of the terms. The Occultist, after careful investigation of all the facts and circumstances of the *whole* case and their impartial consideration with a broad and enlightened vision, *recommends* a certain course of action as the best. He always takes his stand in the middle, and, surveying the lines pointing to the extremities, comes to a decision. There are people who argue that destruction is the order of the universe, that everywhere we see one creature preying upon another, itself being the food of a third, and that it is therefore perfectly natural for people to kill animals for food. There are others who say that everywhere is to be seen in nature a feeling of love, an affection—the mother taking care of the children and so on. Therefore no life should be destroyed. There are not a few who say that they use animal food merely because they find animals already dead or killed, but that on no account would they allow slaughter intended solely for themselves. A dispassionate consideration of these three arguments is now necessary. The first class show that they have not risen above their animal nature. Otherwise they would see that this beastly tendency, this desire for the assimilation of animal food with their physical frames, has the effect of chaining them down to a physical plane from the meshes of which no rising is possible unless a more human feeling begins to assert itself. The latent spark of this noble feeling is inherent in animals too, for if they did not have it, they would not feel that tenderness towards their young which they manifest. This class, therefore, we must leave out of consideration for the present. The sophistry of the third class is self-evident. Our answer to them is that they must remember that an appreciable decrease in the number of flesh eaters must have the effect of lessening the number of slaughtered animals. If they use the flesh of dead animals, they may just as well be asked to follow the example of the Chinese who do not spare the flesh of dead persons. We must now divert our attention to the second class. If the theory that no life should be destroyed be carried to its legitimate extent, the very existence of man would become impossible, for even the air he breathes is full of animalculæ, which he must inhale when the respiratory process is in operation. Nay—we can go still further: the ONE LIFE permeates *all*; each and every atom has latent life in it, and therefore every atom we displace in our movements is an injury to life. The great problem is how to get out of this difficulty. The Occultist recognises the important fact that everything in nature progresses gradually and nothing is achieved by starts or jumps. At the same time he realises that destruction and creation are relative and interchangeable terms, since destruction relates only to form—the substance remaining always permanent—and that the destruction of one form is the creation of another. These relative ideas therefore cease, when the phenomenal and the noumenal are blended together into THE ONE SUBSTANCE. The aim of the Occult Student is therefore to gradually progress on the path of perfection, so that he may get out of this world of forms and be merged into the ARUPI TOTALITY. This is not the work of a day, nor of a few years, but of *ages*. He therefore gradually by a special training induces in himself such conditions as would enable him to rise higher and higher on the path of perfection. He does nothing violently: he only anticipates, by his knowledge, the usually slow processes of Nature, and he conforms his mode of living to the then conditions of his existence, bearing also in mind that it is but temporary since a higher state of existence requires a better mode. The neophyte gradually leaves off eating until he reaches a stage where no food is necessary. And the ultimate stage is that where all relativity ceases and he identifies himself with the ABSOLUTE EXISTENCE. So long, therefore, as we are in the phenomenal world, we cannot but guide our actions by the law of relativity and have always to make a choice between two evils. A true philosopher, one who has put himself *en-rapport* with his *Buddhi*, makes the right choice. It is for this reason that Occult Science is useful. It gives its votaries a right sense of discrimination and enables them to adopt only that course which would not come in the way of progress, while ordinary humanity, engulfed in the trammels of *Avidya*, gropes in the dark and many a time does exactly the opposite of what may be conducive to progress. This should not be assumed to mean an occultist is infallible; but by his superior knowledge he is in a better position to do what is right than one whose perceptions are clouded by *Maya*. This explanation, I believe, is sufficient to show that *no hard and fast rules can be laid down for general guidance*. There is an infinite gradation of progress towards the ABSOLUTE, where alone all difference can come to an end. As regards the use of animal food, the answer to the first class of men under consideration covers the point.

D. K. M.

Reviews.

INDIA, WHAT CAN IT TEACH US? *

WE have to acknowledge with thanks the receipt of the latest work of the veteran Sanskritist, Professor Max Müller of Cambridge. A consideration at length of the views herein advanced as to the age of the sacred writings of the ancient Aryas and of the classical literature of the Hindus has been rendered unnecessary for two reasons: first, because they are but the reiteration of the conclusions contained in the previously published works of the learned Professor; and secondly, because the assigned dates are all declared by him to be but provisional. The immediate object which moved the Professor to deliver the course of lectures, collected in the present volume, is to inspire the young gentlemen of the Civil Service, under training to be the future rulers of India, with love and respect for India, its people and its literature. This noble endeavour to bring about friendlier relations between two families of the human race, entitles the Professor to honorable recognition from Theosophists, as a fellow-labourer in the same vineyard of Universal Brotherhood. As such we give the book a hearty welcome. The undeniable facts which are gathered together in the second lecture of the series for the vindication of the truthfulness of the Hindus, will silence every one not afflicted with a temerity bordering upon fool-hardiness, from uttering such calumnies against the Hindu nation, as have, unfortunately, been but too freely indulged in by a certain class of Europeans. A strong array of facts and arguments have been brought forward in this volume to show that even "civilized" Europe has something of great importance to learn from India. But at the same

* A course of Lectures delivered before the University of Cambridge. By F. Max Müller, K. M. Hon. Doctor of Law in the University of Cambridge; Member of the French Institute; London: Longmans, Green & Co., 1883.

time we may be allowed to remark that the book would have in no way suffered if care had been taken to weed out from it such passages as remind one of the Biblical exhortation—"Go to the ant, thou sluggard," &c. If, however, the Professor succeeds in carrying conviction home to his readers that great good is likely to flow from an attentive study of the sacred books of India, he will have established a strong claim on the gratitude both of the Hindus and the Europeans.

We shall conclude this notice of Professor Max Müller's valuable work with an extract showing the living power exercised by the Vedanta Philosophy in India. Says the German Pundit:—

In India in spite of all appearances to the contrary, and notwithstanding the indifferences on religious matters so often paraded before the world by the Indians themselves, religion, and philosophy too, are great powers still. Read the account that has lately been published of two native statesmen, the administrators of two first class states in Saurashtra, Junagarh and Bhavnagar, Gokulaji and Gaurisankara, and you will see whether the Vedanta is still a moral and political power in India or not.

But I claim even more for the Vedanta, and I recommend its study, not only to the candidates for the Indian Civil Service but to all true students of philosophy. It will bring before them a view of life, different from all other views of life which are placed before us in the History of Philosophy. You saw how behind all the Devas or gods, the authors of the Upanishads discovered the Atman or Self. Of that Self they predicated three things only, that it is, that it perceives and that it enjoys eternal bliss. All other predicates were negative: it is not this, it is not that—it is beyond anything that we can conceive or name.

All impartial observers must endorse every word in the above extract. It is a revival of a more extensive study of the Vedanta that the Theosophical Society is trying most strenuously to bring about among Hindus. We have made our notice of the great Professor's book as brief as practicable, because his aim is all kind and benevolent, and we do not care to mar the expression of our sympathy by combating, as we should then be forced to do, many of his cherished theories and challenging the accuracy of his archæological inferences. That has been done by us before—possibly may have to be done again. For the present, we have but to thank this prince among European scholars for his friendly appreciation of India and her people.

THE INHABITANTS OF THE PLANETS.

Die Planetenbewohner, (the Inhabitants of the Planets) and the Nebular Theory, is the attractive title of an interesting book by the astronomer Dr. Carl du Prel, who has already become very favourably known by his previous Darwinistic writings. If one expects to find in this work a fancy sketch of the costumes and manners of the inhabitants of the planets, he will be disappointed as the work is purely scientific, demonstrating that the existence of other human beings than such as we know of, and endowed with peculiar organs, such as are adapted to their peculiar surroundings, is not only a possibility but a logical probability, if not a cosmical necessity. The author is a man of science and as such he deals with solid facts and mathematical deductions. His work forms the key-stone to the arch, which modern astronomy has erected.

According to the nebular theory our solar system was originally a gaseous firemist, which contracted, consolidated and turned with a certain velocity around its own centre, or axis. As this velocity increased, rings were thrown off from its surface, which kept the original movement, imparted to them by the parent body, the sun. These rings have been thrown off at various intervals of time and therefore differ in age, size and density. There are at present over 200 planets, moons and asteroids in our solar system, and originally there must have been a great many more; but the law of the survival of the fittest, which governs everything in nature is here in action too. Each planet by its attraction, (gravitation and tangential force) influences and modifies the movements of its neighbours, and causes perturbations, by which in the course of time a number of planets must have collided and consolidated into one or more. Therefore only those planets, whose perturbations equalize each other, whose periods of revolution are irrational—survive. The perturbations of our present planets are equalized, and those of the asteroids nearly so.

Space will not permit us unfortunately to follow the author into all the details of his interesting investigations of the physical nature, and the progress of planets, moons, asteroids, comets and meteors.

Spectral analysis proves that the elements composing the planets and stars are in their intrinsic nature the same as we know them on earth; but their states must differ very much according to the age and density of the planet and its distance from the sun. The conditions existing on the different planets for the development of organic life must vary accordingly, and therefore their vegetable and animal products must also vary. Only four planets, Mercury, Venus, Earth and Mars, exhibit conditions somewhat similar to each other, and thus their inhabitants may be more or less like man as we know him. But can all life be limited to such an insignificant small portion of the universe?

$22\frac{1}{2}$ millions of years are necessary for our solar system, to accomplish one of its grand revolutions around the star Alcyone in the constellation of the Pleiades and a ray of light from Alcyone has to travel for 715 years before it can reach our earth. There are stars whose light takes 5521 years to reach us. Is it reasonable to suppose that all this immense and incomprehensible space and time has been wasted, to give life only to one or four inferior planets, whose importance, is almost like nothing in comparison with the magnitude of the universe? Such a conclusion would prove the personal creator, if such a being could exist, to be unreasonable and unjust. But if we accept the theory that there are other modes of life and consciousness in the universe than those with which we are experimentally acquainted;—if we understand that organic beings can exist in other forms than the albuminous bodies which we know through our physical senses; it then becomes useless to base our speculations on the forms as we find them on earth. But even on our planet there is an almost infinite number of things, which are invisible to us, because we can only perceive things by our senses and those senses are by no means fully developed. In fact we do not know the things themselves at all, but only perceive them by their modes of action.

The constitution of the inhabitant of a planet is not a matter of arbitration, but a result of the correlation of forces which exist on that planet, modified by the conditions found therein. His organs must accordingly differ and be adapted to his surroundings. His size, weight, strength, quality of senses, duration of life, perceptive, mental and spiritual faculties must be in corresponding harmony; and to form a comprehensive idea how a man on a certain other planet may be constituted, we must not only take all these things into consideration, but also the variations of astronomical influences, such as gravitation, density, refraction of the rays of the sun, and the density of the atmosphere through which the rays of the sun must pass. A man for instance, weighing 60 Kilogrammes on earth, would weigh on the moon only 13, while on the Sun—he would weigh 1,762, &c.

The evolution, growth, form and number of organs is a natural consequence of the necessities of their existence. The surroundings of man called them into life, and his organs become developed or disappear, in accordance with the necessity for their use. An organ that may be very useful on one planet may be useless on another. Plants, animals and men project the organs they need, the same is the case with still higher and more complex bodies, such as the body politic of a town or state, church or any other social organization. Here and there principles and men are combined for a common purpose. Each man as each organ has a certain purpose to fulfil. An organ that is affected, makes the body diseased, a person or a body of men that act contrary to the laws of the country, hinder its development and affect the health of the whole. In man as well as in the organisation of state, like everywhere else in nature, the different organs and limbs, to become useful as well as beautiful, must be according to the rules of the "golden circle," which means the division of a whole into unequal parts, of which the smaller part bears the same proportions to the larger one, as the larger one to the whole. Only when this rule is observed, works of art become perfect, and as in art, which is only an imitation of the master works of nature, so through the whole of nature the workings of this law can be traced.

This can only be explained, if we admit that a universal principle pervades the whole of nature, or is identical with nature, which alone is capable of shaping the forms which it evolves according to that rule. This principle having grown into consciousness in man stands before its own works and admires the beauty of its own creations, and the unity of nature and spirit is revealed to us.

We have undoubtedly the right to draw our conclusions as to the form of organic products by observing the products of the human mind, the unity of the universe further permitting us to extend our conclusions to the organisms of other planets. Nature and spirit are radiations from one common point, and the formative principles of both are identical. Ideas become developed, unfolded and differentiated like organic products. The History of the human mind is a process of adapting itself to the conceptions of reality. Here like everywhere we find competition, elimination of error, survival of truths. Goethe says "each age floats in an atmosphere of common ideas and thoughts, and it is just as natural that the same discoveries or inventions should be made at the same time by different persons, as that indifferent orchard fruits of the same kind should ripen and fall at the same time."

Mind (spirit) and nature are one, but we see many inventions that nature has made, while the human mind has not been yet able to imitate them, such, for instance, is the problem of flying, which nature has solved in the construction of birds. Whatever is possible to nature must be possible to man, and as long as man has not succeeded to produce the works which nature produces, as long as he is surpassed by nature in his abilities, he is not yet perfect. If we wish to form an idea of the nature of the inhabitants of other planets, we must look through the book of inventions, and compare the realm of organic nature with the products of technical activity. Where the former surpasses the latter, there we are afforded a glimpse of the possibilities of the inhabitants of other planets or of our own future. If we for instance should make the acquaintance of an inhabitant of another planet, whose brain would have the inherent power to perceive the chemical qualities of matter, a power which we technically possess in the spectroscope; the existence of such a being would be less miraculous than the fact that nature should form a brain, which is capable of inventing such an instrument.

If we agree that there may have been a time, when man could not see or hear, we may also conclude that the inhabitants of other planets may have certain senses of which we as yet know nothing and that are able to perceive such vibrations of ether as cannot be perceived by our senses, and of which we can therefore form no comprehensive idea; while again others may be deficient in such senses as we possess. What appears to us as color may appear to them as sound, etc. Amongst a hundred persons about five are found to be colorblind, and some people cannot hear sounds, which are fully perceptible to others. One and the same object may be either felt, seen or heard, according to the character of its movements or vibrations.

Suppose a metallic rod to be suspended in a dark room and let the same be connected with some mechanical contrivance, by which it can be made to vibrate and increase the vibrations gradually to a certain extent, and we will have the following result: At first the rod can only be perceived by the mechanical resistance it presents to our touch; but when the vibrations rise to the number of more than 32 in a second, an action at the distance commences. The drum of our ear then begins to vibrate in consonance with the rod and we hear a sound of deep sonorous bass. As the vibrations increase the sound increases in pitch and runs up through the musical scale to the highest note, when at 36,000 vibrations per second all sound ceases and the rod becomes imperceptible to our senses. All through the long interval from 36,000 up to 18 millions of vibrations per second we can neither hear nor see the rod; but at this point it begins to affect our sense of feeling, by emitting radiant heat. At a still higher rate the heat ceases, a dull red glow appears which becomes perceptible to our sight, and runs up through all the colours of the solar spectrum through yellow, green, blue, purple and violet, until at 8 billions of vibrations per second, all light disappears and the rod as far as our senses are concerned has ceased to exist, although its presence can still be proved by its exhibition of chemical action. Experiments like the above may be varied in various ways; they show that all we know of our surroundings, is only the impressions which they make upon our senses. The rays of the sun are not all visible to us. On the one side of the solar spectrum there are rays, which can only be felt (heat rays), on the other side they may produce chemical action (chemical rays). There may be men on other planets, who perceive sound as we do light, and others whose sense of hearing is affected by what is to us inaudible motion, and to such "the music of the spheres" may be more real than the poetical idea implies. We pity the blind and the deaf, but there may be superior beings, to whom we may appear as blind and deaf and we may be looked upon with pity by them.

If we examine into the nature of our organs of sensation and their commencement, the first question which meets us, is "how can dead matter become conscious?" We answer, "Dead matter can never become conscious; because matter is never dead."* Sensation is a principle, which may be latent or become developed. It may be difficult for us to imagine sensation without a nervous system, but it is more difficult to imagine that a nervous system could become developed without having in its atoms the inherent capacity for sensation. Physiologists know that there can be sensation without consciousness and many plants especially creepers exhibit it. Sensation may be found perhaps to a great extent lower in the scale of nature, but we cannot detect it; because we have to measure it by our own sensation and there all similarity is lost.

Whenever our senses come in contact with the vibrations of ether or matter, the senses communicate them to the brain and there the various sensations are excited. The visible color rays of the sun differ from the invisible heat rays only by the different size of the waves put into vibration. If we talk of the sun as a hot and luminous body, we express no opinion whatever in regard to the condition of his objective existence, but refer only to our own subjective sensations. There is neither light nor sound, nor color in nature; we do not perceive the objective changes in nature, but only those subjective changes, which are produced in the centres of sensation of our brain. We have no other experience than an internal one.

Our world is consequently only our own Illusion. We know nothing of any existence of things but that which coincides with our ability to perceive. People usually consider the eye as a mirror in which external things are reflecting their images; but experimental physiology teaches that these things must first be formed by the optic nerve. We do not see the actual images of things as they are, but only their symbolic figures. "Sight"—says Berkeley—"is a language, which speaks to the eye, and we are not conscious of having learned it, because from our earliest day we have learned it continually."

The external world is a phenomenal world. It is a perception of our mind, and not the real nature of things; but only the semblance of reality is impressed on our senses. We call these qualities of things and imagine to grasp an external world, while in reality we never leave our subjectivity by observing them and we only learn to know the mode of their reactions upon our senses. There is no such thing as a cheating of nature. Organic bodies absolutely require for the purpose of their existence such senses and the development of such an intellect to define our own position in regard to the external world. How we obtain this knowledge is practically immaterial, and whether we receive true pictures of objects or only their symbolic representations, is for our purposes one and the same thing. It is not necessary for our purposes that the objects and their representations should be identical. If our senses were constructed differently, we would have an entirely different conception of the world. But whether a book is written in Latin, Greek or Sanskrit letters—what does it matter so long as we can read the letters and understand their meaning; provided the meaning of the same word does not change?

The world, as we imagine it to be, is only a phenomenon, whose condition is dependent on our organisation and ceases to exist with that. This is an old philosophical doctrine and modern Physical and Physiological sciences have proved its truth by experiment. Heat and Light, sound, color, taste

* And this is a cardinal doctrine of occultism. Our Masters say: We recognize no such thing as "dead matter." Every *atom is organic*—and to deny this is the greatest mistake of modern science.—Ed.

and smell are not things but only affections of our senses, and whatever we perceive is only the sum of our subjective conditions of consciousness. We perceive only a part of those things that exist and not all that we believe to perceive does exist in reality.

All those different impressions upon our senses would not enable us to define our position, if we did not concentrate or focalise them to a single centre in which the various impressions are kept together by the tie of memory. This centre consists in our personal consciousness. With the same scepticism, with which we accept the testimony of our senses, must we also mistrust the deductions of our intellect, which being the collective focus of our sensuous impressions must be equally liable to error and equally subject to the laws of development. We see therefore very different degrees of intelligence among animals. If the sensuous perceptions of the inhabitants of other planets vary from ours, their intellect must also vary accordingly; for as every organ has passed through several changes in the course of evolution, so the centre of our impressions, the intellect, must have changed accordingly. A being whose intellect would be so very different from ours, would probably perform actions which would astonish us very much, and which we would call miracles, because we could not understand them.

Kant, in his "Kritik der reinen Vernunft" has demonstrated that space is nothing but a mode of perception of our reason and dependent on its specific nature. This is already proved by the fact that all the estimation of the extension of space rests simply upon our comparison. If every thing in nature, ourselves included, would during our sleep suddenly become immensely large or microscopically small, after waking up in the morning, we would never know that any change had taken place, provided we had been ourselves included in the change. Height, breadth and depth, are only subjective. If we were a globular eye without a body, all dimensions of space would be perceived by us as only one dimension.

The mathematician Riemann speaks of the possibility of the existence of a space whose lines do not continue in direct lines, but return into themselves. Such a dimension, would not be infinite, but globular. But if space, with its three dimensions, continuing in straight lines into infinity, is only a subjective form of contemplation, then it will also from an intellectual point of view be permissible to ask whether the existence of a fourth dimension of space is possible. The mathematician Jauss does not doubt its possibility and demonstrates the three dimensional extension of space to be a specific quality of the human soul. Further more, if we can prove that our present three dimensional perception of space is a result of an evolution of our mind during the past, the possibility of a still continued evolution to a four dimensional perception would be presented.

Physiology proves that the appearance of a simple plane in the field of our eye is not a function of our senses, but a psychic act to whose completion the sense of sight simply furnishes the material to the reasoning faculty. For thousands of years man looked upon the starry sky as a plane, to which the stars were fastened, and the stereometric conception of space is of a comparatively recent date. The aspect of our two hands, which are both alike and yet differ—because the right one cannot be replaced by the left, nor the left by the right—indicates that there must be a fourth dimensional perception of space.

As space is subjective, so time is subjective. We cannot imagine a time which will end, neither can we imagine an endless time. Time is nothing unless in connection with our association of ideas. Life passes slow or quick, according to the number of sensations of which we become conscious during a certain astronomical time. To a fly that lives one day, life may perhaps seem longer than fifty years to the dull comprehension of a turtle. The yellow sunray causes 509 billions of vibrations of ether in a second. If we were able to perceive each single undulation, instead of only the sum of these, a single day would appear to us like eternity; while if our mind could only receive one single impression per minute, life would seem extremely short. The existence of both kinds of beings, who have either such quick or slow perceptions, is not unthinkable.

We only know of one mode of consciousness, which is our own; but we have no right to maintain, that this is the only possible mode. We are under the logical necessity of either to believe in the unintelligence of the universe or in our own ignorance. Which of the two is the more probable theory?—Not one realm of nature has ever been discovered, in which the products of reality have not far surpassed the creations of our imagination. Should it be different, where life and consciousness are concerned?—At present we cannot judge of the quality of things, that lie beyond our horizon, but to suppose that a time will arrive, when we shall be able to obtain knowledge of the inhabitants of other planets, does not seem to be more absurd than the presumption which prevailed only a short time ago, which declared it impossible that we should ever know anything about the chemical composition of the stars.

Our investigations finally teach us, not to look upon the universe as an aggregation of dead matter, combined to mechanical systems; which is the prevailing idea of our age of materialism; but we do not believe to err, if we predict that before many years have passed away, scientists will consider themselves unable to explain the mechanism of the universe, without taking into consideration the phenomena of consciousness and morals.

AMERICAN BUDDHIST.

VEDANTISM.*

WE beg to acknowledge with thanks receipt of a small treatise on the above subject. Although the preface begins from a Dualistic stand-point, the entire perusal of the work shows to the reader that the author substantially admits the Adwaitee Doctrine. This strange inconsistency can be explained on either of the two hypotheses, namely, that (1) the author was a dualist but the process of reasoning has led him to Adwaitism, or (2) assuming a dualistic stand-point, he wants to prove the Adwaita to be more correct and logical. However that may be, we need not enter into a discussion here, since the author does not speak himself but uses the language of the Veda. In this respect the book is very valuable indeed, since it is a small encyclopædia of the Vedantic arguments in favour of the Adwaitee Doctrine. We would therefore strongly recommend it to earnest students who would have food for thought from Vedic texts.

BHARGAVA SARMA.

OCCULT SCIENCE, THE SCIENCE OF BREATH.†

THE title of the book now before us is very attractive indeed. The *Appendix*, with which works generally end, is the first thing which presents itself to the reader as soon as the present publication is opened. The authoritative idea of "creation" which the author puts forth is a very valuable contribution. The following passages are very suggestive:—

. . . . this phenomenal world, this sky, this firmament, and all that is here, did not exist . . . . "There was then no death, and therefore naught immortal! there was no confine between day and night." . . . . "The only one breathed breathless in itself," and there was nothing besides him . . . . All that was darkness and by darkness all was covered . . . .

As light and darkness are relative terms and there can be no conception of either without a knowledge of the other, would it not be better to use some other word instead of "darkness?" The sacred book of Khiu-te teaches us that there is nothing permanent but space. However, to proceed:—

..... With all light there *exists* a sort of minus, negative light with a tendency to overpower the light whenever possible.....And thus this creation changes on from one shape into another, until at last all these energies will spend themselves into the original heat and nothing but the *negative* Infinite, the original germ will again be covered in the positive infinite, like the germ in the husk, and similarly proceed again on its second course.....

Let the reader now judge for himself whether the esoteric conception of Cosmogony as given out in the *Theosophist* is in harmony or not with the above extract. All that the Adwaitee or Esoteric Buddhist adds is that this ETERNAL SUBSTANCE has no consciousness; for IT is itself absolute consciousness, absolute will and absolute knowledge—ABSOLUTE ALL—a phraseology adopted by our own sacred Scriptures. The good and the bad—or the positive and the negative as-

* A lecture by Babu Dvijadas Datta, M. A.; *Edited by* D. C. Ghosh, S. K. Lahiri and Co., Calcutta, 1883.

† Translated from the Original Sanskrit by Pandit Ram Prasad Kasyapa, B. A., F. T. S. Published by R. C. Bary. Printed at the "Ripon Press," Lahore. Price per copy, eight annas, packing and postage, one anna. Can be had from the Publisher.

pects of the One Totality—are its inherent potentialities, or rather they assert in that energy which radiates from it and which is the material basis of the phenomenal world. Would not then the term *evolution* be less objectionable than *creation* as applicable to this process of the formation of the phenomenal world from the noumenal ? The article " The Victims of Words" in the February *Theosophist*, and the theory of cycles presented in the *Fragments of Occult Truth* and in *Esoteric Buddhism*, should be carefully considered in this connection. The process of evolution and its action in ever-recurring cycles are very concisely given in the *Appendix* of the work under Review. And it will be brought home very forcibly to one who has already devoted himself to a study of the Occult Science.

To turn now to the other portions of the little treatise. Even a tyro of the Esoteric Philosophy is aware that the books of our ancient Rishis are written, as it were, with a double purpose. History and allegory, physical and psychical, phenomenal and noumenal, prose and poetry are so closely interblended that only he who has the key can crack the outer shell and separate the kernel from the skin. While the exoteric, literal interpretation concerns itself with physical facts, the esoteric, hidden meaning opens up a realm of psychic research. This is a significant truth, inasmuch as it shows that, unlike the modern scientists, the ancient Rishis, who had studied deep the operations of Nature, did not confine themselves only to one phase but took cognisance of both. In their investigations they applied both the Platonic and the Aristotelian methods, and having thus ignored the claims of neither of the two broad Departments of Nature, arrived at brighter and more correct results than the scientists of the present day who exclusively concern themselves with but the physical side. The reader, who will bear these facts well in mind and not be carried away only by physical facts or external phraseology, will gather much from the little pamphlet under consideration. The author lays great stress upon *Swara*, which he translates as *breath*. We however beg leave to state that it is only *one* of the meanings. *Swara* also means sound, the external manifestation of *Vach*. And he who knows the mystery of the *Logos*, the Word, the Ineffable Name, is fully aware of the highest importance of *Swara* in this respect. On page 6, the author says :—

> ..... The beginner of our science must be pure in thought, calm in mind, virtuous in actions, and have unmixed faith in his spiritual teacher; he must be strong in determination and grateful. On a ruffian, an ill-natured, angry man, a liar, one whose vitality has been wasted, or one any other way immoral, this knowledge is thrown away.....

And yet on page 16 occurs the following :—

> If a Yogi wishes to kill a man he must try to do so in the Vayu Tatwa.

This appears a striking contradiction. But we believe if the word *Yogi* be not used in the latter sentence, it would be all right. It has been very often pointed out that the lowest powers of Occultism are but physical, and it is in this stage that the danger lies for a beginner, lest he should diverge to the left hand road. The difference between white and black magic has already been noted in a special article in the *Supplement* to the February *Theosophist*. It is thus the sorcerer, who is actuated by *selfishness*, and not the *Yogi* whose progress depends upon a cultivation of the feeling of unselfish philanthropy and thus merging into THE ALL—that can be actuated by a desire to " kill a man."

Speaking about the *Swara* in the body, we find the author saying :—

> ..... There are ten principal nerves. This includes the tubes &c. It is in these ten that the ten manifestations of *Swara*, * the ten so-called *Vayus* move.....

The very next sentence, however, reads :—

> The word Vayu (air) is not to carry the idea that actual gas moves in the nerves. We mean by it ten forces, which perform here ten different functions.

This idea is so very important that it should never be lost sight of. It furnishes the key to interpret esoterically the exoteric phraseology used by the author, which, although good enough for physical purposes, must not be carried into the domain of occultism. These Vayus in their connection with the production of Nadam must be considered in the light of different kinds of magnetic currents, which, by acting on the Akasa pervading the physical system, produce the Occult sounds alluded to. They are the different vital rays existing in the body which in their totality constitute the 2nd principle in the sevenfold classification.

The reader is forcibly reminded of the hot and cold passes or breathings mentioned in works on Mesmerism, when he finds on page 8 :—

> The reason of this is that when the breath is in Ida it gives coolness to the body, and when in the Pingala it gives warmness.

Or in plainer language, one may say heat and coolness are the two aspects of the positive and negative phases of vital magnetism.

A very important passage occurs on page 19 :—

> Every disease causes the breath to flow out of the wrong nostril and the wrong tatwa to come into course. When the breath is therefore restored to the proper nostril.....and the proper tatwa has been brought into course, the disease vanishes.....

The Theosophical readers will at once here recollect the explanations given by Col. Olcott of his wonderful mesmeric cures. All nervous diseases are caused either by the want of magnetic fluid which causes debility, or by its accumulation in some spot, thus preventing its free circulation, or, in other words, by the disturbance of the equilibrium existing between the different poles of the magnetic fluid. If the patient be sympathetic to the magnetiser, the nervous derangement can easily be remedied. The mesmeriser has either to give his own healthy fluid to make up the deficiency in the patient, or to restore a healthy circulation by removing the local obstruction. This will make it clear why it is that all diseases are not readily curable.

The small work before us is very valuable indeed, provided, of course, that the reader does not for a moment lose sight of the importance of the above remarks. Otherwise he is apt to get entangled in a labyrinth of physical phenomena which would not only be of no assistance in psychic development, but would moreover be positively injurious, if misapplied, either through misunderstanding or incompetency.

A careful consideration of the articles on the *Elixir of Life* and on *Contemplation* may be useful to the reader in comprehending the esoteric meaning underlying the external phraseology used by our author.

BHARGAVA SARMA.

* In this connection Swara means *Nadam* and the ten *Swaras* are what are generally called the "Dasavidhapranavanadams".—T. SUBBA ROW.

"THE ORIENTALIST."*

THE first number of this periodical lies on our table, and we give it hearty welcome. The Editor, Mr. William Goonetilleke, is a well-known lawyer and littérateur of Kandy, a gentleman of ripe scholarship in Sanscrit, Pali and Elu, but more especially the first named. He has secured as contributors to this issue Mr. L. C. Wijasinhe—one of the best informed Buddhist lay scholars in Ceylon, whose name occurs in Col. Olcott's Buddhist Catechism ; Mr. T. B. Panabokke, F. T. S., and Mr. M. C. Sidde Lebbe, a Mahommedan lawyer and writer. The contents of this number are: " Introduction," " Perelitase," and " Sanskrit Puzzles," by the Editor; " The Pali Text Society," by Mr. Wijesinha ; " An Account of the Virgin Mary and Jesus" as given by Arabic writers, by Mr. Sinne Lebbe; and a notice of Mr. Arnold's " Light of Asia," by Mr. Panabokke. From what we know of the abilities of the Editor, we feel safe in prophesying for the *Orientalist* a high rank among Journals of its class.

"THE PLATONIST."†

IT gives us great pleasure to announce the fact of the resuscitation of the *Platonist*. The Journal was started in the year 1881 by Mr. Thomas M. Johnson with a view to spread

* *The Orientalist*, a Monthly Journal of Oriental Literature, Arts and Science, Folklore, &c. Kandy, Ceylon. Sub. Rs. 6 and postage in advance.

† A monthly Journal, devoted chiefly to the dissemination of the Platonic Philosophy in all its phases. Edited by Thos. M. Johnson, Osceola, St. Clair County, Missouri, U. S. America. Annual Subscription, Rupees 9, inclusive of Indian Postage. Apply to the Manager of the *Theosophist*.

a wider knowledge of the Platonic Philosophy than is possessed at the present day and was noticed in one of the numbers of Vol. II of the *Theosophist*. For want of support, however, the publication had to be stopped and it was with difficulty and after considerable sacrifice on the part of the editor that the first Volume could be completed. Better hopes are now entertained and Mr. Johnson is confident of success. The first Number of the Second Volume, which is now before us, was issued on the 1st day of the new year and the outlook seems promising indeed. The "Salutatory" article defines what Platonism is and gives the reader the scope of the Journal.

Platonism is a method of discipline rather than the designation of a system. Its aim is to bring out into bold relief that philosophy which embraces the higher nature of man within its scope, unfolds the mysteries of the interior being, and renders us awake to every thing essential to human well-being. The faith of all ages, the most ancient as well as the present, however diverse in form, has always been the same in essence. In every creed the effort to realise the Truth is manifest, and every worship is the aspiration for the purer and more excellent.....

The scope of THE PLATONIST will be extended to include not only the Wisdom-Religions of the Archaic period, Oriental as well as Occidental Philosophy, and expositions of the intrinsic and esoteric nature of the various beliefs of the world, but likewise philological investigations, translations and interpretations of the later writers as they may be offered; and in that every variety of energy and speculation relating to its department of labor or tending to enlarge the field of knowledge.....

In short, the *Platonist* intends to be what the *Theosophist* has already been: the mode of the former's procedure will however be more suited to the Western world, since the latter is better acquainted with the Greek Philosophy than with the Eastern. As the Editor rightly observes, the real esoteric doctrine is one, but the forms of expression differ, and its understanding largely depends upon the manner of presentation. The *Platonist* is therefore a labourer in the same field as ourselves and deserving of assistance from all our co-workers in the East and the West. The first article begins with the introduction by Marsilius Ficinus to the *Works of Plotinus*, which are intended to be reproduced. Its perusal is likely to give to a superficial reader the idea that Plato was a believer in a Personal, and therefore necessarily a finite, God. It would not therefore be uninteresting to quote the reprint on page 4 of the observations by Thomas Taylor concerning the views of the Philosopher :—

According to the theology of Orpheus, Pythagoras and Platôn, the immediate Artificer of the Universe is not the Ineffable Principle of things; and this, not from any defect, but on the contrary through transcendency of power. For as the essence of the first cause, if it be lawful so to speak, is full of Deity, his immediate energy must be deific, and his first progeny must be gods; just as souls are the immediate progeny of one First Soul, and natures of one First Nature. As the immediate offspring, therefore, of the First Cause are wholly absorbed in Deity, and are, as it were, stamped throughout with the characteristics of the Ineffable, so as to be *secondarily* what the First God is *primarily*; and as the universe from its *corporeal* subsistence is not a thing of this kind, it is not the *immediate* progeny of the Ineffable. Hence, as the world is repleto with all various forms, its immediate artificer is a divine essence characterised by Intellect; for Intellect is the primary seat of forms. At the same time it must be observed that among causes which produced from their very essence, whatever the inferior cause produces is also produced by the superior, but the manner in which it proceeds from the superior transcends that in which it produces from the inferior. For processions are according to the characteristics of the natures from which they proceed. Hence, as the First Principle of things is ineffable and super-essential, all things proceed from him ineffably and super-essentially, and other intermediate causes are necessary to the evolution of things into *distinct* subsistence.

Attentive students of the doctrine of evolution, given out in *Esoteric Buddhism*, who have read with care the article on *Victims of Words* in the February *Theosophist*, will at once recognise the identity of thought. The essay on *The Soul*, by Prof. Alexander Wilder, F. T. S., throws a flood of light upon the subject. It was first read at a meeting of *The American Akademe* and then published in the *Platonist*. The following extracts from the same will be very interesting and instructive to the reader :—

...The answer, therefore, is made to the great question of the Ages: "Whence, where, and whither?"—ETERNITY. It is our history, that we came forth as from a Foreworld and return thither as to an everlasting Future. This is, nevertheless, an illusion of the senses incident to the daily whirl of change; for we, each and all, as spiritual beings, are even now in the Eternal Region. It is only the flesh and blood that has no inheritance there. We do not imagine, when a cloud intervenes between us and the sun, that we have been thereby removed away from the presence of the day. In like analogy, the darkening of our souls by the conditions of external nature is not the separating of them from the realms of the Eternal World.

This is a clear exposition of the philosophical conception of the doctrine of *Maya*. When *Avidya*, the creation of *ignorance*, is removed, the one Absolute existence is realised.

...If we would delineate the separate properties of the three, perhaps the enumeration and distinction made by Irênæus is ample for the purpose: "There are three things of which the entire man consists, namely: flesh, soul and spirit;...The soul is intermediate between the two; sometimes it follows the spirit and is elevated by it, and sometimes it follows the flesh and so falls into earthly concupiscences." Origen, likewise, adds his exposition: "If the soul renounce the flesh and join with the spirit, it will itself become spiritual; but if it cast itself down to the desires of the flesh, it will itself degenerate into the body."

This is not to be interpreted too literally to mean that body is to be physically tortured and destroyed. Fanatical enthusiasts, without trying to comprehend the idea meant to be conveyed by the writer, generally mistake external formulæ for eternal verities. Thus from exoteric interpretations have arisen the practices of *Hatha Yoga*, the followers of which consider it meritorious to torture the flesh and attempt thereby to obtain *Mukti*. Physical practices may have their good results: but these must be on a physical plane. And as has already been pointed out in the article on *Contemplation*, active—not passive, which is positively injurious—concentration developes physical mesmeric powers. But psychic development requires the strengthening of the soul, which can be done only by cutting off the desires which tend towards spiritual degradation and by cultivating higher aspirations. In short, as has been shown in the article on *White and Black Magic*, the assimilation of the fifth principle—the human ego—with the *Buddhi* and the *Atma*, is the first important step necessary for the attainment of Immortality; its alliance with base passions and material desires is sure to bring on in course of time complete annihilation. All that we regret in the article under notice is that the incompetency of the English language has compelled the learned professor to use the word *soul* to denote the various principles known to the student of Occultism. But a careful reader will find out all the different significations in which the term has been made use of.

...As man advances toward maturity, selfishness—"the childish thing," which is of right supreme only in the condition of babyhood, should be left in the background, and give place to a generous regard for the well-being of others, "charity that seeketh not her own." Thus "that which is spiritual" follows upon the former state. Moral character, spirituality, the regenerate life, the true, *anastasis*, is developed in this maturing...

Every true philosopher lays down a cultivation of the feeling of unselfish philanthropy as the essential condition of spiritual advancement. This is no sentimental gush, no flash of the moment, to which some theological systems appeal. But its *practical realisation* is the basis of development according to the teachings of Buddhism, *i. e.*, Wisdom-Religion, not the popular theology.

It is plain that Paul considered that individual to be in the psychic category, whose notions and principles of action are circumscribed by the ethics of sensuous reasoners. Spiritual things and every thing pertaining to the higher intellect are absurd to such; he is totally averse and unable to apprehend them from this point of view...

Our readers may recall here with advantage a passage in the "Replies to an English F. T. S.," in the September *Theosophist*, wherein it is stated distinctly that men devoid of the sixth sense are constitutionally incompetent to comprehend supersensuous truths.

The translation of Part II of "Iamblichos: on the Mysteries," by the same learned brother of ours is equally interesting and instructive as his essay on *Soul*. Those who have read the reprint of Part I into the back *Nos.* of the *Theosophist* are familiar with the ability with which the translator handles his subject. The present Number of the *Platonist* also contains two articles from two other Fellows of our Society. Mr. Wm. Q. Judge, a well-known officer of the New York Branch, writes ably on the subject of Psychometry: while the translation of the "Kabalistic Doctrine of Spirits," by an F. T. S., whose name is not mentioned, is a very valuable addition to the other interesting and instructive matter in the *Platonist*.

We have made a good many extracts to show that the *Esoteric Doctrine* underlying all the Faiths, whether of the Orient or the Occident, is one and the same: and that to a superficial reader the different forms of expression will sound like an exposition of different and perhaps antagonistic ideas. It is also significant to note that almost all the articles in the number before us are contributed by Fellows of our Society, and it gives us pleasure to add that the Editor himself is an

F. T. S. All brothers and sympathising friends should therefore try to promote the circulation of a paper engaged in the same work as ourselves, namely, search after Truth and a wide dissemination of Knowledge for the amelioration of the spiritual condition of our fellowmen.

BHARGAVA SARMA.

THE ANCIENT HISTORY OF INDIA.*

MR. A. CUPIA has laid his countrymen under deep obligations by the publication of his "Ancient History of India," the first volume of which is now before us. Such a gross ignorance of the ancient high civilization and intellectual and spiritual glories of India prevails that we, the degenerated sons of the mighty Aryans, are generally looked upon as of a nation just emerging out of barbarism. The Orientalists have no doubt done a great service to our country by showing that we are not quite the descendants of savages as we were popularly supposed to be. But even the greatest of these scholars, Prof. Max Müller, calls the time of the *Vedas* as the "Childhood of the Race." It is a current belief that progression lies in a straight line, and hence to suppose that there was a time when any portion of mankind could have had a civilization far higher than the modern one which boasts of railways, telegraphs, telephones, phonographs, and what not—is looked down upon as something akin to innocent lunacy. The Aryan theory of evolution which speaks of development in spiral circles—cycles—is known to very, very few. Our ancestors recognised that just as destruction and creation are interchangeable terms—since these are relative terms, applied to the forms which always change, the destruction of one form being but the creation of another, the *substance* always remaining the same—so in the same manner retrogression is but progress. Having reached the apex of development, the material casts off its old skin to take on a better and a higher one. An ignorance of these philosophical and metaphysical theories propounded by the *Rishis* and a vanity inherent in hollow civilizations standing upon a material plane—are at the bottom of our sacred scriptures and history not being given the high place they deserve. At such a time, the attempt of our patriotic author to bring to light the hidden gems from the mine of Aryan thought cannot be too highly praised. As he rightly observes, our countrymen should "note the fact that the loss of their self respect as a nation and of their unconsciousness as to the existence of their ancient literature and of their past history has emboldened the foreigners, particularly the Anglo-Indians, to speak lightly of everything connected with them and to ill-treat them before their very face." The present work is the result of arduous labour. The author had to ransack almost all the ancient works in original Sanskrit by the help of Pandits to be able to compile as correct a history of ancient India as possible. And the reader is struck with respect for the author who could succeed so well in such a difficult task. We may not agree with him in all that he says, but there can be no two opinions on the fact that "as a book of information and reference it doubtless supplies a place which had been left vacant by all the literary men of the modern generation" and that the author has done his best to make his book as complete as possible. Political and social topics are beyond our legitimate province, and we leave those to be looked into and settled by the parties concerned. The work is very valuable indeed, and ought to be in the library of every Theosophist, who is engaged in the active work of carrying out the second object of our Society. If any of our branches should, in conjunction with the author, take advantage of the present work and carry their investigations deeper and deeper and publish the results of their researches for the benefit of their country, they will have done their duty rightly,—a duty they owe to the world, which should know the truth,—to their country, which should thus be given the chance of obtaining justice at the hands of the present generation, to their forefathers, who have bequeathed to them such invaluable treasures of knowledge, and lastly to themselves, the unworthy sons of the worthy Sires.

BHARGAVA SARMA.

* The Ancient History of India: Political, Social, Moral and Religious, from the earliest period up to modern; by A. Cupia, 1st Grade Pleader, Cuddapah, in five volumes.

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RESUME OF RESEARCHES IN OCCULTISM.

BY AN AMERICAN SPIRITUALIST.

"Now I acknowledge what the Master said :
The world of Spirit is not closed before us.
Our eyes are dim, our sense immured in clay;
Awake, oh child and rise and see how glorious
Is the bright sunlight of eternal day."

The writer of the following lines has been for many years an earnest investigator of "Spiritualism." He has many times witnessed the most astounding phenomena, including full form "materializations," bringing of plants into closed rooms, levitation of human beings, and so on. In his investigations he has met with only a small percentage of deliberate fraud and actual humbug, and he has therefore defended the truth of these facts by word and pen.

However, being of a sceptical nature, he was never fully satisfied as to the source of these phenomena, and desired a more reasonable explanation than that given by the "Spiritualists." He therefore took up the study of Occultism, and having obtained satisfactory results, he made up his mind to visit the Head-quarters of the Theosophical Society in India, to receive if possible still further light and to make practical experiments.

He was not only very kindly received by Colonel Olcott and Madame Blavatsky, and the Chelas, but he also was so fortunate as to see, soon after his arrival, a high Adept in his astral form.

It is not his intention to tell about all the wonderful things which he has seen and heard at Adyar and which are there every day-occurrences, but to give, if possible, a short and plain summary of the results of his investigations. Necessarily many points will only slightly be touched upon, which it would take volumes to fully explain.

THE CONSTITUTION OF MAN.

Terra legit carnem, tumulum circumvolet umbra, Orcus habet manes spiritus astra petit.

Goethe's Faust speaks to the materialistic philosopher (Wagner) in about the following language:

"One sense alone is conscious in your heart,
Be happy and avoid to know the other.
But in my heart, alas! two souls reside;
Each from the other tries to separate.
One clings to earth with passions and desires
And fond embrace; the other breaks her bonds,
And rising upwards spurns the dust of earth."

Every one whose spirituality is not by a total immersion into materiality or entirely lost, feels that his material body is inhabited by at least two spiritual elements, which follow different attractions and differ essentially from each other. Man is therefore usually considered to be a triune being, consisting of his animated physical body, his intellectual soul and his divine spirit. But occult science, having superior means of investigation at her command, tells us that man is composed of seven principles, each of which can again be sub-divided into seven.

These principles interlink and influence each other by mutual attraction during life; but at death they separate into three distinct groups. The physical body, whose vitality is departed, becomes disintegrated into the element out of which it was evolved; the more refined principles, which were the cause of his animal desires, the "spirit" of the Spiritualists and what the Occultists call Elementary, may under certain circumstances live a very long time before it perishes; but the spirit alone is immortal. It rises to its proper sphere, where it no longer intermeddles with the affairs of earth, and after a time of rest, whose duration and enjoyment is determined by the purity of the acts and thoughts of the man during life, it becomes reincarnated to start again on the road to progression.

As the proportions in which these principles and their component parts may intermingle, are almost infinitely numerous, they present an infinite variety of forms and conditions. A lower principle may be more or less active by being more or less infused by the emanations of a higher one, and a higher principle may become more or less developed, according to the amount of activity which has been expended for that purpose. By using the word "principle," neither matter nor force is meant in the usual interpretation of the term, but the element out of which both have formed, and of which they are the positive and negative poles. So is water solid in the frozen state, becomes liquid when melted, gaseous when heated to steam, and when overheated evolves electricity. So do those principles progress from a lower state up to a higher one; but all have been originally evolved out of one primordial element, the common source of all being.

I. PHYSICAL MAN

consists of the first three principles.

1. *The material body* with its organs and senses, which is visible and tangible to us simply because the organs and senses by which we perceive it, are formed of the same principle in the same state of evolution. Matter in a higher state can pass through it, as water penetrates sugar. It decomposes after death, but sometimes its vitality may be retained for a long time after all signs of life and consciousness have apparently left it, as shown in cases of buried Fakirs, also in well known cases of vampires, &c.

2. *Vitality*, the seat of life, formed by a correlation of lower forces, such as heat, electricity, magnetism, &c, being a separate and non-intelligent force, whose vibrations are of a higher order. Its movements and modes of action can be guided by will, it can be attracted or infused into other bodies, and thereby many occult phenomena, such as animal magnetism, abnormal growth of plants, &c., can be explained. It does not die but becomes attracted to other bodies and helps to develope new forms.

3. *Astral Body*. It is the ethereal counterpart of the physical body and the instrument by which WILL acts on the vital force. It is unconscious and non-intelligent. It is the cause of involuntary movements, reflex actions, spasms. It is the tool of the atomic body so to say, vital force being its spirit. It dies at the death of the body, but may sometimes be seen by sensitive persons hovering over the tomb or near by, in the shape of the man, as long as the emanations of the body are yet strong. It disappears when the body is decayed.

In healthy persons this principle can never during life separate itself from the physical body; but in weak and dilapidated persons so called physical mediums, it may ooze out and be seen as a "materialized spirit." The difference of its outward appearance and resemblance to the "departed one" is due to and determined by the activity or intensity of the desire of the audience, or the medium, or both, to have such or another person represented, or also greatly by the will of the Elementaries attracted to the seance room. It is essentially the double of the medium, and shows only like a mirror a reflex consciousness or memory.

It cannot go beyond a few hundred yards from the body of the medium. If the magnetic thread that connects the two snaps, the medium will die. The seeress of Prevorst went about more in her astral form than in her physical body, but no further than the room she was confined to or the garden. The astral body is the especial playground of Elementaries and Elementals.

II. INTELLECTUAL MAN

consisting of

4*th*. *The Animal Soul or Kama Rupa*. This is the vehicle of the will, the body of desire and illusion. It is the realm of all gross appetites, passions and cravings for animal necessities or enjoyments. It is the cause of voluntary but unconscious movements, such as mediumistic writing, &c. Its ruling power is selfishness and instinct, whose forces are focussed in the spinal cord. It is neither conscious nor intelligent, but these powers dawn upon it from the higher principles. It can involuntarily separate under certain circumstances from the body and travel to long distances, where it may be felt as a presentiment or seen by sensitive and even often by normal persons as an apparition, wraith or doppelgaenger of a living person, or it may be projected by the ardent desire of a dying person and then appear at the time of death or soon after as a ghost, &c. It shows no intelligence and acts unconsciously, although sometimes it may be accompanied by a ray of light of the higher principles of the dying man, before their separation took place. Here the majority of ghost stories might find their explanation.

An adept however can project his astral form voluntarily to long distances. It is then infused with the higher principles, acts consciously and intelligently and can be made visible and audible, or materialize, so as not to be distinguished from a physical living body; and this is the way in which the adepts of the Himalayas and other places communicate with people at

long distances, for instance with the officers of the Theosophical Society at Adyar, and those who witness such phenomena every day have ceased to be astonished thereby.

This principle may survive a very long time after death. In men whose spirituality preponderated during life its vital power is very small, and it is then wholly unconscious and dies out soon; but if its loves and hates have been very strong and if it has thereby assimilated with it a large portion of the lower parts of the fifth principle, it becomes strong, enduring and tenacious and dies hard. It may also in cases of very material (wicked) but intellectual persons (black magicians) have attracted to it the whole of its fifth principle and thereby become fully conscious, after which it may live and suffer for thousands of years, perishing slowly and gradually, until it finally dies.

This unconscious or half conscious principle is the occasional visitant of seance rooms, where it is galvanized into a semblance of life by the reflection of the higher principles of those present. It may have a faint memory of its own, but it is incapable of forming an original idea. These elementary bodies, if they are the remnants of good men and women, are difficult to raise into a semblance of life, which can only be done by the strong will of necromancers ("mediums" are involuntary necromancers). The remnants of others draw more strength from the mediums and sitters, live thereby longer and have consequently longer to suffer. In exceptional cases, however, such as sane suicides and sudden deaths, a division of the higher principles may not yet have taken place and such are genuine cases of spirit communications, which are in so far detrimental to the spirit, as they re-attract it to earth.

This principle is only guided by impulses and after death its impulses are no more controlled by a consideration of the moral consequences of its acts. Its desires and appetites may still be very strong. It then follows wherever its attractions may lead it, to gratify its craving for lust, life, passion, revenge, etc., and will therefore associate itself with corresponding living human beings (sensitives) or even animals. To this class belong the cases of obsession, hysterical curiosities, etc. By drawing life and strength from living beings, it becomes a vampire. Its magnetic connection with the body in the grave may or may not be broken. In the latter case the "materialized spirit" diffuses a cadaverous odor. It may also serve as a puppet for Elementals and then appear under different forms.

5. *The Intellectual Soul or Manas*, is formed by a higher unfolding of the lower principles and a rising up of the same to the higher ones. This is the link "which joins the ape to god," that is, it forms the step by which man's animal nature reaches up to the higher spiritual principles. It is the seat of the mind with all its powers of reason, memory and imagination, of observation, reflection and conception, and these powers find their central focus in the brain. Here is the seat of intellectual consciousness. In the present state of evolution of man this principle has not yet fully developed. Man is only partially free; because although being able to choose between good and evil, yet his knowledge is still very limited and he is therefore only partially a responsible being.

After death the higher parts of the constituents of this principle separate into two parts. The higher groups, such as are fitted for a pure spiritual condition combine with their sixth principle and rise to their proper sphere as an immortal (as far as his individuality is concerned) spirit. Here it lives in a condition of rest, whose duration and more or less pleasant or unpleasant sensations and conditions are proportionate to the purity of his thoughts and acts while on earth. It passes there through a corresponding infancy, youth, manhood, old age and dotage, when it will be re-attracted to this or some other planet by the laws governing reincarnation:—

The lower parts go to join the elementary remnant of the fourth principle and strengthen the same. Man has it therefore in his power, either to lower himself below the brute by giving way to his inferior attractions, or by reaching up to the higher ones to rise to the divine.

There are exceptional cases to be found of living corpses, that is of persons who by a life of bestiality have during their corporeal life lost their higher spiritual principles, or others such as cretins, and idiots, in which the same never could take root.

III. The Spiritual Man.

To him belong besides the higher parts of the 5th principle, especially the sixth and seventh. So far the principles under consideration have become developed especially from below upwards; but now a rising up of the same to the sixth becomes necessary. As man, guided by his intuitions, advances, he becomes less dependent on space and time.

6. *The Spiritual Soul or Buddhi.* This is the highest principle, pure spirituality, materiality and a condition which only very few have yet reached. Those who have progressed so far, are called Illuminates, Initiates or Adepts. Here is the realm of knowledge. Spiritual consciousness, of which man in his normal state has only a vague impression, is here fully developed and personal immortality established. By assimilating with this principle man becomes proportionally all-seeing and omniscient; that is, he can put himself *en rapport* with everything that is not repulsive to his nature and thereby perceive the same. He knows his own powers and the powers of nature, and knowing them he can control them, instead of being controlled by them. He can now guide himself and direct his future incarnations, if such are considered necessary.

But still he advances. His reason becomes wisdom, his goodness broadens into universal love, his powers expand. He becomes a Buddha and finally one with the highest, the source of all principles.

7. *The Spirit or Atma.* This is an inconceivable state. It is the universal fountain from which all things come and to which all return, the unimaginable, unchangeable state of Nirvana, the spirit of the spiritual soul, *Parabrahm.*

MAN'S PROGRESS.

"When shall we three meet again,
In thunder, lightning, or in rain?"—(*Shakespeare.*)

The individual spiritual Monad from its first descent into matter, up to its full development as a perfect spiritual unity has to pass seven times around the septenary chain of planets belonging to our system and to pass on each through seven races and sub-races, (as fully explained in Mr. Sinnett's "Esoteric Buddhism.") It does this by repeated reincarnations, during each of which it remains inwardly the same spiritual individual, but appears every time on the stage of life as a new personality.

"Fresh
Issues upon that universe that sum,
Which is the lattermost of lives.
Who toiled a slave, may come a new prince,
For gentle worthiness and merits won,
Who ruled a king may wander earth in rags
For things done and undone."

E. Arnold (*Light of Asia.*)

Man's personality is therefore not immortal so long as his spiritual consciousness has not been thoroughly established, and unfortunately the majority of mankind have as yet very little of the same, it being a product of the sixth principle. Normal man in his present state of cyclic evolution has only reached the fifth step on the fourth of the seven ladders of progress. Only the fourth principle has reached maturity, the fifth is in its adolescence, the sixth in its infancy and the seventh has only an embryonic existence in him.

Men may be very intelligent and self-conscious and conceited; but not possess a glimmer of spiritual consciousness, and unless they possess this consciousness, they can be neither complete nor perfect.

The great secret of occultism and the great work before us is therefore to establish this spiritual consciousness; for while the individual Monad, if unguided and left to itself, may wander blindly along through untold ages, and perhaps finally be wrecked on the rocky shore of materiality, the illuminated soul, guided by the divine light of the spirit, is able to find its way and to take unimpeded its flight to the summit of perfection.

To accomplish this great work man must observe the following:—

1. *Learn* that the sixth spiritual principle, the divine spiritual soul does not descend to him, but that he must rise up to it. It would be useless for him to sit down in devout pious meditation to wait for the blessings to come down, instead of helping himself.

2. He must obtain *Knowledge* and know himself and his own powers. This knowledge he may obtain by meditation (intuition) and instruction. It forms the basis of his faith, self-confidence and courage.

3. The strengthening of his *Faith* forms the firm basis upon which to rest his will. It developes the elements of the will which are self-esteem, firmness and continuity.

4. As his *Will* becomes strong he must put it into *Action*, by exerting it continually in the proper direction, and by rising mentally up to the higher principles and grasping them. "The Kingdom of heaven must be taken by force." This can only be done by the power of Will, assisted by the practice of the highest morality and virtue. "Only the pure in heart can see God."

5. He must purify his imagination, so as not to impede his progress and weaken his will, which would drag him back to a lower plane. To do this he must never lose sight of the great object in view and repress all low and animal desires. Christ (the seventh principle) must drive the money changers (low cravings) out of the (human) temple, the sixth principle before. He can take up his residence there. Man must therefore always follow the voice of the divine Guru in his heart.

6. By controlling his actions and purifying his imagination he starves to death all the lower instincts of his animal nature, contained in the fifth principle. In ascending to those sublime heights he must tear himself away from material attractions which are his internal enemies. He must not only avoid them, but outgrow all desire for them.

7. To overcome his external enemies he must avoid all noxious influences, such as impure physical or moral surroundings, combative or irritating associations, the influence of

Elementals and Elementaries, and everything that may be detrimental to his bodily or mental health. He must be free and independent, and press fearlessly forward, without looking back to the missteps he may have made in the past.

"He who ascends to mountain tops will find
The loftiest peaks most wrapped in clouds and snow;
He who surpasses or subdues mankind,
Must look upon the hate of those below.
Though high above the sun of glory glow,
And far below the earth and ocean spread;
Round him are icy rocks and loudly blow
Contending tempests on his naked head;
And so reward the toils, which to these summits led."
(Byron.)

The kind reader, who interests himself for such subjects, will now be no longer in doubt as to what Occultism is, how Spiritualism can be explained, and how one *may* become an Adept. But only few of us are able to climb to such giddy heights during this one life. However, we may accelerate our progress by waiting, watching and working, and by ever keeping before our mind the old motto, engraved with golden letters on the holy cross of Wisdom and surrounded by the rosy light of Love:

Know, Will, Dare and *Be Silent.*

Tay.

Unpublished Writings of Eliphas Levi.

Translated from the French.

III. Lecture.

WHAT IS NECESSARY TO BECOME INITIATED.

Plato wrote over the door of his academy: "Let no one enter here, who is not well versed in Mathematics." Pythagoras exacted further the study of Music. In this way the two great Masters desired to teach that above all we must possess the sentiments of accuracy and harmony.

Exact and inflexible mathematics preside indeed over the laws of nature. Subjected to the intelligent evolutions of calculation, they prove the existence of a calculator who is superior to man. For Man by his most exalted exertions can only obtain an intuitional perception and prove only to his own satisfaction more and more the sublimity and infinity of the divine intelligence.

We must know that nature is harmonious in spite of the apparently existing discords, and this we learn by contemplating the high intelligence of music, which knows how to harmonize even discordant sounds and to transform them into the most perfect harmony.

We must know that there are no discords in nature, and that the mutual destruction of imperfect beings represents only the creative labor of progressive perfection, which is the universal law of being.

We must know that exact proportions exist between the beings, that therefore no man will ever walk on his hands, for the purpose of astonishing an ant; that nothing of a similar character can be supposed to take place between man and a being so superior to man as man himself is superior to an ant, and with still stronger reasons; that the universal principle of being has never subverted and will never subvert the laws of nature, for the purpose of confounding man's reason and to obtain his homage.

We must know that the universal and regular laws of nature produce sometimes exceptional manifestations, which are due to a concurrence of certain causes which only rarely happen and which result in singular facts or phenomena, which by the ignorant are mistaken for miracles or wonders.

We must know that matter is only a phenomenon and that mathematical reason alone is a reality.

We must know that matter is inert and that intelligence alone is action; that force is the lever of intelligence, that life is the labor of universal reason; that outside of the demonstrations of mathematics phenomena will always remain doubtful; that if we record phenomena, we only collect the materials necessary for the study of the laws, which govern them. We must know that reason is not a sentiment, that sentiment is not reason; but that a reason which we feel and a sentiment which is in accordance with reason, can conduct us to certainty by combining the two living forces of the soul.

We must know that the soul is the very person of man, whose body is only the phenomenal appearance; that the soul-essence is liberty, its attributes intelligence and love, and its immortality a sufficient cause for durable and perfectible action. We must know that pure mathematics are the examination of reason and the logical manifestation of the divine principle; that supernaturalism is a hypothetic fiction of extranatural operations of this principle, and that Metaphysics are only a dream, if they are not the differential and integral calculus of the mathematical powers of thought.

We must know that moral emancipation is accomplished not by violence but in spite of violence; that he who demands does not deserve; that silence imposed upon truth by constraint shifts the responsibility of falsehood, and that it is often useful and even necessary to deceive unreasonable people; but that nobody ever obtains a good object by evil means.

God and Nature will that beasts shall be submissive to man. The tiger may surprise a disarmed or careless hunter, he may break his chain in captivity and destroy his keeper; but such an accident is never a victory. Mobs rebel but do not become free. They take up arms in the name of justice and their first acts are crimes. The heat of unchained passions produces ferocity but never gives birth to heroism.

Imagine yourself the bands of Spartacus as masters of Rome, where they install a Government of revolted slaves, ordering pillage, overthrowing the monuments of glory of their masters, defiling and staining with filth the Senate and the Capitol, then turning traitors against each other and selling themselves; next falling asleep, tired and exhausted by their saturnalia, and proclaiming themselves victors at a time when the avenging host is already in possession of the city; waking up and taken by surprise they kill their wives and children and fly to bury themselves amongst the smoking ruins of the "Eternal City," dying conquered and infamous, justly punished as rebels, thieves, assassins and incendiaries; made unfortunate by their faults, cowards by their crimes which could not save them, evil-doers and still slaves.

Not in the ancient world was seen this tremendous disaster. The gods of ancient Rome have spared such a sight to the capital of Brutus and Cæsar; it was reserved to the pretended modern civilisation.

I am writing these lines with a trembling hand and a sick heart on the 31st of May 1871. Oh unfortunate, unfortunate city of Paris. And nevertheless we may consider as providential those circumstances by which an evil, which might have extended over the whole of France, was restricted to the city of Paris alone.

The experiment has been made and is decisive. Anarchy has furnished her proof and history will mark down this formidable lesson. Now more than ever will it be necessary to remember that the feet can never usurp the functions of the head, and that the social body has functions like the human body. The most intimate union of all the members must be established. When one suffers, all the others ought to come to its assistance, and in this consists their equality of nature, regulated by an inviolable hierarchy. The feet must walk, the hands work and the head govern to keep the body in health. Well balanced man represents a living monarchy. The universe is the monarchy of the sun. Great monarchies have never been flourishing except through great monarchs. Republics end always by the conflicts of those who pretend to reign in virtue of the audacity of the greatest villain. They are in fact monarchies in fusion. They are the boiling metal which is waiting to be formed into a colossus of monarchic pride; a mould crossed by a sword.

Even the highwaymen and robbers, the most offensive of all mankind, always choose a leader to whom they give absolute power. Republics like ships in danger need a dictator for captain, and when the dismasted wreck, having been deserted by the crew, founders, the living wrecks of the republic, engulfed by the sea, consider themselves fortunate to be permitted to save themselves in the galley of the empire. No one despises the poor so much as those who are poor themselves; and of all tyrants the worst is the slave.

The robbers of 93 and 71—robbers in the name of liberty and conscience, began by closing and profaning the churches and murdering the priests. If the Roman republic was a success, it was because the resolution which dethroned the Tarquins was made by the best people in Rome and not by the vile mob. It is certainly a long way from Brutus to Mirabeau, still further from Mirabeau to Marat. After Marat—will it be possible to descend still further? Yes. There is the Pere Duchesne, and still below the Pere Duchesne, what can we find there? The populace.

What is the populace? Is it only the poor classes? No. This is not a question of poverty or wealth. Many great men have been poor. Jesus did not have a stone on which to rest his head, and his most fervent disciples, those who have changed the face of the earth, professed poverty. The populace is the fertile soil of the ignorant, the indolent and the willfully blind. These are the men subjected to their passions; these are the lepers of vice, the paralytics of intelligence, the cripples of reason, who do not want to be asked questions or to be guided; in short, they are the turbulent beasts, which society must either enchain or demolish, if it does not wish to perish by them.

Men without moral freedom are the most dangerous of all animals, and we must always exert our strength in their interest and sometimes restrain them for the same reason in their liberties. We must only confide to them that which we desire to lose, and it is necessary to conceal from them all truths which they may misuse. If I have two watches, one made out of gilded brass, and the other one of pure gold, am I obliged to deliver the golden one to a thief who wants to rob me of it? And if I abandon to him the brass-watch, can he say that I cheated him? Must I reconduct the miscreant to the road from which he strayed and who fears that he might not reach his destination in time to commit a crime? No! I repeat to you again that the slaves of fatality are unworthy of freedom, unworthy of truth and unworthy of human brotherhood.

The occult and primitive book of Tarot gives in the eighteenth symbol the representation of them under the form of three different animals, a dog, a wolf and a water-crab, which obtains its nourishment from animal and vegetable corruption in impure water. We educate the dog, kill the wolf and eat the crab. The dog is the fool who obeys; the wolf the fool who howls and kills. The crab is not a fool, it is foolishness itself, for a popular tradition tells us that the crab marches backward, and here the crab of natural history becomes mixed up with the symbolical crab.

Which is more valuable; the dog or the wolf? If you ask a shepherd this question, you will know beforehand what his answer will be, or perhaps he will give you no answer at all. He will laugh, because he does not suppose that you would ask such a question seriously. It is just as if you would ask what is more valuable, the soldier or the brigand. Nevertheless it is known that the brigand is the ideal of ladies of high standing, while kitchen-maids and chamber-maids are perhaps the only ones whose hearts are captured by a soldier.

The high truths of science are neither made for brigands, nor for soldiers, nor for the majority of women. A soldier cannot be free; a brigand does not know how to be free, and a woman answers always according to the sway of her heart. The grand, true and only emancipation of women is maternity, which makes her—not free—but sovereign. Women who want to become free in the same manner as men, become unavoidably prostitutes; the most abject and despicable slave.

Ninon de l'Enclos was a woman of talent and fortune, who sacrificed to a false liberty the most precious gift of her sex,—her virtue. She could obtain a reputation of honesty only by a paradoxical pun. It was said that she was an honest *man*. No one, not even one of those of her courtesans who were made to blush the least by her, ever attempted to deny for a moment that she was a dishonest woman. A passionate man casts himself at the feet of the dishonest woman in the servile insolence of his desire, because he disrespects her sufficiently beforehand to suppose that she will submit to him. After she has submitted, he becomes certain of that fact and his disrespect is justified.

To be worthy of initiation it is necessary to know how to subdue the beasts, beginning with those which we carry in our heart. The passions which rule us are living forces which aid us to conquer immortality. Those which govern us are weaknesses, which lead us unavoidably to death.

I have often beheld with a curiosity mixed with pity the deep and insane love which certain degraded creatures have for animals. I have seen some old ladies who were rich and without children, eat at the same table with pet dogs, fed with partridge wings, served on precious plate.

I have seen how in the midst of a great conflagration a terror-stricken woman with dishevelled hair wildly rushed about, crying in such heart-rending tones, as could possibly be produced by maternal despair: "Let everything perish; but save my cat." Often did I ask myself, what may have become of that unfortunate woman, if her cat had not been saved? Undoubtedly she must have gone mad, provided grief had not killed her. We smile at such an unfortunate mania; but how many intelligent and distinguished men have died of despair for the loss of an animal; because that animal had a pretty female form.

It is very difficult to be always reasonable, and not to suffer occasionally the consequences of our animal weaknesses. The wise are not without sins and faults; but they do not love sin and the faults which they commit are to them signals of danger, stimulating them to make renewed efforts towards the good and to be still more carefully on their guard. The fool, to whom you show his faults, gets offended for not having been found perfect, and says that nature is responsible for his stupidity. If you had always remained such as nature made you, you would never have learned to talk or walk. Nature wishes that man shall go on and progress; correcting his faults and becoming more and more perfect every day. No one has the right to make himself troublesome and noxious to others and he who rejects moral progress becomes an apostate of the eternal life.

The Parisian students insulted one day the honest M. Nizard, for having said in one of his public discourses, that morality is not the same thing to every body.

The greatest folly of modern pride is the dream of equality and it is wrong to say to anybody that Boquillon has less intelligence than Pascal. Boquillon wants to be told the whole truth. That which remains unintelligible to him must not be intelligible to another. The vagrants who almost ruined France during two months, wanted to burn the Louvre and the public libraries. Their morality was to themselves certainly not the same as to the valiant Archbishop of Paris whom they assassinated; but they would have been the very first ones to cry down M. Nizard, if they had heard him say that morality is not the same thing to everybody.

What an incredible thing! It surpasses all possible dreams of Victor Hugo! It so happened in the nineteenth century that the court of miracles took possession of the capital of the world and organised plunder, tried honest people for their lives and set fire to the church of Notre Dame of Paris. The Tuileries, the Palais Royal, the Hôtel de Ville and the most beautiful parts of the capital were in ashes. And these criminals had an army of two hundred thousand men, and three hundred thousand men let them do as they pleased. In this case the wolves terrified the dogs, and the crabs remained quiet in their corner.

May it not displease the contradictors of M. Nizard; There are three different kinds of morality. The natural morality, the philosophical morality and the religious morality.

The natural morality is simply that of common sense. The philosophical morality is the morality of reason, and the religious morality is that of spirit and faith. By using your common sense you arrive at reason. With reason enlightened by the illumination of spirit you certainly arrive at faith; but faith does not impose itself upon good sense by doing violence to reason, and reason by rejecting faith parts by this very act from common sense.

There is nothing in the world more dangerous and at the same time more pitiful than those little reasoners who comprehend nothing that comes from spirit and who believe themselves to be above ordinary common sense. They are those who preach Atheism, Materialism and Anarchy. A wise man said in my presence: "A little philosophy makes Man an atheist, but a great deal of philosophy leads him to the knowledge of a God."

The boor with his good common sense is satisfied with the faith of a charcoal-burner and lives quiet. He follows nature and the usages of his country. He knows that his priest preaches neither vice nor dishonesty, and he feels perfectly that the morality of the gospel is true. If you tell him about some bad priest, he draws therefrom no conclusions against religion, because he knows that there are also good ones and that by them only religion is represented. If he has gross vices, he does not attempt to excuse them by sophistry. This man is in the right path. He has read neither Proudhon nor Büchner; it is useless to tell him that God is evil, that possession is theft and that he has no more of a soul than his dog. He would only be offended and he would be a thousand times right. But let this fellow come to town, let him talk with some smooth-tongued workman, let him be inoculated with the poison of pride and envy, and he will be lost. He thinks that he has only been a brute and to become emancipated he becomes a square fool; he loses his reason with his good sense; he has lost his faith and not learned science, there remains with him only that which is necessary for making him a criminal.

It is evident that the duties of a laborer or workman are different from those of a judge, and that a judge is not subject to the obligations of a priest. A workman must have good sense and reason; a judge needs science and a more elevated reason and a priest ought to have a reasonable and knowing piety, which should be like an apotheosis of good sense. Duties become more difficult and more severe in proportion as the functions become larger, and morality in proportion to man's elevation becomes more exacting and rigorous. Not in this manner were the two moralities of M. Nizard understood. They made him say that duties were more rigorous for small people and easier for the great ones, which is an absurdity.

To preach theology and asceticism to common laborers, blind belief to free-thinkers and scepticism to priests is an immoral way of instructing. Devotion is very dangerous for ignorant men; intellectual blindness suits not reason; and doubt is the deadly enemy of faith. We must distribute science to all, in certain proportions we must develope good sense amongst the masses, lead reasoners to reason and speak of piety only to men that are reasonable enough and know enough to arrive at faith without assistance. In short, instruction ought to be hierarchic like nature. Then will it cease to be revolutionary and become constructive instead of being continually destructive.

On this hierarchy of intelligences and on the necessity of a proportional and gradual instruction rests the law of Occultism, which was the great secret of the ancient sanctuaries and which is yet the secret of Free-Masonry.

Amongst the Free-Masons the apprentice does not comprehend the symbols of the fellow-craft, and the fellow-craft is not initiated into the secrets of a master. Each grade has its rites, its pass-words, its sacred signs and formulæ.

In each degree the candidate is subjected to new trials. In olden times all this was meant seriously; but now Free-Masonry as well as the Church has lost the key to its ceremonies and mysteries.

After having the Church in her temporal power stabbed to the heart, Free-Masonry in her turn is driven back by another conspiracy, which is much more formidable in its way than all the secret societies of ancient and modern times. We mean the organized society of Jacks, the united conspiracy of work against capital; the hands which try to kill the head under the pretext that the hands work and the head does nothing. We see those acephalic revolutionists at work; they have lost Paris, but the world still remains to them. This they have undermined and this they will set on fire. Nothing can prevent them; persecutions will bring them new followers, and this ferocious anti-christianism is at present in its period of martyrdom.

Each sect which pretends to renovate the world, seeks first to destroy the old world. It is not clearly proved that it was Nero who burnt Rome to find a pretext to burn the Christians,

What did Nero care, whether or not there was one more superstition in that Rome, where the places of execution exhaled gods towards Olympus? The public voice accused the Christians of being the incendiaries, and if we remember all the monstrous extravagances of Gnosticism, which were just then confounded with newly-born Christianity, we can understand that the "Commune" of Roman heretics had their share in this immense forfeit, which was reproduced eighten centuries afterwards by the "Commune" of Paris.

Do not the followers of modern sectarianism begin to murmur that it was the army of Versailles which set the city on fire and that M. Thiers wanted to destroy Paris, to revenge the ruin of his house? Let a drawer of caricatures come and show us the little man perched like a screech owl upon the tower of St. Jacques, looking through his spectacles at the fire and pinching the strings of a fiddle, and we will have the complete parody of Nero's epic and paradoxical crime.

If we would now take the incendiaries of the "Commune" to our burnt quarters, tie them to stakes, pour petroleum over them and set them on fire, the honest people would be very much horrified; but the mob would undoubtedly applaud. In such a manner did Nero make himself horribly popular through the tortures of the Christians, by burning the martyrs like torches, after having plastered them over with pitch. He was only complying with the demands of the public rage; these execrated men were to the Roman mob only criminals subjected to the talionian law.

Indeed these pale and dark men, who met in subterranean caves to perform magic operations, and who pretended to eat the body of an executed criminal and then restore him again under the form of bread;—what effect must they have caused to the Roman world! These fanatics who loved death, who came out of the catacombs to proclaim the ruin of ancient civilization and to order the demolition of the temples. Those enemies of the gods, ready to break the masterworks of Praxiteles and Phydias; in their hatred for the religion of their country! They were not men, they were monsters. They were believed to be powerless, and yet they have triumphed. Is there any more affecting grief, than Julian shedding tears over the ruins of the altar of Jupiter, the glory of the forefathers and virtues of ancient Rome? But what were those tears good for? The fatal hour had arrived, and stars which are once extinguished cannot be relighted.

May a new catholic Julian now appear, and certainly one will appear, to restore the kingdom of the Pope and to reinvest the priests with their temporal influence, which they possessed during the Middle Ages! Will he also restore the ancient creeds? Will he create the face of an angel with a mask of Veuillot? No! He will galvanize a corpse, in which by tormenting him he will hasten the final decomposition.

Like Christianity must Anti-Christianity have its reign and all the apostolic sees of the ages have foretold this.

The supreme law of equilibrium requires that the spiritual movement inaugurated by Jesus shall have the corresponding material movement of Proudhon and Buechner. Faith has to undergo her last persecution, and already the most eminent and spotless priests of Paris have been the first victims.

Violence unfortunately produces violence. The violence of the "Commune" was insane; the reaction in proportion to that will prepare a new revolution, which sooner or later will break forth, and which by its excess of impiety will make a new impulse in the world towards religious ideas and a powerful manifestation of piety and faith possible and even necessary.

When man walks, he moves forwards by alternate and apparently contrary movements. He makes a step to the right, one to the left, one again to the right, and so on and nevertheless he never makes the same step again. Nothing endures except the eternal, and that which is past never returns. Life is an unceasing creation, and the same breath never passes twice over one's lips. While we are in the shade we wait for the sun, and when we are exposed to the heat of the sun, we seek the shade. The one and the other are desirable, and for the wise, good like God is always present; at all times and in all forms.

Often it seems that evil rules the world, but always the good by its ever living power of equilibrium reigns supreme. A pain is always productive of joy; error is truth in disguise; the Sphynx appears to be a monster and is a problem; the paradoxical is the hyperbole of reason. All folly is wisdom, which decomposes to become formed again and more complete; a cadaver is a genesis; crime is a forceps by which the difficult births of virtue are assisted; and M. de Maistre who believes in the divine mission of the soldier did not flinch before the apology of the hangman. Every evil contains its own remedy and therefore we see in the book of Job, Satan preside according to his rank, and in his turn in the senate of the Beni-Elohim and answering the Eternal who interrogates him in the presence of the sons of God. By the permission of Jehovah he tempts Job, and in the holy book, the work of hell has the character of a divine mission. "Quod superius—quod inferius" says the secret dogma of Hermes.

We must know how to support the divine treatment and patiently await the end of the trials to which we are subjected by the eternal physician. We must suffer without silent revolt the cruel operations and bloody amputations. Life can never be a hell as long as we keep courage and hope, and the sick and aching heart even when it is failing and guilty, cannot be lost as long as it remains submissive to God—the eternal order.

We must know how to make use of reality by beholding the ideal without ever mistaking one for the other, or to confound them.

Then we shall never mistake the relative for the absolute; the means for the end; the instrument for the music; riches for happiness; a passion for destiny, a woman for divinity, nor a beloved being for the perfection of love. Ideal love is perfect love, and it alone can fill and satisfy our soul. We must not seek it in others but in ourselves, ask no one for it as long as we have not found it, and exact it the less as we feel ourselves more capable of approaching it. The legitimate cravings of our heart are not the torture of Tantalus, and nature never refuses to us anything which she owes us. Those that are dissatisfied with life are bad players, who wish to be paid without having gained. All deception is the punishment of an imprudence, all despair is the rage of a robbed thief. A man who despairs has put his confidence in lies, for truth does never cheat. He loved injustice because the immutable justice of truth did not console him. He is a sick person who prefers death to recovery. What are in fact lost illusions, if they are not a desire which goes? But reason is horrible to mad men, who prefer to consider themselves happy in their folly. Rather than to return sincerely to truth, they fly voluntarily into the bosom of death; because their desperate way of looking at the face of death transforms it into a last illusion and makes it look like an eternal lie.

We must finally know how to stand the trials, and this we cannot do without a perfect knowledge of the aim which we wish to reach and an immovable will to arrive there.

This will be the subject of our next lecture.

Letters to the Corresponding Secretary.

MR. NIBLETT AND THE "EPIPHANY."

I HAVE just read the comment on my letter to the *Epiphany* by the Editor of that paper in the Supplement to the *Theosophist* for this month. The Editor of the *Epiphany* has no doubt acted with Christian spirit in regard to my letter. He ought at least to have sent me a copy of his paper as he had done of his issue of the 22nd September last, by which he invited discussion, as he is no doubt aware that I am neither a subscriber nor a reader of his paper, and not to have allowed the readers of his paper to remain in the happy belief that I have been unable to reply to his learned cutting up of my letter, which, to say the least, is not a strong attempt in that direction.

The note on my letter in the *Epiphany* shows ignorance on the part of the learned Editor of that paper of the grand principle of the Theosophical Society. The Editor asks "whether we must remain apart in our views is a principle of Theosophy." Now it is a known fact that Theosophy is not dogmatic, neither a sectarian creed nor religion. The Theosophical Society embraces persons of all sectarian creeds and religions. Besides if he had but carefully read the 2nd para. of my letter he would have found that I was giving expression to my personal views and not the views of the Fellows of the Theosophical Society at large. How then does he say "May we ask you whether we must remain apart in our views is a principle of Theosophy."

It seems to me that the learned Editor of the *Epiphany* has a happy and novel method of shifting the burden of proof from off his own shoulders. In his 4th para. he writes, "Now, can you name some 'most learned' men, their learning embracing a thorough knowledge of history, who have denied the existence of Christ." He quite forgets that it was he himself who asserted that "as a rule the existence of Christ is admitted as fully by the most learned (?) enemies as by the friends of Christian Theology." By all the rules of reason (perhaps the rule of Christian orthodoxy excepted) he ought to make good his own assertion and not to need my help of historical knowledge.

I am indeed much obliged to the learned Editor for his note about my acquaintance of history and historical personages, and also for pitying my simplicity and for telling me that I regard "Christianity as an antiquated and superstit-

tious creed." I accept all this as coming from a Christian spirit of the 19th century and am much obliged to him for it.

ALLAHABAD, *February* 1884. } H. NIBLETT, F. T. S.

Note.—We can say from our own experience that Editors generally do not know the names of subscribers. The Editorial and Manager's are two distinct Departments, neither interfering with the other. Our brother is, therefore, we think, rather too severe upon the Editor of the *Epiphany* in charging him with having, by not sending the paper, "allowed the readers of his paper to remain in the happy belief that I (Mr. Niblett) have been unable to reply to his learned cutting up of my (Mr. N.'s) letter."

D. K. M.

PRACTICAL WORK FOR THEOSOPHISTS.

THE objects of the Theosophical Society are very laudable, and if they are realized by the Hindus, immense service will be rendered to mother India. I attach much importance to the second rule of the Society, which, if strictly followed, will, I make bold to say, materially help the regeneration of the children of the soil, and along with them the whole Aryavarta. We are called heathens, barbarous, by the occidental nations only because our books on science, philosophies, &c., are buried in oblivion, and more so because there is no trace of their existence in the present century. A nation can only be termed civilized or uncivilized according to its arts, sciences, literature, &c. It is therefore incumbent on the fellows and members of the Theosophical Society, Branches of which are established at every important station in India, to set themselves without loss of time in right earnest to resuscitate our books on sciences, philosophies and arts and to publish them for the intelligent public.

The full complement of the Hindu Medical books (Ajurveda Sastra) cannot be found now, and hence the children of the soil who are receiving education in Western Sciences and imbibing Western ideas, do not hesitate to pronounce that we never possessed works on Chemistry, Botany and Surgery, and I had the mortification to hear on several occasions from men versed in the so-called exact sciences that the healing art never was studied and developed in India in the way it has been in Europe and America. Now the time has approached for the scales from the eyes of the Hindus being removed; they will then have the opportunity of obtaining a sight of India, as she was attired in precious garments not borrowed nor new, but manufactured long before Newton, Galileo, or Hippocrates saw the light.

Ajurveda Shastra is the parent of all western and modern Medical Sciences. This no one can deny, and every Arya is therefore in duty bound to try to restore it according to his might.

It is not idle to expect that those members of the Theosophical Society who have taken the Medical Science for their special study (whose number is not small, I presume) should be up and doing to bring out new Editions of *Charaka*, *Susrutha*, *Bagvata*, *Bhavprokas* and host of other books of Aryan Rishis with necessary annotations. It is a pity that reliable *tikas* (notes and annotations) of ancient medical works now extant, *Charaka* and *Susrutha*, cannot be had in Bengal. I trust the opportune time has now come for the members and the sympathisers of the Society to form themselves into groups to promote the study of the Aryan science and philosophy, and work in harmony for the religious, moral, social and intellectual regeneration of Bharatvarsha.

Will you or any of your numerous readers kindly enlighten me with the information as to how many books on Hindu Medical science are in existence, and what subjects they treat of?

I shall be highly obliged if you will be good enough to find a corner for this.

JAMALPUR, *5th January* 1884. } RAJ COOMAR ROY, *Assistant Secretary, T. S.*

We publish the above letter with a view to place the excellent suggestions of our brother before Branch Societies and individual members desirous of doing some practical work for the good of their country and fellow-men. The bringing to light of long-forgotten Sanskrit works will not only revive the ancient learning of Aryavarta, but it will also prove to occidental scholars that the ancestors of those they now look down upon as of an "inferior race," were intellectual, moral and spiritual giants. This part of theosophical work is the real link between the East and the West, uniting them both in a bond of Intellectual Brotherhood.

H. P. BLAVATSKY,
Corr. Secretary, Theosophical Society.

A CANON OCCULTIST.

[A RUSSIAN Theosophist sends to us extracts from a letter received from an old friend of his—a Canon having his prebend in one of the R. C. Districts of Southern Russia. It is not every day that one meets with Catholic priests so profoundly versed in Occultism; and one especially who, appreciating the Kabala at its real worth, takes a proportionate interest in Eastern Occultism and Theosophy. The letter is interesting in various ways, and not to our members alone. We hope to gratify our readers by translating extracts from it.]

".....You seem a great linguist...But you ought, in addition to this, to study Hebrew, at least so far as to be able to understand all the Kabalistic terms. Were I younger, I would certainly study Sanskrit, as this would offer very little difficulty to one of my nationality; for, I am neither a Pole, nor a Slavonian, but a Lithuanian; our language being wonderfully similar to the Sanskrit—so much so, indeed, that the words Sayembuva, (Swayambu) *Vissapradji*, etc., would be understood by every Lithuanian peasant. Thus *Sayembuva*, means literally in our language "one born through himself," ("Self-born.") *Vissapradji*—"the very beginning," etc. Some time ago I read in the papers that a learned Brahmin upon his arrival in Berlin, hearing of the existence of a people in Prussia, who spoke a language very much akin to the Sanskrit, travelled purposely to Tilzitt. Once there, he addressed the inhabitants in Sanskrit and was answered by them in Lithuanian, and both understood each other to perfection! Your son should study Sanskrit; it will prove useful to him in the future *when the great (cyclic) change prophesied by the adepts will come to pass.*

I congratulate you upon the post occupied by you in the Theosophical Society of* .....you must have many members. It is to be regretted that your organ (*the Theosophist*) should appear in English, instead of being published in either French or German...I know little of your Society...and am anxious to learn something of its Rules, Objects and Laws. Who are your *Mahatmas*? Are they Mages, Zoroastrians or Brahmins? Kindly send me your translation of some of these (theosophical) publications..... Why you should regard me as an adept in secret sciences is a matter of wonder to me.....It is rather I that could be taught by you than yourself learn anything from me.†

Action and Reaction! this magic law or dogma is repeated now-a-days by every profane without understanding its significance. And yet it is to be found every where: in all the Societies, religious and political, among the nations as within man himself. Like action, like reaction. As the Kabalists have it—*Malkout* is always made in‡ the image of *Keter*. But to form Malkout in a large Society, requires several centuries. Luther abolished fasts; the Protestants reject fasting and never fast. It was easy to foresee that to preserve the equilibrium, people would be found one day, who would for one reason or the other be always fasting. Thus just when the Roman Catholics themselves are gradually abandoning this religious custom, appear the vegetarians.....Adepts prepare for their *Magni operi* with 40 days' fasting, they eat but fruit and use neither flesh nor anything sour. The Roman Catholic 40 days' fasting has originated in this alone; after which period—come Easter and the Resurrection. All the great Magi—Moses, Christ, Paracelsus, Trithemius—lived like all other men.....Take care lest instead of adepts and Magi, you should be made to become fakirs..... ..

* The writer alludes to our Society.—*Ed.*

† "Notwithstanding his protests"—remarks the gentleman-theosophist who sends us the above extracts—"he is a man profoundly versed in these sciences, one who had studied occultism for over twenty years. But *they* are all the same, over hiding their knowledge behind the veil of ignorance!"—*Ed.*

‡ For a better comprehension of those of our members who are ignorant of the meaning of these Kabalistic terms, we explain them. *Keter* is *the equilibrizing power* (lit. the "crown"), and *Malkout*—The kingdom, the synthesis of the whole creation—or in another sense supreme and absolute universal intelligence—PARABRAHM :—*Ed.*

The history and progress of initiation (into adeptship) ever varies and is being ever resurrected. It began in India, with the Brahmins; and when these profaned it, making it the means of robbery and manslaughter, it was transplanted in its pristine purity into Egypt and Chaldea. Abraham was but an Indian Brahman, *Abba Brama*, meaning simply "Father Braman," two words transformed into one—"Ab(-b) raham." When Egypt profaned the occult sciences, the secrets of initiation were carried by Moses into Palestine under the name of the Holy Kabala or oral tradition. When the Hebrew high-priests left it in their turns to profanation—came Christ who renewed, purified and transmitted it to his apostles. St. John was a Kabalist. All of the first Christian founders, writers, fathers of the Church, Apostles, Popes and Bishops were Kabalists and adepts of various degrees—therefore there are many of the latter. The very rites of the Passion Week in the Roman Church contain in themselves the programme of Christian initiation and represent strangely the *Magnum opus solis*,—"Le Grand Œuvre du soleil."*

The Christian initiation has now, however, ceased. There are but few adepts now-a-days—yet there are some left. As for the rest, they repeat (to them unknown) words, and perform ceremonies, without in the least understanding their true spirit. The adepts are waiting for the renovation of Initiation *through two persons;* that is to say, of the two persons who will reveal once more the grand mysteries, one will become the spiritual, the other the political ruler—"Aaron and Moses." The object of the true initiation is to found the Kingdom of Heaven, on earth, based upon truth and justice supported by one strong Church and one strong empire. Let us hope it will come soon.† Moreover, who knows! Perhaps, these two persons (the two expected Messiahs) will come forth from your Society; not being sure I would not dare deny it. The said events are prophesied especially and strongly by Paracelsus. I made a copy of his *prophecies* written in Latin, with its diagrams and figures and will send it to Dr. E. G..... you can get Paracelsus from him.

... ...

Why should you not know more than I do? You know better and more languages than I do, and have easier access to books than I. The religion or rather the philosophy of the adepts, *i. e.*, their rites, are easy enough to learn theoretically; sufficient for it to read, to reflect and understand. As to the practice, or the application of the secret forces in nature to deeds—it is very difficult; none of the adepts ever put this science clearly in writing, on the contrary they have all concealed the means used. One can be toiling 20 years and more and have no success. Being of delicate health from childhood, I sought relief in the Universal Panacea, and, though it never cures disease radically, it supported and preserved my life. Besides this I searched and pursued the mystery of "the rod of Moses" and partially—the Philosopher's stone. My labour was interrupted only owing to the iniquitous and impious attempts of the Nihilists and I gave it up lest I should become suspected‡ of treason. Thus I was prevented from discovering fully these secrets, yet I learned something of them and embodied some of my knowledge in two works called "The Rod of Moses" and "The Mysteries of the Sphinx".....I will be very glad to learn more of—.....No society can well develope without the participation of women in its work; it is they who are most useful in the spreading of new ideas.

I would read the work of Baron du Potet (La Magie dévoilée) with great interest, if it were but to learn how far people owing to personal and unaided labour are able to penetrate and unveil that strange secret which was known to Moses, Elijah and Jeremiah—who destroyed in one night over 100,000 men of the army of Senacherib. Very natural that such a man should be really unconquerable. No need for him to be present at the battle and risk danger. Of what use before such a power all the modern inventions of far reaching guns and cannons! In the *Apocalypsis* (St. John's Revelation) the Kabalists point out to a passage prophesying that the above-mentioned "two personages" will be in possession of this fearful secret, as also of the *Rod of Moses*. I would fain learn how far my own ideas coincide with those of Baron du Potet.

Kindly send me the *Rules* of the Theosophical Society as soon as they are translated. I would like to have two copies, if possible, for I desire to send one to my friend and college fellow of the Academy * * now Bishop—as a corroboration of a certain prophecy made by me to him several years ago....."

* The Great Work of the Sun.

† It is the firm belief of the Kabalists (the Jewish especially) that the time will come when all the nations will be one under one Church composed of Hierophants, whose combined knowledge and wisdom, symbols and differences will also be one.

‡ The writer refers here to alchemical works. The crucible and the ever burning fire of the seeker after the Philosopher's stone risks certainly to be easily mistaken by the ignorant Police and detectives (in search for the criminal fabricators of dynamite and explosive bombs)—for an apparatus of the murderous Nihilists.—*Ed.*

"PHENOMENA."

In the Supplement to the February issue, I find registered two occurrences under the head "Phenomenal," which are remarkable,—remarkable, not in the hackneyed unmeaning sense of the newspapers, but remarkable in the literal sense of the word—worthy of remark.

My first observation is that the record of these occurrences says either too much or too little for the reading public, among whom are members of the Theosophical Society and the uninitiated as well. It says too much, because while publishing a lot of details connected with the phenomena, it excites a hope well warranted under the circumstances in the breast of every one, that members of the Theosophical Society, in addition to the mental and moral progress they secure, are constantly under the guidance of their "Masters," who interfere (pardon the word) in almost every trifling affair of this world, even to the extent of compensating in hard cash for the pecuniary losses which the members may "unjustly" be subjected to—a hope which I need hardly say is thoroughly out of place and almost inconsistent with the high moral tone of the eloquent and impressive admonition which the President addresses to the candidates at the initiation time.

The record again says too little, because while the writers honestly believe that they have given to the public all that is necessary for them to know that the occurrences registered are free from jugglery, there is an amount of omission, very important omission indeed, which leaves a very unpleasant impression that the statements published are only those elicited in the "Examination-in chief" of a witness by a partial advocate; that much of the cross-examination and re-examination have been most unwisely omitted, and that fuller statements were deemed either ruinous to the cause and purposely suppressed or omitted from an inadequate appreciation of their great importance. I believe it is the latter.

The object of the first phenomenon was to check Mr. S. Ramaswami Iyer's vehement talk. He was doing this in the presence of a venerable lady, which fact alone should have curbed the ribald license of the tongue. And *what was* this "rather warm" and "vehement" tone, which a single look from any ordinary lady, much more of Madame Blavatsky could not chasten and tone down? Was the interference from the spiritual world a necessity in the case? I find the substance of all this big talk omitted in the record, and that purposely—an omission which I do not regret; and knowing, as I do, some particulars connected with it, it would be a breach of ordinary propriety were I to mention them in spite of the intentional silence of Mr. Cooppooswami Iyer: but I must say that to *my* mind at least the cause that excited the vehement tone was most trivial compared with the grand machine that was used for its removal: a quiet snub from Madame Blavatsky would have done all the good the young man required, and Master S. Ramaswami Iyer in his teens would have richly deserved a few cuts on the back from the strong hand of the President. As it is, there has been a waste of energy and force, which is one of the sins against Laws of nature and (pardon me) an abuse of power. Suppose an officer, who is a Theosophist as well, is ordered to lead a forlorn hope, would you not think him fit for the lunatic Asylum if he talked "vehemently" and "rather

warmly" against the orders and waited for a Mahatma to give him an encouraging word? And why should he not wait in hope inasmuch as the Mahatma had condescended to do so in one case, comparatively a trivial case, and could not in fairness be justified in withholding his aid in another and more serious case?

Now the next case. Does the Mahatma undertake to indemnify every Theosophist who bears "an unjust expense?" The absurdities of the question are on its very face, and yet one would be justified in raising it. The "unjust" nature of the expense Mr. Subrammanya Iyer has not explained: that explanation would have shewn how far the Theosophist who bore the expense was not himself to blame for it, how far he was not a careless victim of his own credulity and deserved the indemnity. There are fools and villains in this world, and the latter are constantly living at the expense of the former, and a great deal of the consequent misery is due to ignorance, to wipe off which is the grand object of the Mahatmas, not in the direct way, which has been most singularly adopted in the present instance, but by teachings.

"But who are you to lay the law down for the Mahatmas? They act as they will, your duty is to believe and admire," will probably be the remark of the Editor of the *Theosophist*. A similar reprimand has been addressed in the "Occult World." I shall bear this reprimand and, aye, a great deal more. God knows I am not a critic for the sake of criticism. Knowledge is my thirst, and the publications of such phenomena push me back a considerable distance in my way onwards. Would it be difficult for the Mahatmas to exhibit a phenomenon at each initiation? Would not the Theosophical Society be simply mobbed for initiation under such circumstances? and yet how long would such a state of things last? and how long would the initiated remain content after the first experience? The craving is the most unhealthy ever known and is never satiated. Miracles, using the word in its ordinary sense, have never done much good. On the grandest occasions—I cannot even conceive of such occasions—a miracle may be justifiable: but man's fate in this world is to struggle on, is to study, is to see through the hollowness of this material world by observation and contemplation, and not to be waiting for money compensations for "unjust" losses or for words of encouragement from the Mahatmas at every petty annoyance that he must suffer by thousands as long as he is in this world.

Theosophy has a deep foundation of its own; if its sublime principles were not found sufficient enough to convert the world, such phenomenal occurrences as these would prove simply impotent. They may for a time excite curiosity, wonder, and be the talk of a few for a month: then they lose their effect and there is a craving for more: you *must* satisfy it: you try to repress it, it is at your peril. K. H.'s letters in the "Occult World" are explicit on this point: his *theory* is sublime: his participation, however, in the two recorded phenomena has staggered me. Will you teach me to reconcile the theory with the practice?

"A STUDENT."

NOTE.—I must state at the outset that I have the greatest respect for the writer, for he is one of the very, very few enlightened natives of India who have joined our Society for the sake of the Philosophy and its high aims and objects and not for the sake of "phenomena." In fact what kept him so long from us was the latter. If the percentage of such exceptional men were to steadily increase, that would indeed be a very hopeful sign of the intellectual and philosophical progress of humanity. In the present case, our brother's remarks are directed against the two articles appearing under the heading of "Phenomenal" in the February Number. I shall, however, show that his criticisms, although well meant, are to some extent misdirected.

In the first place, he seems to think that the interference of Mr. Ramaswamier's GURU, in what he calls a trivial matter, was a waste of power. This observation betrays an ignorance of the mode of communication between the Adepts and their *Chelas* or fellow-initiates. A careful consideration of the article on PRECIPITATION will show that the *Adept* and the *Chela* or another Adept are like the two signallers at the two ends of a Telegraphic line. It is only when the batteries are out of order, or moisture or some such cause prevents the free working of the wires—that expense has to be undergone to restore or keep the communication intact. In the same way the Adepts have to use *no power* in communicating with one another or with their *Chelas of a certain degree*, unless either of them is ill or exhausted by fatigue, &c., or unless some antagonistic influence interferes with the Astral Wires, if I may use the expression. In the case under notice, Mme. Blavatsky, who is in constant communication with the Adepts, was there. The presence of all the *Chelas* helped to keep the Astral Telegraph free from any disturbance, and little or no power had to be used to send the letter in question to Mr. Ramaswamier. Mme. Blavatsky could no doubt have checked the vehemence of the language used by Mr. R., but at the same time Mr. Coopooswami Iyer's description indicates that the check exercised by the *Mahatma* was only *one* of the purposes of the letter in question. Advantage was probably taken of the opportunity, while communicating serious matters, to also add a few words of reprimand in regard to the subject then vehemently discussed. This latter fact, however, was "phenomenal" for those who have no idea of the possibilities of Occult powers, and naturally enough Mr. Coopooswamy Iyer gave prominence to the same. My brother should remember that what is "phenomenal" for an outsider, is not necessarily so for a *Chela*. If others were to see my MASTER as I see Him, they would consider it a "phenomenon:" I do not, for I know that as the usual mode of communication between an Adept and his *Chela*. The same remarks more or less apply to the second phenomenon mentioned by Mr. Subramania Iyer. There was no *intention* of exhibiting "occult powers." The absence of Mme. Blavatsky and other *Chelas* would have prevented the occurrence; for in that case an appreciable amount of "power" would have to be used to lay the Astral Telegraphic Line. The two gentlemen in question only took advantage of the opportunity of their presence on those occasions to mention what they saw, for the benefit of those who were then absent. Surely our philosophic brother does not mean to deny that the overwhelming testimony of eye-witnesses to facts, influences people in favour of the same, and that there are many, who now "despise phenomena" as *tamasha*, but were led to a study of the philosophy by the force of unrebuttable evidence poured forth before them through the "Occult" literature. Happy would be that day indeed when the *noumenal* will supersede the phenomenal; but till then we have a duty to perform, and that is to hasten its approach, though not by any radical means. If these occurrences then, in which no special power had to be exercised, can stimulate not a few to enquire into the philosophy, why should they be lost, without turning them to some advantage, however slight that advantage may be? I would also refer those interested in the matter to the article on "Occult Phenomena" in the current number of the *Theosophist* (See page 165).

D. K. M.

Phenomenal.

I.

ENCLOSED is an article, entitled "Chastity;" to which a little history is attached, that may perhaps interest my brother-Theosophists.

I left Wadhwan on the 15th of February in company with Madame Blavatsky and Baboo Mohini M. Chatterjee. We were on our way to Bombay, returning from a visit to His Highness, the Thakore Saheb of Wadhwan. A few hours before we started, Madame Blavatsky had read the said article, corrected a few words and returned it to me. I read it carefully to see what corrections she had made, and whether I might not myself make some changes. I only found a few words corrected, folded the paper, put it in my pocket-book, deposited the pocket-book in my satchel, locked the same, entered the car and put the satchel on my seat, where it never left me and never was out of my sight, until the event which I am about to describe, occurred. We travelled on, Madame Blavatsky being in the same car. Towards evening Madame Blavatsky requested me to let her see that article again. I took it out of my satchel, unfolding the paper before handing it to her, and as I did so, imagine my surprise to find on it four long lines written on a space which was blank before, in the well-known handwriting of our Master, and in a different kind of ink than that used by Madame Blavatsky. How that writing could have been done in my satchel and during the shaking of the cars, I do not pretend to explain.

Another incident occurred when I was alone by myself. On the morning of the 20th of February, I received a curious Thibetan medal from our Master through Madame Blavatsky. I then accompanied her on board the steamer on which she was to sail for Europe. On my return to the shore I went into a native jewelry shop and brought a locket to deposit my medal, but could not find a chain long enough for my purpose. I then returned to my room, and paced the floor, studying what to do in regard to the chain. I finally came to the conclusion that I would buy a rose-colored silk ribbon. But where to get it, being a stranger in Bombay: that was the question. My pacing the floor brought me again in front of the open window, and there right before me on the floor lay exactly the very silk ribbon, brand new, and just the one I wanted.

BOMBAY, 21st *Feb.* 1884. } A. B. F. T. S.

II.

THE following is the substance of a letter sent to the Editor by Babu Parvati Charan Ghosh, a Fellow of the Satya Marga Theosophical Society of Lucknow :—

At the request of Pandit Pran Nath, the President of our Branch Society, I beg to report an account of the following occurrence. When the Pandit left Madras after the anniversary celebration, he stayed a few days at Allahabad on his way home. Here it occurred to him to write a letter to the Masters, to obtain information in regard to certain matters. He wrote the said letter, handed it to a probationary Chela residing there, and that Chela sent it with an explanatory note to Mr. Damodar K. Mavalankar, asking him to submit it to his Guru.

When the explanatory note arrived, Mr. Damodar was surprised not to find the letter in question enclosed, and therefore wrote back to the Chela, that he was glad the letter to the Mahatma was by some oversight (as he supposed) not forwarded ; because since the VIIth anniversary celebration in Bombay he had received strict injunctions not to accept any letters addressed to his Guru.

The fact, however, is that Pandit Pran Nath's letter *was forwarded* from Allahabad ; and the mystery was solved, when, on opening Mr. Damodar's letter, it was found to contain a Chinese cuvelope, addressed to the said Pandit,and containing a reply from the Mahatma. The letter, as sent by Mr. Damodar, was sufficiently stamped ; but when it arrived it required additional postage on account of the Master's reply. The paper on which it was written was of a peculiar kind, such as cannot be found in India. We merely mention these facts with a view to stimulate our Brothers in their search for truth, and to remind them that whenever they deserve the notice of the Mahatmas, such notice will be taken. If any further information in regard to the above related case is desired by any Theosophist, it can be obtained by applying to our President.

LUCKNOW,
24th Feb. 1884.

Official Reports.

THE BEHAR THEOSOPHICAL SOCIETY (BANKIPORE.)

THE following Office-bearers were elected for the Behar Theosophical Society for the year 1884 :—

BABU TROILOKYA NATH MITRA, *President.* BABU GOVIND CHARAN, M. A., B. L., and BABU PURNENDRA NARAYAN SINHA, M. A., B. L., *Vice Presidents.* BABU PURNA CHANDRA MUKERJEE, B. L., *Secretary,* and BABU BENI NATH BANERJEE, B. A., *Assistant Secretary.*

THE KANCHUNJANGA THEOSOPHICAL SOCIETY (DARJEELING.)

THE Secretary to the "Kanchunjanga Theosophical Society" reports that the first Anniversary of that Branch was celebrated with success on the 5th of January last. The Office-bearers elected for the current year are :—

BABU ISHAN CHANDRA KUNDU, *President ;* Dr. KHIRODA PRASADA CHATTERJEE, *Secretary ;* and BABU BARADA KANTA CHOWDHRY, *Librarian and Treasurer.*

THE BHRIGU KSHETRA THEOSOPHICAL SOCIETY (JUBBULPORE).

A THEOSOPHIST visiting the above Branch reports:—

On the day of my arrival here, a meeting for the carrying out of the Sanskrit School project enunciated by Col. Olcott—during his visit to this station—was held. Rupees 4,300 have up to date been subscribed, out of which Rs 3,200 have already been collected. Besides this a monthly subscription of Rupees fourteen has been promised. The Members are trying their best to get more subscriptions or donations. The meetings of the Branch Society are held regularly, and some of the Fellows are engaged in performing marvellous cures by means of mesmerism.

THE CHOHAN THEOSOPHICAL SOCIETY.

Extract from the Proceedings of an Ordinary Meeting of the Chohan T. Society, Cawnpore, held at the President's Quarter, on Wednesday, Jany. 27th, 1884, *at 7 p. m.*

With reference to the President's proposal laid before the Branch at its last meeting, and to Resolution No. 1 of that meeting, Babu Ganendra Nath Chakravarti, M. A., laid before the meeting the result of his personal consultation with the members of the Branch, as regards their contribution to the Permanent Maintenance Fund of the Parent Society. After a discussion of the proposal, it was resolved—

"That all the members of the Branch who, in conformity with Rule 4. of its Bye-laws and Rules, have been up to this time paying Rupee one per month to the Branch Funds, should contribute Rupee one *per mensem* to the Permanent Maintenance Fund of the Society."

The President wished to remark that though Rupee one per month per member paid by the Branch would not amount to any considerable sum, it would yet show that the members of the Branch were really willing to actively help the Society—and were worthy of their honorable position as Members of the *Chohan* Branch ; and further that if all the Branches followed their example, the Parent Theosophical Society would soon cease to be a pecuniary burden on its life-devoted Founders, and would save them many an anxious thought about the financial future of the Society.

M. N. GANGULI, *Secretary.* KISHEN LALL, *President.*

SANSKRIT SCHOOLS AT BAREILLY.

PANDIT CHANDRA SHEKHARA, the Delegate of the Rohilcund Theosophical Society (of Bareilly) at our last Anniversary, gives us the welcome news that his Branch is doing its utmost to raise subscriptions for the establishment of Sanskrit Schools at Bareilly. His Highness, Rajah Madhavrao Peshwa, a Councillor of our Society, has subscribed Rs 2,000 ; while Lala Damodar Dass, a resident of the town, has contributed Rs 500 for the laudable object in view. Our industrious brothers have collected rupees five hundred more and intend raising a considerable sum. They have, moreover, one and all, cheerfully put down their names for the amount of a month's pay. If all Hindus were but to follow the noble example, Bareilly would, no doubt, within a very short time, boast of a splendid Institution, where the foundation of the revival of the National Language will be laid.

THE FIRST ANNIVERSARY OF THE SECUNDERABAD THEOSOPHICAL SOCIETY.

THE 1st Anniversary celebration of the Secunderabad Theosophical Society took place on the 26th January 1884, in the Albert Reading Room and Library, Mr. P. Iyaloo Naidu Garu being in the chair. Among those present were Messrs. Dorabji Dasabhoy, Mr. Balakrishnah Moodaliar, Ramachendra Pillai, Raghunadha Prasad B. A., Mr. Dorasami Pillai, B. A., Venugopaul Pillai, Ruthnasami Mudaliyar, Vurdaraja Moodelliar &c. &c. A large number of native gentlemen attended and the Hall was overcrowded.

The Secretary, after explaining to the audience the aims and objects of the Theosophical Society, gave a short account of the progress made during the past year, and hoped that similar Branches would be formed all over Aryavarta and inspire the rising generation with such lofty moral notions and veneration for the past glories of our ancestors as may effectually check the spread of National degeneration and moral degradation.

The Society during the year met twice a week and many extraordinary meetings were also held. Experiments were also tried at the meetings on mesmerism and other subjects with some success. During the year, Colonel Olcott the President-Founder visited the place and gave some practical lessons on mesmerism as a healing art to the members of the Society, some of whom, have begun to acquire that power of healing mesmerism which Colonel Olcott during his tour throughout India exercised for the public benefit.

Mr. Dorasami Pillai, B. A., then made a speech of about two hours. It is very gratifying to note that, although not a Theosophist, he spoke very appreciatively of our movement, and we would recommend to our friends and sympathisers as also the opponents a careful consideration of that most beautiful lecture.

C. KUPPUSWAMI AIYAR,

SECUNDERABAD, 15th *February* 1884. } *Secretary.*

THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY (BERHAMPORE, BENGAL.)

OUR Anniversary was celebrated on the 7th and 8th Magh 1290 B. S. corresponding to the 20th and 21st January last. A Brother from Bhagulpore came as a delegate and others sent sympathising letters. Pundits had explained to them our object and they were invited to expound Shastras and to lecture. Twelve of them complied with our request. The Bhagulpore Brother was much taken up with the ceremony, complained that they had to work under great difficulty and begged our co-operation. There was a holiday at the beginning of this month and we advised them to hold their Anniversary on that occasion. This they did. Myself, Brother Dina Nath Ganguly and Brother Shyama Churn Bhatta went.

Jamalpur is a very important place, about 2 hours' journey by rail from Bhagulpore. There is a small branch working there under still greater difficulties. I am very glad to say that not only every thing went off very satisfactorily, but that for two successive days we had public meetings wherein we undertook to answer the queries of every enquirer. We did so from 6 A. M. to 11½ P. M. to the complete satisfaction of all. Ideas were put into our heads which even startled ourselves on the occasion. Brother Shyam Babu spoke eloquently, and the Brethren of Bhagulpore and Jamalpore felt doubly strong. The latter pressed us to go to Jamalpore and we have agreed to do so on the occasion of Good Friday when they will celebrate their anniversary. The result reminded me of the saying "That there is much to do but few laborers in the field."

NOBIN K. BANERJEE,

BERHAMPORE, 8th *February* 1884. } *President.*

THE BHAGULPORE THEOSOPHICAL SOCIETY.

THE first Anniversary of this Branch was publicly celebrated on the 7th of March. Babu Ishan Chandra Misra, M. A., F. T. S., gave an interesting address on *Theosophy*. He maintained that the idea of Universal Brotherhood, as preached by our Society, was really catholic. In this respect it essentially differed from the teachings of theologians who recognise only such as brothers as embrace their particular creed. Theosophical Brotherhood is therefore bound to spread, as it is formed upon an intellectual basis and does not meddle with physical considerations. The speaker also showed how groundless were the certain prejudices entertained by the local public against the movement.

This Branch has moreover practically carried out the idea put forth by Col. Olcott in his last anniversary address, about the formation of an "Aryan League of Honour." Several teachers of the *Tej Narain School*, among whom is our good friend Babu Ladhli Mohun Ghose, F. T. S., took prominent part in the proceedings. The movement was organised under the name of "Students' Moral Association," with Babu Ishan Chandra Misra, M. A., F. T. S., as the President. During the infancy of the Association the members of our local Society and the teachers of the school propose to take the lead. The start was made with forty-two students.

MR. LANE-FOX AT ADONI.

THE Secretary of the Adoni Theosophical Society officially reports the work done by Mr. Lane-Fox at that station. He delivered there an interesting and instructive public lecture on *Theosophy*. He successfully endeavoured to adapt his language and style to the comprehension of his audience. The impression made by him there is believed to be lasting, as he is a very effective speaker and his philosophical placidity remains unruffled in all cases. His short stay has infused additional vigour into this Branch.

Mr. Lane-Fox directed a great portion of his efforts towards the elucidation of the true object of the Theosophical movement, and in clearing away certain misconceptions as to the meaning of the word "Mesmerism" and the phrase "gaining powers." He pointed out that true powers were the necessary result of enlightened knowledge, that is to say, knowledge coupled with spiritual perception.

SELF-MESMERISATION.

A Brother Theosophist, writing from Midnapore, mentions wonderful cures by the process of self-mesmerisation. During an attack of choleric diarrhœa he perceived a nerve current rising up to the stomach in front and then descending along the spinal chord. By concentrating his attention on the current, he tried to change its direction. In an hour he was much relieved and fell asleep. After getting up, however, he found he had another attack. He took a dose of an opiate and then meditated as he did before. Although he did not go to sleep in the latter case, he got perfectly cured. He feels, he says, quite sure that a single dose of three grains of opium could never have cured a disease which the doctors had pronounced to be of a serious nature. On another occasion he had an attack of lumbago. The pain was so intense that he could not walk erect. He concentrated his attention on the part affected and imagined that the affected portion of the spinal chord had become curved, although in reality there was no such curvature. He then concluded that there must be some displacement of the spinal chord of the *Pranamaya* body. Efforts were made to restore that particular portion of the *Pran*. The effect of the imagination was to produce "a state of strain" on the affected part. This was done for some length of time before sleeping. The next morning the patient was all right. Our brother thinks these two instances of self-cure may prove interesting and instructive to his Fellow-Theosophists who can employ with advantage the same process, should they suffer from the same or similar complaints.

D. K. M.

Personal Items.

THE vacancy caused by the untimely death of Mr. G. Edrewere in the Secretaryship of the Galle (Buddhist) Branch has been filled by the election of Mr. Paul Edward Ponnumperoma, a very excellent man and devoted Buddhist.

Mr. Charles Frederick Jayawickrama has been elected Secretary to the Board of Managers under the National Fund Trust.

Mr. Charles Amardas d'Silva, Proctor, the son-in-law of the late Emanis d'Silva Gunasekara, has been appointed by Colonel Olcott a Trustee of the same Fund, in place of the latter gentleman, deceased.

In the VIIIth Anniversary Report, the name of Babu Kumud Chunder Mookerjee, F. T. S., of Simla, was printed as having paid Rupees thirty to the Fund for the purchase of the Adyar Theosophical Head-Quarters Property. That gentleman now writes to us that the amount was remitted *through* and *not by* him, the real donor being "G. C. C." who does not wish to have his name made public.

OBITUARY.

The Secretary of the Bombay Theosophical Society reports the death of Mr. Jehangir Cursetji Tarachand, F. T. S. of that Branch, on Sunday the 2nd ultimo. The deceased was long suffering from disease of the kidneys. Mr. Jehangir was a warm advocate of Theosophy, and had his life been spared, adds the Secretary, he would have rendered good service to her cause.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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REPORT OF THE EIGHTH ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

Price four annas per copy; postage and packing charges:—India, one anna; Ceylon, three annas; all other Foreign countries, four annas.

Apply, with remittance, to the Manager of the THEOSOPHIST, *Adyar (Madras).*

ESOTERIC BUDDHISM.

(CHEAP EDITION—PRICE RUPEES THREE.)

THE Manager of the *Theosophist* has received a supply of the paper-cover edition of Mr. Sinnett's *Esoteric Buddhism.* Like the *Occult World*, this work also, in its second edition, has been made cheap for the convenience of the Indian Subscribers.

MESSRS. NICHOLAS AND Co. have made a splendid photograph of a group comprising eighty-three Delegates attending the Eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Building. Every portrait is excellent. Copies may be had at Rs 2-8 (6*s.*) each, inclusive of packing and postage. Fellows of the Theosophical Society may also obtain cabinet size photos of Madame Blavatsky, Colonel Olcott and a group consisting of Madame Blavatsky, Messrs. Subba Row and Dharbagiri Nath at Rs 1-12 (4*s.*) per copy, inclusive of packing and postage.

APPLY TO THE MANAGER OF THE *Theosophist.*

THE THEOSOPHIST

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

VOL. 5. No. 8. MADRAS, MAY, 1884. No. 56.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

"INFINITE PERSONALITY."

THE article of Mr. Herbert Spencer in the *Nineteenth Century* has created a great deal of discussion, especially in the theological circle. Nothing can be more injurious to human progress than a condition of intellectual stagnation, and a spirit of enquiry marks an important stage of the upward development. The freethought movement has loosened the chains forged by theology upon its weak followers, and the result has been a keen and an earnest spirit of investigation. Few doctrines are now accepted upon "faith" or authority alone; only those which pass through the crucible of reason and logic stand on a firm and lasting basis. An impartial search is necessary to lead one to truth. Every attempt, therefore, made in this direction is a cheering and a hopeful sign of the times. It would not consequently be uninteresting to examine some of the theistic answers to Mr. Herbert Spencer's arguments against the fruitless task of attaching a personality to the Infinite. The chief contention of that distinguished philosopher is that consciousness, which is formed of successive states, when applied to the Eternal Reality, makes of the Divinity an anthropomorphic, hence necessarily a finite, Being; for such consciousness implies changeableness. To this a certain class of theistic thinkers urge, in reply, that they do not believe that the divine consciousness is formed of successive states, but that they conceive it "to be a permanent and unchangeable consciousness, with the ideas and emotions constituting it as eternally existing therein." And further:—

"When God 'is represented as seeing and hearing this or the other, and as being emotionally affected thereby,' it is not meant that the fact is a new occurrence in the divine consciousness, but that it is an ever-existing part of the eternal consciousness, only coming to the cognizance of our limited consciousness in time. Love of his creatures, approval of virtue and disapproval of sin, these and other feelings which we attribute to the Divine Being are conceived, not as transient phenomena appearing in and disappearing from the Divine Mind in time ..... but as permanent and eternal states of the Divine consciousness....."

This assertion may seem sound at first sight, but a little thinking shows it to be not quite logical. A proposition to be true must stand the test of both the inductive and the deductive methods. Talking of the Divine consciousness in relation to *all* humanity, the above proposition of the Theists that all the states of *existence* are eternally present in the Divine Mind, may hold good. But this Divine consciousness must now be considered in its bearing upon the *individual*; he exists because, according to the Theists, God *wills* so. No intelligent person can deny that will is a mental state and as such forms part of consciousness. It is also obvious that if all causes are simultaneous, the effects must also be simultaneous. Now the birth, growth and death of an individual are entirely different effects of the Divine will. If all these mental states are simultaneous in the Divine mind, the effects must be simultaneous. Do we however find it so? No man comes into existence, developes and dies simultaneously. If the effects are *successive*, the mental states which produce those effects must also be successive. The same applies to the whole universe. It does not come into existence, develope and die simultaneously. What a superficial thinker is generally misled by is the fact that his mind is capable of passing so rapidly through successive states that he imagines these mental states simultaneously present in his mind. But when a logical test is applied to the hypothesis, such as mentioned above, then it becomes evident that the rapidity of the succession of mental states must not be misunderstood to mean their simultaneous presence. If "God" *is* He cannot *exist*; for *existence* implies *change*. Like the modern scientist, who is charged with standing in the middle of the chain, the theist in his process of reasoning adopts the same course. The other "proposition" that change from activity to inactivity does not imply such changeableness as is "inconsistent with His (the Divine Being's) infinity," is equally open to objection. If the will to be active and inactive is simultaneous in the Divine mind, then the creation must be simultaneously active and inactive, which it is not. Hence these two mental states must be successive, and Mr. Herbert Spencer's reasoning holds good. The Adwaitee Philosophy offers a logical solution of the problem, when it teaches that *Parabrahm*, the one Eternal, Infinite Reality, has no will, no intelligence, no consciousness, for it is itself absolute will, absolute intelligence and absolute consciousness. And to talk of Absolute consciousness being conscious is to attempt the absurd task of measuring infinity by finity.

B. S.

THE METAPHYSICAL BASIS OF "ESOTERIC BUDDHISM."

THE pamphlet of Mr. C. C. Massey, an F. T. S., of the London Lodge of the Theosophical Society, is a valuable contribution to the discussion now being raised by the publication of Mr. Sinnett's *Esoteric Buddhism*. It is a trite axiom that truth exists independent of human error, and he who would know the truth, must rise up to its level and not try the ridiculous task of dragging it down to his own standard. Every metaphysician knows that Absolute Truth is the eternal Reality which survives all the transient phenomena. The preface to the *Isis Unveiled* expresses the idea very clearly when it says:—"Men and parties, sects and creeds, are the mere ephemera of the world's day, while Truth, high seated on its rock of Adamant, is alone eternal and supreme." Language belongs to the world of relativity, while Truth is the Absolute Reality. It is therefore vain to suppose that any

language, however ancient or sublime, can express Abstract Truth. The latter exists in the world of ideas, and the ideal can be perceived by the sense belonging to that world. Words can merely clothe the ideas, but no number of words can convey an idea to one who is incapable of perceiving it. Every one of us has within him the latent capacity or a sense dormant in us which can take cognisance of Abstract Truth, although the development of that sense or, more correctly speaking, the assimilation of our intellect with that higher sense, may vary in different persons, according to circumstances, education and discipline. That higher sense which is the potential capacity of every human being is in eternal contact with Reality, and every one of us has experienced moments when, being for the time *en rapport* with that higher sense, we realise the eternal verities. The sole question is how to focalise ourselves entirely in that higher sense. Directly we realise this truth, we are brought face to face with occultism. Occultism teaches its votaries what sort of training will bring on such a development. It never dogmatises, but only recommends certain methods which the experience of ages has proved to be the best suited to the purpose. But just as the harmony of nature consists in symphonious discord, so also the harmony of occult training (in other words, individual human progress) consists in discord of details. The scope of Occultism being a study of Nature, both in its phenomenal and noumenal aspects, its organisation is in exact harmony with the plan of Nature. Different constitutions require different details in training, and different men can better grasp the idea clothed in different expressions. This necessity has given rise to different schools of Occultism, whose scope and ideal is the same, but whose modes of expression and methods of procedure differ. Nay, even the students of the same school have not necessarily a uniformity of training. This will show why it is that until a certain stage is reached, the *Chela* is generally left to himself, and why he is never given verbal or written instructions regarding the truths of Nature. It will also suggest the meaning of the Neophyte being made to undergo a particular kind of sleep for a certain period before each initiation. And his success or failure depends upon his capacity for the assimilation of the Abstract Truth his higher sense perceives. However, just as unity is the ultimate possibility of Nature, so there is a certain school of Occultism which deals only with the synthetic process, and to which all the other schools, dealing with analytical methods wherein alone can diversity exist, owe their allegiance. A careful reader will thus perceive the absurdity of a dogmatism which claims for its methods a universal application. What is therefore meant by the Adwaitee Philosophy being identical with the Arhat Doctrine, is that the final goal or the ultimate possibility of both is the same. The synthetical process is one, for it deals only with eternal verities, the Abstract Truth, the noumenal. And these two philosophies are put forth together, for in their analytical methods they proceed on parallel lines, one proceeding from the subjective and the other from the objective stand-point, to meet ultimately or rather converge together in one point or centre. As such, each is the complement of the other and neither can be said to be complete in itself. It should be distinctly remembered here that the Adwaitee Doctrine does not date from Sankaracharya, nor does the Arhat Philosophy owe its origin to Gautama Buddha. They were but the latest expounders of these two systems which have existed from time immemorial as they must. Some natures can better comprehend the truth from a subjective stand-point, while others must proceed from the objective. These two systems are therefore as old as Occultism itself, while the later phases of the Esoteric Doctrine are but another aspect of either of these two, the details being modified according to the comprehensive faculties of the people addressed, as also the other surrounding circumstances. Attempts at a revival of the knowledge of this Truth have been numberless, and therefore to suggest that the present is the first attempt in the world's history, is an error which those whose sense has just been awakened to the glorious Reality are apt to commit. It has already been stated that the diffusion of knowledge is not limited to one process. The possessors of it have never jealously guarded it from any personal or selfish motives. In fact such a frame of mind precludes the possibility of the attainment of knowledge. They have at every opportunity tried all available means to give its benefit to humanity. Times there were undoubtedly when they had to rest content with giving it only to a few chosen pupils, who, it should be remembered, differ from ordinary humanity only in one essential particular, and that is, that by abnormal training they bring on a process of self-evolution in a comparatively very short period, which ordinary humanity may require numberless ages to reach during the ordinary course of evolution. Those who are acquainted with the history of Count St. Germain and the works of the late Lord Lytton, need not be told that even during the past hundred years constant efforts have been made to awaken the present races to a sense of the knowledge which will assist their progress and ensure future happiness. It should not be, moreover, forgotten that to spread a knowledge of philosophical truths forms but a small fraction of the important work the occultists are engaged in. Whenever circumstances compel them to be shut out from the world's view, they are most actively engaged in so arranging and guiding the current of events, sometimes by influencing people's minds, at others by bringing about, as far as practicable, such combinations of forces as would give rise to a higher form of evolution and such other important work on a spiritual plane. They have to do and are doing that work now. Little therefore do the public know what in reality it is that they ask for when they apply for *Chelaship*. They have to thus pledge themselves to assist the MAHATMAS in that spiritual work by the process of self-evolution, for, the energy expended by them in the act of self-purification, has a dynamic effect and produces grand results on a spiritual plane. Moreover, they gradually fit themselves to take an active share in the grand work. It may perhaps be now apparent why "THE ADEPT BECOMES; HE IS NOT MADE," and why he is the "rare efflorescence of the age." The foregoing considerations should never be lost sight of by the reader of *Esoteric Buddhism*.

The great difficulty which an ordinarily philosophic mind has to contend against, is the idea that consciousness and intelligence proceed out of non-consciousness and non-intelligence. Although an abstruse metaphysical intellect can comprehend or rather perceive the point subjectively, the present undeveloped state of humanity, at any rate, can conceive the higher truths only from an objective stand-point. Just as, therefore, we are obliged to talk of the setting of the sun, in common parlance, although we know that it is not the movement of the sun that we really refer to, and just as in geocentric system we have to speak as though the earth were a fixed point in the centre of the universe so that the unripe mind of the student may understand our teachings, so in the same manner the Abstract Truth has to be presented from an objective point of view, so that it may be more easily comprehended by minds with not a very keen metaphysical intellect. Thus one may say that Buddhism is rational Vedantism, while Vedantism is transcendental Buddhism. Keeping this difference in view, an explanation of the difficulty above put forth may be given from the Buddhist stand-point. If the reader will here recall the answer of the MAHATMAS to Question V of "An English F. T. S.," published in the *Theosophist* for September 1883, he will remember the explanation concerning "the mineral monad." The one Life permeates ALL. Here it may be added that consciousness and intelligence also permeate ALL. These three are inherent potentially everywhere. But we do not talk of the life of a mineral, nor of its consciousness or intelligence. These exist in it only potentially. The differentiation which results in individualisation is not yet complete. A piece of gold, silver, copper or any other metal, or a piece of rock, &c., has no sense of separate existence, because the mineral monad is not individualised. It is only in the animal kingdom that a sense of personality begins to be formed. But for all that, an occultist will not say that life, consciousness or intelligence, do not potentially exist in the minerals. Thus it will be seen that although consciousness and intelligence exist everywhere, all objects are not conscious or intelligent. The latent potentiality when developed to the stage of individualisation by the Law of Cosmic Evolution, separates the subject from the object, or rather the subject falls into *Upadhi*, and a state of personal consciousness or intelligence is realized. But the absolute consciousness and intelligence which has no *Upadhi* cannot be conscious or intelligent, for there is no duality, nothing to wake intelligence or to be conscious of. Hence the *Upanishads* say that *Parabrahm* has no consciousness, no intelligence, for these states can be cognised by us only on account of our individualisation, while we can have, from our differentiated and

personal state, no conception of the undifferentiated, non-dualistic consciousness or intelligence. If there were no consciousness or intelligence in Nature, it were absurd to talk of the Law of Karma or every cause producing its corresponding effect. The MAHATMA, in one of the letters published in the *Occult World*, says that matter is indestructible, but enquires whether the modern Scientist can tell why it is that Nature *consciously* prefers that matter should remain indestructible under organic rather than inorganic form. This is a very suggestive idea in regard to the subject under notice. At the beginning of our studies we are apt to be misled by the supposition that our earth, or the planetary chain, or the solar system, constitutes infinity and that eternity can be measured by numbers. Often and often have the MAHATMAS warned us against this error, and yet we do, now and then, try to limit the infinity to our standard instead of endeavouring to expand ourselves to its conception. This has led some naturally to a sense of isolation, and to forget that the same Law of Cosmic Evolution which has brought us to our present stage of individual differentiation, is tending to lead us gradually to the original undifferentiated condition. Such allow themselves to be imbued so much with a sense of personality that they try to rebel against the idea of Absolute Unity. Forcing themselves thus in a state of isolation, they endeavour to ride the Cosmic Law which must have its course: and the natural result is annihilation through the throes of disintegration. This it is which constitutes the bridge, the dangerous point in evolution referred to by Mr. Sinnett in his *Esoteric Buddhism*. And this is why selfishness, which is the result of a strong sense of personality, is detrimental to spiritual progress. This it is that constitutes the difference between white and black magic. And it is this tendency to which reference is made when talking of the end of a Race. At this period, the whole humanity splits up into two classes, the Adepts of the good Law and the sorcerers (or *Dugpas*). To that period we are fast rushing; and to save humanity from a cataclysm which must overtake those who go against the purposes of Nature, the MAHATMAS, who are working with her, are endeavouring to spread knowledge in a manner to prevent its abuse as far as possible. We should therefore constantly remember that the present is not the apex of evolution, and that if we would not be annihilated, we must not allow ourselves to be influenced by a sense of personal isolation and consequent worldly vanities and shows. This world does not constitute infinity, nor does our solar system, nor does the immeasurable expanse our physical senses can take cognisance of. All these and more are but an infinitesimal atom of the Absolute Infinity. The idea of personality is limited to our physical senses which, belonging as they do to the *Rupa Loka* (world of forms), must perish, since we see no permanent form anywhere. All is liable to change, and the more we live in transient personality, the more we incur the danger of final death, or total annihilation. It is only the seventh principle, the *Adi Buddha*, that is the Absolute Reality. The objective stand-point, however, adds further that *Dharma*, the vehicle of the seventh principle or its Upadhi, is co-existent with its Lord and Master, the *Adi Buddha*; because it says nothing can come out of nothing. A more correct form of expressing the idea would be that in the state of *Pralaya* the sixth principle exists in the seventh as an eternal potentiality to be manifested during the period of cosmic activity. Viewed in this light both the seventh and the sixth principles are Eternal Realities, although it would be more correct to say that the seventh principle is the only Reality, since it remains immutable both during cosmic activity as also during cosmic rest, while the sixth principle, the Upadhi, although absorbed into the seventh during *Pralaya*, is changing during Manvantara, first differentiating to return to its undifferentiated condition as the time for *Pralaya* approaches. It was from this standpoint that Mr. Subba Row was arguing in his article on "A Personal and an Impersonal God," which was meant as a reply to Mr. Hume, who was then talking of the Arhat Philosophy.

Now the Vedantin doctrine says that *Parabrahm* is the *Absolute Reality* which never changes and is thus identical with the *Adi Buddha* of the Arhats. While *Mulaprakriti* is that aspect of Parabrahm, which at the time of *Manvantara* emanates from itself *Purush* and *Prakriti*, and which thus undergoes change during the period of cosmic activity. As *Purush* is force, which remains immutable throughout, it is that aspect of *Mulaprakriti* which is identical with *Parabrahm*. Hence it is that *Purush* is said to be the same as *Parabrahm*, or the *Absolute Reality*. While *Prakriti*, the differentiated cosmic matter, constantly undergoes change, and is thus unpermanent, forming the basis of phenomenal evolution. This is a purely subjective stand-point from which Mr. Subba Row was arguing with the late Swami of Almora who professed to be an Adwaitee. A careful reader will thus perceive that there is no contradiction involved in Mr. Subba Row's statements, when he says from the objective standpoint that *Mulaprakriti and Purush* are eternal, and when again from a subjective standpoint he says that *Purush* is the only eternal Reality. His critic has unconsciously mixed up the two standpoints by culling extracts from two different articles written from two different points of view and imagines that Mr. Subba Row has made an error.

Attention must now be turned to the idea of the *Dhyan Chohans*. It has been already stated above that the sixth and the seventh principles are the same in all, and this idea will be clear to every one who reads carefully the foregoing remarks. It has also been added that the sixth principle, being a differentiation of *Mulaprakriti*, is personal, however exalted and ubiquitous that personality may be. In the Adwaitee Philosophy the *Dhyan Chohans* correspond to *Iswara*, the Demiurgus. There is no *conscious Iswara outside* of the 7th principle of Menu as vulgarly understood. This was the idea Mr. Subba Row meant to convey when he said:—"expressions implying the existence of a conscious Iswar which are to be found here and there in the *Upanishads*, are not to be literally construed." Mr. Subba Row's statement is therefore neither "perfectly inexplicable," nor "audacious," as it is consistent with the teaching of *Sankaracharya*. The *Dhyan Chohans*, who represent the aggregate cosmic intelligence, are the immediate artificers of the worlds, and are thus identical with *Iswara* or the Demiurgic Mind. But their consciousness and intelligence, pertaining as they do to the sixth and the seventh states of matter, are such as we cannot cognise, so long as we prefer to remain in our isolation and do not transfer our individuality to the sixth and the seventh principles. As artificers of the worlds, they are the primary principle of the Universe, although they are at the same time the *result* of Cosmic Evolution. It is an incorrect understanding of the consciousness of *Dhyan Chohans* that has given rise to the current vulgar notion of God. Little do the dogmatic theists realise that it is within their power to become *Dhyan Chohans* or *Iswara*, or at least they have the latent potentiality in them to rise to that spiritual eminence if they will but work *with* Nature. They know not themselves, and thus allow themselves to be carried away and buried under a sense of personal isolation, looking upon Nature as something apart from themselves. They thus isolate themselves from the *spirit* of Nature, which is the only eternal Absolute Reality and hurry towards their own disintegration.

The reader will now perceive that *Esoteric Buddhism* is not a system of materialism. It is, as Mr. Sinnett calls it, "transcendental Materialism" which is non-materialism just as the absolute consciousness is non-consciousness and the absolute personality, of which Mr. Massey talks, is non-personality.

Mr. Massey's description of evolution from the idealist standpoint, with which his pamphlet closes, no occultist will disagree with. The book shows such various phases of thought that different portions must evidently have been written at different times. It is undoubtedly a valuable addition to the existing literature on the subject and will be read with extreme interest by the students of "The metaphysical basis of *Esoteric Buddhism*."

DAMODAR K. MAVALANKAR, *F. T. S.*

POSTSCRIPT.

After the above was in type, a copy of the "Reply to the 'Observations' of Mr. T. Subba Row, F. T. S.," by Mrs. Kingsford and Mr. Maitland of the *London Lodge of the Theosophical Society*, came to hand. Most of the questions raised therein having been discussed in the foregoing article, attention must now be confined to three or four important points put forth in the present pamphlet.

It has been authoritatively declared, more than once, in the *Theosophist* that the eighth sphere must not be confounded with the *visible* moon. The authors of the pamphlet are therefore undoubtedly right in this respect.

Speaking from a subjective stand-point, to talk of locality and time is absurd, since the latter are mere relative terms and as such restricted only to the phenomenal. Abstract space and eternity are indivisible; and therefore to try to fix time and place, as though they were absolute realities, is neither metaphysical nor philosophical. However, objective stand-point is essential, as has been already pointed out. In the economy of Nature, every thing is right in its place, and to ignore a certain plane is just as illogical as to over-estimate it. True knowledge consists in a right sense of discrimination: to be able to perceive what phenomenon performs what function, and how to utilize it for human progress and happiness. Both the objective and subjective stand-points, as much as the inductive and deductive me-

thods, are therefore essential for the attainment of *true* knowledge which is *true* power. In doing so, it is human habit and nature to associate certain phenomena with certain abstract ideas, having of course determined beforehand the exact relation between these two. With these remarks, it may be left to the intuition of the readers to find out the relation between the phases of the moon and the states of being known to occultists as the eighth sphere.

Next we come to the question of the *Dhyan Chohans*. What they are conceived to be has already been stated in the foregoing article. It may however be remarked here that the learned and gifted authors of the pamphlet under consideration seem to mix up both the subjective and the objective stand-points when they say :—

"We confess that the difficulty propounded by us respecting the alleged part taken by the Dhyan Chohans in the production of the Cosmos is not removed by the statement that 'as there can be no beginning of Eternity, so there can be no first *Dhyan Chohans*,'—*if we are to regard these as human, and not Emanations, but products of Evolution*. For, both logically and chronologically, the producer must precede the product, the manifester the manifestation. Unless, indeed, it be that we are called on to believe that prior to, and independently of, *manifestation* is no—*Being*; a belief which would involve the doctrine that the manifest *exhausts* Being; in other words, that the Cosmos *is* God."

Perhaps the difficulty may be removed when it is remembered that the *Dhyan Chohans* represent the cosmic intelligence and consciousness, and that our conception of chronology is inconsistent with the idea of Eternity, and when the subjective and objective stand-points are realized in their distinct aspects. The *Dhyan Chohans* may be considered as the *Elohim* of the *Kabala*, while the "Seven spirits of God" of the Cabalists are represented in the Oriental teaching by the primary *seven Centres of Energy* which subsist "indefeasibly in the Divine Nature, as the seven rays of the prism in light."

We may assure the erudite authors that, according to the Oriental occult teaching, "When a race has reached the Zenith of its "physical intellectuality and developed its highest civilization, "its progress towards absolute evil" is arrested by the destruction, as far as possible, "of its false and pernicious *system* of "thought and conduct...by means of such further interior unfold-"ment of man's spiritual consciousness as will supplement and "correct mere intellect and pure intuition, and thus enable man "to realise his higher potentialities." The formation and the growth of the Theosophical Society is one of the indications of the fact, as has already been pointed out. Moreover, from a proper understanding of the doctrine of Karma and of what has already been said in the *Fragments*, &c., concerning the after-states of suicides and those who die premature deaths, it will be obvious that the influence of the results of the evil actions of *Dugpas* is likely to be worse, under certain conditions and circumstances, when they are destroyed than when alive. In the first place, their *elementaries* are likely to affect a number of sensitives who may thus be dragged, unconsciously to themselves, towards evil. Then, the premature death of one evil personality is likely to influence innumerable other evilly inclined personalities by the Law of Affinity, as in life the former has not had full opportunities of working out the effects of its bad *Karma*. As they are all, more or less, actuated by merely selfish and personal considerations, there can be no complete unity among them, and their "powers" are generally exercised and sometimes exhausted in matters of dissensions among parties and sects. The conditions being such as above indicated, it will be seen that the physical destruction of a race would tend to increase rather the evil effects than otherwise. At the same time, it should not be forgotten that those entities who have as it were reached the grandeur and the eminence of a Prince of Black magicians, ultimately tend to so group themselves as to make it impossible for them to have their influence spread beyond a very limited area. This opportunity may be taken advantage of; and none will deny that it *is* a certain kind of physical destruction by which they are all focalised together, as it were, in a spot, until a total annihilation results. It is to this destruction that Mr. Subba Row refers in his "Observations." The phrase "Absolute evil" has been made use of in the same sense as a mathematician sometimes uses the terms "Zero" and "Infinity"—to indicate a theoretical limit.

A few words may now be said in connection with the idea of *Buddha*. When Mr. Subba Row talks of the historical aspect of Buddha, he probably refers to *Gautama Buddha*, who was a historical personage. It must, of course, at the same time be remembered that every entity that identifies itself with that ray of the Divine Wisdom which is represented by Gautama, is a Buddha; and thus it will be evident that there can be but one Buddha at a time, the highest type of that particular ray of Adeptship.

As the purpose of this writing has been elucidation of truth by means of discussion—spirit which should animate every true philosophical disquisition—we hope we have succeeded in leaving entirely out of consideration every personal question—which so often mars the force of metaphysical arguments. The chief aim of the Theosophical Society is human enlightenment and true progress, which can be gained only by impersonal intelligent discussions, thus promoting a Brotherhood formed upon the basis of mutual intellectual sympathy.

D. K. M.

Note.—Mr. Subba Row's reply to the pamphlets above referred to will shortly appear in a separate phamphlet.—*Ed.*

THE COSMOGONY OF THE OLD TESTAMENT.

A Verse of the Bible, examined by the Light of the Jewish Caba'a.

By an American Buddhist.

The first chapter of Genesis in the Bible, accepted by the Christians, says :—

i. *In the beginning God created the heaven and the earth.*

These opening lines, as well as the rest of the grand poem, called "The Bible," have been for centuries either ridiculed by those who were ignorant of the wisdom concealed in the allegorical or symbolical language in which the book is written, or they have been regarded with awe, terror and superstition by those, who, incapable of seeing their true esoteric meaning, have looked upon the exoteric sense, which these words conveyed, as the final dictum of an extra-cosmic deity. In addition to these unfortunate circumstances, there is an inaccuracy of translation from the Hebrew text, which is very much to be regretted, and which becomes apparent already in the beginning of the chapter. If by *Prasit* we understand the *active principle* of the creation, instead of its *beginning*, in such a case we will clearly perceive that Moses never meant to say that heaven and earth were the first works of God. He only said that God created heaven and earth through the principle, which is his son.*

If the Christian translators of the Hebrew Bible had been more conversant with the Hebrew language and with the occult meaning of Hebrew words, they would perhaps have translated it differently, and if the doctrine of evolution and the construction of the sidereal universe had been known to them, they would probably not have left their readers to suppose that the word "creation" meant the formation of something out of nothing, or that their "history of creation" or the first four chapters of "Genesis" was intended to present an allegory of our planet "Earth," leaving them in ignorance of the fact that it referred to the grand evolution of the universe when, after the night of Brahma was ended, a new activity commenced; when "God awoke from his slumber" and sent out of his divine essence the germs and sparks from which worlds grew into existence.

If we examine the occult meaning of the original text, from which the Bible of our present day has been composed, and call to our assistance the explanations offered by the Cabala, we find the following principles represented as laid down in "The voice of Israel."

1. From nothing can proceed nothing. There is therefore no substance which sprang from nothing, or was created by nothing. Even matter cannot have originated from nothing; no more can it have derived its origin from itself, because it is destitute of shape, and differs only in one grade from nothing, and is almost equal to nothing. Hence it follows, that no matter exists of itself.

2. All that *exists* is solely of a spiritual nature. This spiritual nature is uncreated, eternally intellectual, sensible and living, automatous, and necessarily self-existent. It is the infinite Godhead, the first-cause of every cause.

3. All existing things must have emanated from that infinite Being. Seeing then they can have emanated *from Him only*, they must exist *in Him only*. The World then is the immanent effect of the Godhead, in which He has exhibited his attributes and properties in a variety of degrees and modifications.

4. The nearer the thing emanated is to the infinite fountain-head, the sublimer and holier it is, and the farther it is from the same, the more it is destitute of the divinity and therefore of perfection.

5. In order that that emanation might proceed from the hidden source of the infinite and divine light, and become manifested as the modification of divine powers and attributes, God caused a primitive source to emanate from Himself; from and by which all other emanations came and still come into existence. The primitive source of all things emanated from the Godhead is called *Adam Kadmon, original man, the first and only-begotten Son of God.*

* See "Isis Unveiled," p. 36.

6. This first-begotten Son of God manifested himself in his emanations in ten special modes, or in ten rays of light, which they call *Sephiroth*. Through these Sephiroth proceeded from the Adam Kadmon, or original man, as the immanent effects of his emanation, the spirits without all matter, the angels as created distinctly existing substances, yet without matter, and those beings that with respect to their existence and power depend upon matter, in short all that is not God.

7. Though all that exists flowed, by means of primitive emanation, from the divinity, yet is the world different from the Godhead as the effect is from the cause; nevertheless, not as separate from, but rather as immanent in the Godhead. The world is thus the *revelation* of the Godhead, not according to innate hidden being, but according to visible glory.

These principles may be reduced to two chief principles, and two fundamental doctrines:

A. Everything that has existence has emanated from the primitive source of the infinite light, spirit and life. The creation of the world is a revelation of the intrinsically incomprehensible Godhead, called by the Cabalists "*the concealed above all concealments.*" The creation therefore consisted merely in this, that the primordial Being drew forth out of himself the power of light and life for the gradual impartation to an infinite degree.

B. God is everything, and God is nothing of that which is not God.

1. As proof for the first of these principles, the Cabalists adduce the maxim, that, since no being can come into existence from nothing, it follows that no creation can proceed from nothing.* That which is must, according to its essence, be from eternity, or else it was not at all. The Being, however, that was from eternity, cannot be mutable and inconstant matter, which, since it unceasingly alters its form, has no durability in itself, and cannot therefore be from eternity; while, on the contrary, that which is eternal must be of the opposite character, *i. e.*, of a nature invariable like itself, existing by itself and unchangeable.

Hence it follows that all that exists, must in an absolute sense be a spiritual essence. This spiritual essence is uncreated, eternal, containing in itself the principle of all existence, intellectual, self-determining, immense, absolutely necessary, originating in itself, and therefore nothing else than the Godhead, who is called *Ensoph* or the infinite Being; because it is the primeval cause of all that exists.

That which exists cannot exist by itself and without God, but in Him and through Him; it can only be regarded as having emanated from, and therefore as a revelation of, the infinite Being.

2. The second principle the Cabalists explain in the following manner. *God is everything.* Not as if He could be divided as to His essence, but He *is all* because there is nothing that does not proceed from Him alone, exist and cohere through Him. For this reason they also call him *makon* (space), because that everything is in him, and *hoo* (he), because He is in all.

When they say that all proceeds from Him, they disclaim the idea leading to the conclusion, that there is any thing material on His part, but that all created beings have their origin in Him according to that which is in them of light, spirit and life. This kind of becoming and being they designate by the expression *nahir*, which has a two-fold signification of shining and outflowing. When they say that all things exist by Him, it is with reference to this that all things were brought into existence by the uninterrupted ray proceeding from God, which pervades all space and is called *God.* In a similar sense they understand the expression, all *things cohere through God*, viz., that all things are animated, sustained and united by means of the spirit of God. In this sense are all beings God himself, which they designate by the expression *hoo* (the being).

In the same way they most emphatically maintain that God is nothing of all that which is not God; *i. e.*, which belongs to the world. For they say, the world is but the veil of the most hidden or incomprehensible Being, through which penetrates the impression of the highest power and wisdom of God, especially his most exalted attributes. But God himself is not the unity in nature; but the absolute unity *above* nature, and is therefore not subject to number, measure or any other estimation, but *is to man an abstract idea of spiritual contemplation.*

From the above definitions it appears that the words "*In the beginning God created*" mean something very different, from what those, unacquainted with the esoteric philosophies, commonly suppose them to imply. As to the words "*the heaven and the earth,*" it does not require a great stretch of the imagination, and will become clear by a further study of the Cabala that they refer to the material and spiritual universe. If we therefore attempt to render the first verse of the first chapter in Genesis in a language more appropriate to the intelligence of our century and more in accordance with the esoteric truth, which that sentence contains, we might perhaps say:

The one, unthinkable, self-existent, eternal, unchangeable and infinite supreme cause, the inexhaustible source of all life, power and intelligence, which in itself is space, duration and motion, produces out of itself and by the activity of its own inherent will, the principle out of which the spiritual and material universe is evolved.

This first emanation of the *Supreme*, the first ray of *Light*, both male and female, the *Adam Kadmon* of the Chaldeans, *the One Life* or *Vach* of the Hindus, the *Logos* of the Greeks, the *Word* or *Christ* of the Christians, and *Seventh Principle* of the Occultists, is the beginning, by which all things come into existence; it is the embodiment of the *law of evolution*, the cause and energy manifested in the visible and invisible universe. It is called by the Cabalist *primordial man, the first and only begotten son of God; Sephira* or *Divine Intelligence*, the mother of all the Sephiraths, while the *concealed Wisdom* is the father.

This first ray manifested itself in ten rays of light, and with these the Cabalists connect the ten names of God, ten orders of angels, the three heavens and the seven planets, the ten patriarchs, etc. En-Soph is non-existent, for it is incomprehensible to our finite intellects and therefore cannot exist to our minds. When the time for an active period had come, then was produced a natural expansion of the Divine essence, and from this eternal light was emitted a spiritual substance. This was the first Sephira, containing in herself the other nine Sephiraths or intelligences. In their totality and unity they represent the archetypal man, who in his individuality or unity is yet dual or bisexual, for he is the prototype of all humanity.

The ten Sephiraths are divided into three classes, each of them presenting to us the Divinity under a different aspect, the whole still remaining an indivisible Trinity. The names of the ten Sephiraths are:

1. *Kaither, Crown;* 2. *Chochmah, Wisdom;* 3. *Beenah, Understanding;* 4. *Chaised, Grace;* 5. *Geburah, Strength;* 6. *Tiphaireth, Ornament;* 7. *Naitsach, Victory;* 8. *Hod, Majesty;* 9. *Yessod, Foundation;* 10. *Malchut, Kingdom.*

These ten Sephiraths form at the same time four worlds in various gradations. They influence those worlds from the upper to the lower, but in a diminishing degree, and are conceived as so many degrees of spirit, light and life, descending in a gradually coarser state or corporification. These worlds are:—

1. *The Azilah, or emanated world*, as the next to the Divinity, contains the ten Sephiraths in their greatest potence, and is therefore directly adjacent to the incomprehensible Being of the Godhead, and immediately emanated from him. It is the highest and most perfect manifestation of God, without defect, alteration and change, but ever remaining the same. It is the noblest, and the beings contained therein are the immediate emanations from Adam Kadmon, or the Logos and therefore of the same nature with him.

2. *The Beriah, or created world*, is the next emanation from the Azilah world. Though this contains likewise the ten Sephiraths, they are not of so great a potency as those of the other, and this is therefore lower and more confined than the other. The substances which it contains are, however, yet without matter, of a pure spiritual kind. As they have the Azilah world as their source, so they are in their turn a source to the inferior worlds.

3. *The Tezirah, or fashioned world*, is the next emanation from the Beriah world. Its substances, though already subject to individuality, do not yet consist of matter. This is

* When it is said that God created the world *from nothing*, it is not to be read *mëayin*, but *meensoph*, *i. e.*, *from the infinite Being.*

then the world of angels, *i. e.*, the intelligent and yet incorporeal beings, who are enveloped in a lucid covering, who, when they appear to man, adopt a still coarser matter.

4. *The Assiah, or formed world*, consists of the grosser parts of the three upper worlds, which on account of their materiality and weight, are sunk down to this lower world. Its substances consist of matter confined to space, which are perceptible to the grossest senses under various shapes and are subject to an unceasing change and a continual mutableness of existence and decay; of decrease and increase and gradual transformation. They therefore call this world a world of seemingness and illusion. For in it there is nothing simple and indivisible, but mere composition, which at every moment changes form, internally and externally.

To those who cannot elevate their minds above the world of forms, who constantly move on a low material plane, who reject intuition, spirituality and inspiration as idle dreams, and cannot conceive of the nature of an idea, and who therefore feel it their duty to reject and ridicule the ancient symbolical writings, which include "the Bible" as nonsense, fancy and superstition, the above explanation may at least serve to show what the subject *is*, which they ridicule and reject; while to the Christian fanatics, who profess to believe in the letter of their "Bible," it may prove that, if they would examine those letters by the light thrown upon them by the "Bibles" of other nations, and learn to distinguish between the esoteric and exoteric sense, their conceptions of their own professed religion would become more grand and sublime in proportion as their knowledge extended. They would at once see the harmony and conformity existing between the fundamentals of their own religions and those of other nations; their spiritual aspirations would grow; they would come out from their state of isolation and realise the grand doctrine of the *Fatherhood of God and the Brotherhood of Universal Humanity.*

"MAGNETIC" QUACKERY.

An erroneous opinion seems to prevail to a certain extent amongst the public that, by joining the Theosophical Society, one must necessarily become endowed with wonderful powers. Many think that, after the "mystic rites" of the first initiation have been performed, they are to constitute so many "Messiahs" to be sent into the world to perform miracles and to cure the sick, and they look perhaps with contempt and pity upon the multitude of M. D.'s, who, at a great expense of labour and money and after much trouble, study and vexation of mind, have obtained their sheepskin and title, but only an inferior knowledge; while they, —happy mortals !—at the expense of only ten Rupees, have been suddenly transformed from the condition of ignoramuses into that of paragons of medical wisdom. The sovereign right of a regular M. D. to kill or cure has, as they think, been conferred upon them without putting them to the irksome and tedious labour of developing their intellectual powers sufficiently to deserve that right, and they are going to exercise it, let the consequences be what they may.

The number of such would-be saviours of mankind is very large, and we are continually in receipt of letters, asking for our assistance to spread the practice of "medical magnetism" all over the country; but we shall not only do nothing of the kind, but we shall use our endeavours to discountenance entirely the indiscriminate attempt to use such powers and to denounce quackery in all its departments.

Not many would be so rash as to desire to be put into the office of first engineer on a steamboat, without knowing anything about the powers of steam or the mechanical construction of the engine. Any man in such a position would be afraid that an explosion might follow and that his own valuable head might be blown off. But the medical quack runs no such risk for his head. He thinks that if he fails or makes a mistake, it is the patient who suffers, not *he*. He probably does not consider the doctrine of Karma of sufficient importance to remember that each cause will have its effect that the curse of his ignorance comes home to roost, and that *he* will be the chief sufferer in the end. "The Karma of evil, be it great or small, is as certainly operative at the appointed time as the Karma of good," and if an uneducated mesmerizer injures his victim by a misapplication of his magnetism, or by the impurity of the same, it will be useless for him to excuse himself by saying that he has done evil by intending to do good; because he ought to have known that he was wrong to bring forces into play, the natures of which he did not understand. Man is a more complicated mechanism than a steam engine, and in man the many and more active forces involved in the process of life are far less simple to handle than steam. We have been answered that the "regular profession" generally does not know more than the most common tyro about the laws of what is called "animal magnetism" and therefore it would be useless to turn such patients as wish to be treated by "mesmerism" over to them, and such is the truth. We do not desire to shield prejudice or defend ignorance, whether it is openly practised or whether it hides itself behind the seal of a medical diploma; but we would, warn professional as well as unprofessional ignoramuses, not to meddle with such things, before they have thoroughly studied the subject.

Let therefore those who "feel called" to practise mesmerism, whether they are M. D.'s or ordinary mortals, first study the constitution of man *in its different aspects*, the real nature and causes of the diseases, which they propose to treat, and the quality of the forces they wish to employ. Let them live such lives as will develop only a healthy and pure magnetism. Let them be of good health, use the proper food and occult training, and above all lead truly moral lives. In short let them be true Theosophists, and the powers which they seek will descend upon them without being "transferred" by the editor or any one else. Their very presence will then act as a charm against disease, they will carry blessings in every house, and their patients will get well without having to submit to a course of ridiculous "passes, blowings and snappings of fingers." Diseases and doctors' bills will decrease where such men go, and the blessings of mankind will follow them in their path.

But those who, ignorant of the laws of life and health and perhaps only for the purpose of gratifying their own vanity, or as a sort of amusement, or for gain, attempt indiscriminately to infuse an undesirable or perhaps injurious magnetism into their fellow-beings, are entirely in the wrong, and to convince them of this fact is the object of the writer. A man cannot become an Adept by staring at the end of his nose or by standing on one leg for an hour every day; to become such he must first develop his intellectual faculties to their fullest extent. He cannot become a healer by making faces or passes at patients according to the rules laid down in books on Mesmerism, which teach how the "passes" are to be made. To become a real healer, he must first put himself into the possession of a healthy magnetism and then know how to intelligently apply the same. To do the first he must continually lead a life not only of physical but also of mental purity; for evil desires poison the magnetic emanations, impure thoughts pollute them and selfish motives impart deleterious qualities to the same. A wrongly directed or vacillating will gives a wrong direction to their action, and an ignorant mesmeriser may do a great deal of harm. To become a successful magnetic healer, one must be possessed of a *Knowledge* of the laws of nature, especially such as relate to the cause of human suffering, of sufficient *Wisdom* to apply the forces with which he deals properly and of an entirely unselfish *Love* for humanity. We can therefore encourage only those in the practice of medical magnetism, who are properly *qualified*; and we can only consider those qualified, who, by a long continued course of

study, have obtained a true insight into the nature of disease, and by observation and practice developed sufficient intuition to intelligently apply the same.

AN AMERICAN BUDDHIST.

THE PHOTOGRAPHIC PICTURE OF A MURDERER IN THE EYE OF THE VICTIM.

THE "Democratic Press" brings an account of an experiment made by Dr. Pollock, an American physician, which shows that the last impressions, which the eye of the dying receives, may be permanently impressed on the same, and become plainly visible to all by the application of a microscope.

A man by the name of Beardsley, residing in Auburn, was found murdered, and the coroner's jury gave a verdict that the instrument of murder, with which the victim's scull was fractured, had been a heavy blood-stained rock, which was found close by the body. The following is a part of the report:—

"At the *post-mortem* examination the eye was inserted into a solution of Atropia, which produced a considerable dilation of the pupil. We then applied a powerful magnifying lens, and by its aid we plainly perceived the form of a man in a light coat, his attitude was that of bending forward with outstretched arms, and near him, as if floating in the air, was the image of a rock. Unfortunately the eye was somewhat damaged by our manipulations, which evidently produced a partial displacement of the retina; and although the form of the figure was plainly visible to all, still the face of the murderer was too much out of shape, to lead to his recognition."

An experiment of the same kind without removing the eye from its orbit might lead to better results.

(*Psychische Studien.*)

THOUGHTS ON MIND READING.

BY DR. L. SALZER, F. T. S.

WHATEVER psychologists of the materialistic school may have to say about the phenomena occurring under the influence of mesmerism, or at spiritualistic *seances*, there is one psychic phenomenon which has gained undisputed recognition, and this is the faculty of some men to read, under conditions not yet scientifically defined, the thoughts of others. Of course men of the world are still to be found by the thousands who ridicule the idea of one man ever being capable of reading the thoughts of another man. But then men of the world are, as a rule, not particularly gifted with a scientific turn of mind. Dr. Carpenter in his "Mental Physiology," after having destroyed in his own way all mesmeric and spiritualistic phenomena, denying one half of the respective facts, and explaining away the other half in a manner satisfactory to himself, willingly admits, without any attempt towards explanation, the fact of thought-reading as stated above.

At first sight, it would appear that it is hardly necessary to state what is meant by thought or mind reading; the word, as it stands, one should say, is intelligible enough, without further explanation. When, at a given moment, A. knows what *B.* thinks, then A. has performed the act of thought-reading with respect to B. Not always, however, is the mental operation involved in thought-reading so plain and simple. As far as I am aware, both from my own experience and from experiments made upon others, A. may not actually know what B. thinks, and yet he may answer B.'s mental question in such a fitting manner as if he knew all about B.'s thoughts. A few examples will illustrate best this particular mode of thought-reading.

Some years ago while entering a house, I found two ladies busy in working the *planchette*, which was at that time "the rage" in Calcutta. The mode in which they went to work was as follows. They asked some questions aloud, as if directed to the *planchette*; then they laid their hands on the moveable writing instrument; the *planchette* moved upon a sheet of paper, and in moving traced some sentences, which were supposed to have been inspired by some invisible spirits. I tried hard to explain to the ladies that the writing is by no means of a "spirit" origin; that it is their own thought, conscious or unconscious, that comes out in those sentences by some sort of automatic motion—it was of no use. They asked the *planchette* if I was right, and the *planchette* answered: Spirits. All right, I said, if we have to do with spirits, they will know just as well to answer a question addressed to them in silence. I then went into an adjoining room, shut the door behind me, and, taking out of my pocket a piece of paper and a pencil, wrote down the following question: What will become of the planchette after ten years? I then folded the paper, returned to the other room, laid the folded paper under the sheet of paper spread out for the *planchette*, and requested the ladies to answer the question written on the folded paper. They soon began to operate, and to my surprise planchette answered quite sensibly: Break up. What is the meaning of that? I asked. We do not know, they said, but this is planchette's answer. What was your question?

At a second similar experiment, my question was: Would the planchette give again a suitable answer? It would, was the reply, without either of the operating ladies knowing what would.

I shall give only one example more from my own experience, as the faculty of thought-reading has been lately developing itself in me. The question put down on paper by a member of the Bengal Branch of the Theosophical Society, while my back was turned towards him, was as follows. Shall I ever succeed in becoming a chela? "Try," was my answer, without knowing anything about the nature of his question, and, it goes without saying, without having the slightest conception what he was to try. Strange to say, the word (Try) was pronounced with such an emphasis, that the poor man said it will ring in his ears as long as he lives. Yet I became only aware of the meaning, and I may as well say of the significance of the word, after I had unfolded the paper and had read its contents.

Now all this is certainly not thought-reading in the common sense of the word. A. has, in none of these cases, guessed the thoughts of B.; what he appears to have guessed is the substratum of B.'s thoughts, one of the possible answers that lay dormant in the mind of B. while framing his question; in other words dived, so to say, into the depths of B.'s unconscious cerebration, while, what was uppermost in B.'s mind (the question) remained all along hidden to him. It must be confessed this is rather an awkward way of doing things; especially so, when it is remembered that to unravel half-developed thoughts is by far more difficult, than to grasp thoughts ready-made. A thought-reader of this class, so it would appear to my untutored mind, must necessarily waste a good deal more of energy than the plain and simple thought-reader, while the work done by him must be pronounced by far inferior to that performed by his rival in the art of thought-reading. And yet, when I come to examine myself closely, I find that no perceptible effort is made on my part in the attempt at fittingly answering an unknown question. I simply make a blank of my mind, and a word bubbles up—I pronounce it—and the thing is done. So it was with regard to the word "Try," and so was it with regard to many similar words and answers occasionally given.

Whatever may be the *modus operandi* of this class of thought-reading, it appears desirable that the two

classes of thought-reading should be distinguished by different names. Should I have been the first, who drew attention on the subject, then I would propose, the one should go by the name of direct, and the other by the name of indirect thought-reading.

PRINCE BISMARK'S MYSTERIOUS VISITOR.

La France in an article headed "Chronique Allemande" says about Prince Bismark: "There is no doubt that he works hard, while undergoing treatment at Kissingen; but it is not religious politics that takes up his time. Although not a single caller is admitted, still a very mysterious visitor comes to him every day. This visitor is a tall, dried-up, old man with grim face and clothed in the fashion of the country people of Bavaria, namely wearing, as they all do, silver pieces in place of coat buttons. Certain knowing gossips say that this peasant comes from Pasing, near Munich, that his name is Huber, and that he is nothing more or less than a magician or wizard."

This account, coming as it does from a French source, admittedly unfriendly to Prince Bismark, would appear, at first sight, to have for its object to throw a slur on the Chancellor, and charge him with superstition and credulity. But if we turn to the German Journal *Psychische Studien* published at Leipzig, we find another article headed "Gambetta and Bismark in their relation to Psychism." It shows that several years before Gambetta's death he was dining at the house of a friend, when after dinner the lady of the house proposed a bit of fortune-telling by cards, an amusement that was smilingly accepted. When it was Gambetta's turn to have his fortune told, the lady became suddenly serious. "Do you know," she said, "that you are threatened by a great danger which comes to you through a woman?" "You are perhaps right," replied Gambetta, "my mother was already told before my birth, that she would have a son who would occupy a high position in France, but who would be killed by the hand of a woman."

According to the same journal Prince Bismark is a sensitive. Ideas come to him and keep him awake, when he would prefer to sleep. Who knows but Professor William Carpenter may yet show that the victories in France were but a result of Bismark's unconscious cerebration. Hesekiel tells a ghost story which occurred in Bismark's castle in Schoenhausen; the Chancellor himself saw the ghost and never denied it. He also expressed on a certain occasion his belief in mystic numbers and lucky and unlucky days, and when on the 14th of October 1870 General Bayer opened negociations with him in regard to the surrender of Bazaine, Bismark put off the transaction of that serious business, privately giving the reason for it that it was an unlucky day.

Shall we draw the conclusion that these great men are ignorant and superstitious, or that they, perhaps, have higher developed intuitions than the ordinary rabble?

THE SOUL.

Essay III (By Eliphas Levi).

The Soul is eternal; and immortality means Eternity. Nothing can ascend to heaven that has not descended from heaven. Void not existing, can produce nothing. An Eternity that begins is a double absurdity, for it would presuppose an Eternity that has an end. Beginning and end are two words that exclude every idea of Eternity.

God is creating soul eternally.* In this soul we were, into it we will return, but transfigured and strengthened by our trials. The conscience of the eternity is the intelligence of the sacrifice, for it is through sacrifice alone that man can commune with God.†

He who saves his soul will lose it; and he who loses it will save it, said the Sovereign Master. That is to say, that he who sacrifices God to his personality will lose his personality, and he who sacrifices his personality to God will find it eternal in God. God is everywhere, in the soul and with the soul, and the soul is everywhere with, and in, the form that it modifies. Soul is one and multiple. Metal, stone, vegetable and animal participate in the universal Soul. Soul is the first creation of the verb; the verb is in her and yet ceases not for all that to be in God. *Tu ipso vita erat et vita erat lux hominum.*‡

Yes; true life is intellectual light, human light; and this light is the soul. The soul is the radiant star that never hides. It is the soul that God questions and who is answered by it that his works are perfectly beautiful. It is in the soul that God sees the light of the world, and it is again in the soul that we perceive the light of God.

Spirit is one as substance is one. Special and personified souls are lighted at one common fire, which, like the sun, scatters its rays through analysis and gathers them in again by synthesis. It is the same fire that lights the torches of the festivals, and the flames of a conflagration. Collective soul is sinless, because it is impersonal. It is the burning bush that God transforms into a brilliant and eternal luminary; the soul has to become personified and to incarnate itself before it can reach self-consciousness; it limits (conditions?) itself in order to spread, and has to die if it will live.

Soul is the directing and conservative principle of life; and God the creative and conservative principle of soul. Soul is his breath, his *Ruach*; our breath comes from ourselves, but it does not belong to our substance; nor is *Ruach* co-substantial (coeval?) with God. Universal soul does not animate only the embryo in his mother's bosom; but also the myriads of zoosperms hidden in the prolific male substance. It is the universal soul that shapes the forms, but it does not create them, neither does it perceive them with any consciousness of their beauty. It acts like those weavers of the fine gobelin carpets, who copy servilely the pictures placed behind them and never look at them, doing their work with a mechanical but blind precision. Universal soul can be compared to the *suppositum* or the *substratum* of the divine verb. When God says, "Let there be light," he commands the eyes to open, the intellect to be born, and desires the night to make room for splendour.

Nature is but a collection of laws; that which renders them living and efficacious is the soul. This intelligence that manifests itself everywhere where there is life, not

* This assertion is only true in the sense that that Parabrahmam or Adi-Buddha is eternally manifesting itself as Jivatma (7th principle) or Avalokiteswara.—*T. S.*

"God is *creating* soul eternally" and "soul *eternal*" nevertheless! Can sense and logic be more sacrificed than to the fallacy of certain meaningless but holiéd words such as "creation?" Had E. L. said that "God is *evolving* soul eternally," that would have sense; for here "God" stands for the Eternal Principle, Parabrahm, one of whose *aspects* is "Mulaprakriti" or the eternal *root*, the spiritual and physical germ of all—the soul and the body of the universe both eternal their ultimate constitution—which is one.—*Ed.*

† Surely, the "sacrifice" of our reason—if a *personal God is* meant.—*Ed.*

‡ What round-about and prolific sentences to say that which can be expressed in a few words: God is nature, visible and invisible, and nature or Cosmos in its infinity is God! And yet E. L. was undoubtedly a great occultist.—*Ed.*

as an accident, but as a cause—it is the soul. * God does not act directly on the bodies, otherwise, all would be perfect in its form, and the ropairing motion would cease to be necessary: hierarchy is everywhere, and the order is never interrupted.

Universal soul has itself for support or for *substratum* the primordial corporeal substance which is the vibrating and vibrated fluid that we call *od, ob* and *aour*. † There is within the astral light an animistic principle, which is, in a way, latent and impersonal, which is neither god nor the devil, but which is—soul, the fatal *anima*, called to become free *animus*. But this is something so occult, that I have not dared to mention it in my printed works.

How can we conceive an impersonal and, at the same time, intelligent nature? By giving it *multipersonality*. For, if it is not personified in its universality, it is, at least, specialized in all living personalities. It is through this that one is enabled to read in the thought of another person; through this again, that seers can find in that one common source every remembrance and every thought that was, is, and will be. But this is once more a profound arcanum that must remain unknown to the vulgar; an arcanum profaned, at present, by these miserable spiritists, who play with fire over an immense powdermine, that will one day bring them back to reason.

The mystery of the intercommunication of the universal, with the individual, soul, is the great arcanum of Magic.

Universal soul is the great mystery of salvation. God will save neither a portion, nor the half, of the great soul: he will save the whole of it.

When a body loses a leg a wooden leg is made for it, and still it suffers pain in its foot, that is amputated and gone.

But wooden legs cannot be made for souls; and the soul that suffers from the limbs it has lost, regenerates them by accepting the necessary suffering.

It is called sacrifice. Meditate and try to understand. KEEP THESE THINGS SECRET, FOR YOURSELF.

For, if the profane come to know and study the occult soul, he would mistake it forthwith for God, and that would be the real creation of Satan. It is *divina in origine*, but *non divina in natura*, and this has to be well understood.

The occult soul is one, as God is one, universal as himself, but through him. It is this soul that the Bible calls absolute MAN, this name including also the spirit of angels and the soul of the stars. This soul is "universal man" or the great Adam, the Adam Kadmon of the Kabalists. It is he who is the Macroprosopus of the "Sohar," it is in him that we live, and move and have our being, as he lives and moves and has his being in God,‡ whose black *mirage he is*. Thus, the angels and the suns, it is we ourselves; *their* soul is *our* soul. Thus we have always lived in this soul one and universal, whose most distant recollections we can always evoke. It is in those recollections that we recognize those who have lived ages back, and that, by comparing, we can tell whether a portrait of Socrates, of Jesus, or of Luther, is a good likeness or not.

This soul preserves all the echoes, every word ever pronounced. Hence the Master's words, that the secrets told in the ear shall be revealed on the house-tops. The whisper of the sage will become one day the voice of peoples like the roar of great waters.

What I now write was read by Simeon-ben-Jochai and Isaac de Loria in the imprints of the secret verb of Joseph, Moses and Solomon. Centuries more will have to pass before the mustard seed grows into a large tree. But what a transformation on earth when HUMAN UNITY (or the unity of man?) will have become a dogma and when all will have learned to know that—

"ALL OTHERS ARE STILL I."

ELIPHAS LEVI,

Superquo pax.

* We have been just told that soul only servilely copies "like the gobelin weavers" the ready models it finds, and that it is not conscious of the beauty of the forms it is shaping. What and wherefore the "intelligence" then?—God being intelligence itself, and the soul his agent likewise intelligent. Whence the imperfection, the evil, the failures of nature? Who is responsible for all this? Or shall we be answered by Christian occultists as we have hitherto been by their orthodox brethren: "the ways of Providence are mysterious and it is a sin to question them?"—*Ed.*

It is in fact the Mahamaya of the Hindu occultists.—*T. S.*

† And we the manifested prakriti (not differentiated)—*Ed.*

‡ Which amounts to saying that it is not in the personal Jehova, the God of the Bible, that "we live and move and have our being," but in Adam, the spirit of Adam—or HUMANITY in its universal and cosmical sense. This is in perfect accord with the occult doctrine; but what will the Theists and Christians say to this?—*Ed.*

This universal soul is in fact the manifested Brahmam of the Hindu philosophers and Avalokiteswara of the Buddhist occultists.—*T. S.*

"SOME UNCOMMON THOUGHTS ON IMMORTALITY."

MR. LAURENCE GRONLUND has kindly favoured us with a copy of the "*Index*" containing his able article on the above subject. The attempt to show in a concise manner that the doctrine of immortality is scientific and logical, is not quite without success. The argument that "the "well accredited instances of the often astonishing "influence of the mind over the body, and the still more "wonderful control of one mind over the bodily and "mental states of another, tend to prove that mind is "more than a 'function' or an 'effect'"—may not in itself be sufficient for establishing the possibility of immortality. But when it is urged that "by the study "of cataleptic patients, it has been demonstrated that "the soul has extraordinary capacities, *independent* "*of the orderly agency* of the bodily organs, and that "its perceptions in that condition are as much realities "as those of its ordinary state"—the argument assumes additional strength and vigour. It is the phenomena of clairvoyance and trance—natural in some and inducible in others by powerful mesmerisers—that are the stumbling blocks of the materialist. These, at any rate, give ample evidence of the existence of something in man, which acts independently of his body. Further investigations demonstrate the fact of the survival of that something after what is called "death," *i. e.*, physical decease. Col. Olcott has always based his scientific lectures upon these facts. Once that the exhibition of consciousness when the body is in a state of mesmeric sleep, and the survival of that consciousness after the death of the body are admitted as facts, we have to turn away from modern science for further facts, as the latter has not yet quite made up its mind to accept them, much less could it give a scientific theory concerning the after-states of man. Where the modern "exact" science thus halts, the ancient philosophy of the Aryans begins. The latter had investigated all these phenomena, or most of them, and based a perfectly scientific system thereon. It is therefore absurd to say that the Aryan science is in antagonism to the modern, when the fact is that the former leads the student from the point where the latter brings him to a stand-still, into the domain of noumena, whence proceed the phenomena of the visible world. The author of the article under notice successfully shows how the pre-existence of the soul must be admitted, once that its survival is acknowledged. Darwin's theory of evolution postulates that there is a continuous progress in evolution and that the higher forms are evolved out of the lower. The present man has thus reached his present condition of development in the process of gradual evolution from his ancestor, the ape. The teaching of the Aryan Science, on the other hand, shows that while Darwin is right so far as he goes, he begins and ends in the middle of the chain and deals only with physical

evolution. The modern evolutionist says that although the material out of which man is evolved may evolve other men and forms, still these men have nothing to do with the previous man, as the consciousness which is a function of organism dies with the death of the body. When however the phenomena of clairvoyance prove these two assumptions to be wrong, the Aryan theory which is based upon a knowledge of those phenomena, cannot but lead to truth, since it is based on logic and mathematics, which cannot err. Mr. Grouland is probably not aware of the Aryan teachings on the subject, although his conclusions, based upon the theories of Western Philosophers like Hume, Knight, &c., are in some respects identical with those of the ancients. We do not entirely agree with all that he says concerning the after-states of man, but to enter into that subject would necessitate the recapitulation of the whole occult doctrine, hithertofore given out, which our readers are quite familiar with. It is however a pleasure to note that Western thinkers are day by day vindicating the truth of the science and the philosophy of our forefathers. B. S.

MODERN SPIRITUALISM AND THE JAPANESE MAGIC MIRROR.

(*Translated from the Psychische Studien.*)

MODERN Spiritualists as well as their sceptical opponents may perhaps draw useful conclusions in regard to the superficiality of their own observations and investigations of phenomena.

At the time when European civilisation first invaded Japan, mirrors were unknown among the common people. Many of them had never seen a looking glass. They had heard of such things, but believed them to be divine objects, by which one could read the most secret thoughts, and which it was not lawful to possess.

One day a poor coolie, a "Djin-rik-shi" man, whose occupation was to pull a hand-car, found a small pocket-mirror in the street, which had probably been dropped by some English lady. It was set in a pretty silver plated frame and engraved with some very mysterious characters, such as are found in the English alphabet.

He picked it up, and as he looked at it, the tears came in his eyes and the glow of a holy emotion spread over his face. "Is it possible?" he said, "here I behold the face of my dear departed father, living and moving just as I knew him when he lived. Oh what a miracle, that I, a poor sinner, should be blessed with such a holy vision!" Carefully he hid the mirror under his clothes and took good care not to show it to any one, not even to his wife.

But such a precious article could not be constantly carried about his person without the risk of losing it; and after mature deliberation he concluded to hide it in a safe place.

Placing it, therefore, in an earthen vessel, he covered it with his garments and hid it away in his room. But his thoughts were continually wandering to his hidden treasure. Ten times a day he would return to his locked chamber to behold the sacred face of his father. He thereby neglected his business to a considerable extent.

This strange behaviour excited his wife's suspicions; because the Japanese ladies are not less inquisitive than their European sisters in regard to the doings of their husbands. But no amount of coaxing and caressing would bring her the desired explanation. He had all kinds of excuses. Sometimes it was a headache, which caused his frequent return; another time it was a pretended "desire to see his wife," and so on. But she was not to be put off in this way. She made up her mind to search the rooms; and, if necessary, to turn the whole house upside down. So during his absence she went for the earthen pot—and found the mirror.

"Good Heavens," she whispered as she held it in her hand. "A woman." "Ah! now I understand," she cried, as a deadly palor spread over her face, "he loves me no more. He si in love with *this one*. Oh! how wretched I am," and she began to *weep* very pitifully.

Just then her husband came home in hot haste, to behold once more his dear departed father. He found his wife in tears; but at the sight of him, her jealous sorrow kindled into rage. "Oh!—you miserable wretch," she cried, "I have found you out at last; you are running after another woman and desert your lawful wife! And what a woman! If you think her pretty, I must say I am very sorry for your taste. You ought to be ashamed of yourself!"

The poor man thought he was dreaming. He rubbed his eyes to see whether he was awake, and said with as much tenderness as his confusion would permit: "What are you talking about, my love? I to desert you? I love no one but you." "How," exclaimed the woman, "dare you utter such a lie?" and saying this, she held the mirror before his eyes. "Oh!" he said, "and is it this that makes you so angry? Indeed, it was wrong of me not to show you this enchanted metal before. You see I found it in the street, and every time I look at it, I see the face of my departed father before me."

"And a nice kind of a dead father you have?" she retorted. "Do you really think that I am blind and cannot distinguish the face of a man from that of some old strumpet?"

Now came the husband's turn to get excited and to lose his patience. "How dare you," he cried, "call my blessed father an old strumpet." And as the mirror passed from hand to hand, a war of words commenced. "It is my father," said he. "It is a tea girl," said she. Then she recommenced to weep, and to sob—"Oh! my dear Kiki," (such was his name) she cried, "you, who have ever been so kind and good." But again, her anger reasserting itself, she shouted—"You are a....You are just as bad as all men are, and worse. If *she* were at least beautiful!...but I never saw an uglier monster. Fie upon her, what a shame," and the weeping recommenced once more. "My poor Kiku," said he, "I am sorry to see that you have lost your reason." "Hold your tongue, you wretch," she cried. "You deserve that I should kick her out of the house, and you with her." "I am holding my tongue," said he. "Yes," said she, "because you cannot deny that you are in love with this...I will not call her by her proper name." "No," said he, "come my dear Kiku, and be reasonable. Just look at it. Don't you see that this is my father? Don't talk any more so foolishly."

But his persuasions were in vain; the quarrel became more and more animated, and they were about to proceed from words to blows and scratches, when, just then, an old, grey-bearded priest happened to pass by. Attracted by the noise, he came to inquire what was the reason of all this fuss. "My children," he said, "you seem to quarrel? This is not the way in which you should employ your time." "Oh holy Bonze," explained the woman, "Kiki has a sweetheart. He, who is hardly able to support one wife decently! He neglects his work, earns no money, and we shall soon starve; and all this on account of his *woman*." "Do not listen to her, Oh saintly Bonze," said the man "she lies and is crazy." "All women are more or less given to prevarication," said the priest, "whose voice was trembling from age." "I found this in the street," said Kiki, giving his magic mirror to the priest, "and every time I look at it I behold my deceased father, just as he looked when I was still a boy and sitting on his knee." "And I," said Kiku, "I see in it the face of a tea girl, just look at it, and see how foolishly he talks. A child would be astonished at his stupidity and laugh to his face. I think that girl has made him drunk."

"Let me see," said the priest, and he examined the mirror. But as he did so an expression of astonishment

spread over his face. He passed his hand over his eyes, like one who does not believe in his senses; then looked again, and after a long pause, he said:—"My children, you have both been the victims of a great mistake, and it is very probable that some spirit, or a demon of hell has thrown a spell over you, and blinded your eyes, so that each of you should see differently. This sacred metal shows neither your deceased father, nor the face of a girl; it represents the holy face of a blessed priest, with a white beard; an old and venerable looking man! Do not quarrel any longer, but live in peace. This sacred metal I shall take with me, for it is not proper that such a thing should be in the possession of common people—such things can only belong to the church!"

So saying he hid the mirror in his belt, gave his blessing to the reconciled couple, and majestically walked away.

MORAL.—It is a parable of the "seance room." Every Spiritualist sees in the same "materialized form" the reflection of his own image, distorted in the mould of his expectation and fancy—the wish being the father to the thought.—*Ed.*

A SPIRIT VISIT.

TO HIS HOLINESS THE METROPOLITAN PLATON.

THE "*Diocesan Vyedamosty*" of Mohilev (Russia) quotes an interesting experience in the life of the Venerable Platon, one of the three Metropolitans of the Russian Empire—as narrated last year by himself, during his visit to the town of Tuer, his birth-place. While holding a conference at the Monastery of Jeltikof in the cell of the Father Superior, he related to the assembled guests some episodes of his long life. Among other events, he described what the spiritualists would call a "Spirit visit,"—he had received years before. We translate *verbatim*.

"...Yes; I had such an experience in my life; I saw once before the shadow of a dead man, and in as vivid and natural a form as any one of your own I see now before me. It was in the year 1830, when I was Inspector at the Theological Academy of St. Petersburg. Among other students there was one, named Ivan Kriloff, that I had known in the Seminary of Orloff. I see his face before me as vividly as ever, whenever I think of him. He progressed well, was a fine looking young man of good behaviour and a promising student. Once he came to ask my permission to enter for a few days the hospital, as he felt unwell. So thinking that, perchance, the poor boy had made himself ill through too much austerities and that he might recuperate in the hospital diet of chicken and white bread and, at the same time, not lose time in writing his examination essay, I consented. After he had become a patient for a long time, I heard nothing of, nor from, him, nor had I been notified of any danger to him by the doctor. Once I was lying in my room on a sofa, reading a book, with a table placed behind me. Suddenly I left off reading and turned to the other side, thus facing the table, when, to my surprise, I saw Kriloff standing at the other end of it, and looking earnestly in my face. Thinking, as he had not been announced, I might have been dreaming, I rubbed my eyes, and arose from the sofa, ... yes,.....it *was* Kriloff, motionless, and still gazing fixedly at me. ..... His head and face as clear and as distinct as yours, but his body hazy, as though veiled in a mist or a cloud. Once more I looked at him. It is he! .....but what's the matter with him? I felt a shuddering when the phantom finally moving, glided noiselessly from the table to the window, where it finally disappeared. I was still trying to unriddle the meaning of this, still uncertain whether I had not dreamt the whole scene when some one knocked at my door. I donned my clericals and called out to the visitor to come in. It was the Hospital Warden who had come to notify me that one of the students had just delivered his soul to God.

"Who is it?" I asked.

"Ivan Kriloff," he answered.

"When did he die?" I exclaimed, completely taken aback.

"About five minutes ago or so. I lost no time in coming down to report to your Reverence," said he.

"And now," added the holy Archipaster, addressing the monks and guests assembled around him—"I leave the mystery to be solved by yourselves."

But every one kept silent.

"All this," concluded the Metropolitan, "proves to us undeniably the existence of some mysterious connection between us and the souls of the departed."

NOTE.—Quite so, and the word "undeniably" is here properly used. That such a connection exists was proven to the world by thousands upon thousands of well authenticated cases of the apparition of the dead making themselves visible to the living. But it can take place only immediately, or very soon, after the separation of the surviving principles from the body. Such visions, when they take place, are serious and full of solemnity to the living. The "Spirit"—a real *Spirit* in such cases, fulfils the last desire of the soul, some praiseworthy craving, beneficent to the survivor in every case, if not to the departed entity. But one has yet to learn that one of such phantoms has ever shouted, "Good evening to you Mr. So and So," performed Japanese juggling feats with flying musical boxes and rapped Yankee-doodle on a guitar *à la* "John King"—or any other like worthy of the "Summer Land."—*Ed.*

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

UNDER this head we propose to give a series of articles, by which students of Occultism may be guided in their exertions to obtain occult knowledge and power. They are called "practical," because they ought not to be only considered theoretically, but should be put into practice, that means, to be embodied in their every day life.

I.

FREEDOM.

EMANCIPATION AND DEVELOPMENT.

"No Neophyte must have at his initiation one affection or desire that chains him to the world."—*Bulwer Lytton*, "ZANONI."

It is said that the first step, which the Student of "Practical Occultism must make, is to renounce the "vanities of the world." This does not necessarily mean that he must break his family ties, throw away his means of support, avoid society, become a misanthrope and retire into a cave or a jungle, there perhaps to amuse himself with the morbid fancies of his imagination, and to continually crave internally for the very objects which he has pretended to renounce, and which he has given up externally. He may live *in* the world and yet not be *of* the world. His body and mind may be more or less engaged in the affairs of everyday life, and at the same time his spiritual faculties be constantly exercised. He may be "personally" *in* the world, and yet spiritually *soar above it*.

Man has besides his physical body two sets of faculties, the intellectual and spiritual, and their powers correlate and interrelate with each other. If he employs his intellectual powers only on the physical plane and for material purposes, he becomes selfish and material. He concentrates, as it were, his powers into a small focus, which represents his "personality," and the more they are concentrated the smaller will be the focus, the more the person will become little and selfish and lose sight of the whole, of which he as such is only an infinitesimal and insignificant part.

On the other hand, if he prematurely attempts to send his spirit out into the regions of the unknown; that is, without having sufficiently developed and expanded his intellect, to act as a firm basis upon which to rest his spirituality, he will wander like a shadow through the realms of the infinite, and behold spiritual things without being able to comprehend them. He will become an "impractical man," a superstitious fanatic and a dreamer. Too rapid growth in one direction to the exclusion of a corresponding growth in another, is detrimental to progress, and it is therefore necessary to discriminate properly, and to develope the intellectual and spiritual powers in the right proportion.

To "renounce the world" does not therefore mean to look with contempt upon the achievements of science, to remain ignorant of mathematics or philosophy, to take no interest in human progress, to avoid the duties belonging to the sphere in which we are born, or to neglect our surroundings; but it means to renounce selfishness, the love of self, the first angel of evil, or, according to Edwin Arnold,

"The sin of self, who in the universe
As in a mirror sees her fond face shown,
And crying, "I" would have the world say "I;"
And all things perish so if she endure."

"LIGHT OF ASIA."

The renunciation of selfishness is necessarily accompanied by spiritual growth.

One of the first duties therefore which the Student of Occultism has to perform, is to divest his mind of the idea of "personality." That means to begin by attaching less importance to "personalities," personal things and personal feelings. He must forget *himself*. He must not look upon his existence as being a permanent, unchanging and unchangeable entity, standing isolated amongst other isolated entities, and being separated from them by an impenetrable shell; but he must consider himself as an integral part of an infinite power which embraces the universe, and whose forces are concentrated and brought to a focus in the body which he temporarily inhabits; into which body continually flow and from which are incessantly radiating the rays of the infinite sphere of Light, whose circumference is endless (nowhere) and whose centre is everywhere.

To make this idea clear, we will examine men in his three different aspects.

I. It has often been demonstrated that the *physical body* of man can have no real or permanent individual existence. We cannot see it, hear it or feel it, we only feel the effects which its actions produce, or, in other words, we feel the vibrations or convolutions of the forces, which, acting upon our senses, produce certain "mental impressions," and these coming to our intellectual cognizance produce consciousness. Moreover the constituents of that temporary body continually change by the processes of "assimilation" and "elimination." Tissues disappear slowly or quickly according to their nature or affinities, new ones take their places to be replaced in their turn by others, and the process continues as long as life lasts. Neither has the form of the physical body any permanency. It changes in size, shape and density as age advances, from the buoyant health of infancy and youth to the vigorous constitution of manhood or the grace and beauty of womanhood, up to the infirmities of decrepit old age, the forerunner of decay, death and putrefaction.

II. There is no permanent individuality in the physical body; but is there any in the *Mind* or *Intellect?*

To answer this question, we will first investigate the meaning of these words.

The *Intellect* in conjunction with the *Will* is an active power, by which all mental impressions from the exterior world, coming through the senses, are drawn together as to a common centre or focus, and there being held together for a time by "Memory," are applied to some object or purpose. By "*Memory*" is meant the passive power of forming and retaining in the focused condition the indelible impressions produced by thought in the Akasa or Astral Light. Now as time changes, so also the perceptions change. New perceptions replace the old ones, the will loses its power to hold them together, memories grow dim, and the intellect changes its form and mode of action. No grown up man has the same opinions he had when a child; what seems to him wise to-day appears to him foolish to-morrow; our ideas of right or wrong and our religious or philosophical views take their colouring from the modes of thought prevailing in the country in which we live and from the influences that are governing there. The intellect is born, grows and developes by change, and although this process may be delayed or extended indefinitely, still there must be a change similar to that of the physical body, and there can be no permanent individuality in the *Mind*.

III. We come now to a consideration of man's higher principles, the spiritual soul and the spirit. The majority of men possess the sixth principle only in an embryonic form, and many have not even yet a consciousness of its existence. It can therefore not be regarded as having any individuality at all, unless, accompanied with the higher portions of the "Mind," it grows and unites itself with the seventh, the "*One Life*," the one and eternal universal spirit. This divine spirit is a unity, and cannot be divided up into parts and "bottled up" in the different individual "personalities." It cannot be drawn down to them, but they must rise up to it, and the higher they rise, the more do their mental and spiritual faculties expand. The more they amalgamate themselves with that principle, the more do they become one with the same, until finally each "individual" spirit embraces in its potentiality the universe and is comprised in the All, as the All is comprised in him.

If this view is correct, then we find that man's existence and activity are by no means limited to the confines of his material body; but must extend through all space. At the end of his cyclic evolution he will illumine all space, as he is now illuminated by the spiritual rays of the same to an extent proportionate to his capacity for attracting the said light.

Man is a centre of forces, into which the rays of the universe converge. In this centre the work of Illusion begins, and to that centre is it confined. Effects are mistaken for causes, and phantasmagoric appearances are mistaken for realities. The mind revels in delights which are due to such causes as produce hallucinations, and desires are created for which there is no real necessity. As the rays of our sun are reflected from the dull surface of the insignificant pebble or the oyster shell, producing the manifold tinted colours of the rainbow, dancing and glittering in various hues as long as it is exposed to the sun, so do the rays proceeding from the objective world, flowing through our senses, reflect their images upon the mirror of our mind, creating phantoms and delusions, illusions and desires, and filling it with the products of its own imagination.

To discriminate between what is real and what is unreal, to distinguish between the true and the false by means of the divine light of the spirit, is the first duty of the true Theosophist. In performing this duty he finds that the love of self is illusory; that there is no permanent real "self" and no individual existence except such as embraces all mankind, and when he once fully grasps this idea and is willing to let his "personality" die and disappear, then the eternal life of spiritual consciousness has begun to dawn upon him, and his immortality as an integral and individual form of the universal spirit has commenced.

Bulwer Lytton's "Zanoni" says: "For the accomplishments of whatever is great and lofty, the clear perception of the truths is the first requisite." From the fragments of truth, which have been variously displayed in the course of ages, and which are hinted at in the various "sacred" books, but which more recently have been explained to us in their true esoteric sense and in a language better adapted to our times and more comprehensible to us, it appears that, as spirit descends into matter, the universal spiritual monad on its downward progression becomes first differentiated in the animal kingdom; that is, it breaks up into different rays of various hues (characteristics) overshadowing the different classes and species collectively, and further on, on a higher scale their "personalities" separately, until it reaches its highest degree of differential isolation in man.*

Here it commences to reascend, but now not as *a passive* ray of the universal spirit but endowed with *positive activity* and accompanied with such portions of the personality's lower principle, as have been able to become absorbed into the same. The spirit is the same in the descending as in the ascending ray; and is the same in each "individual." But as it ascends each ray becomes endowed with a different hue by the "personality" of each "individual" (the higher parts of

* There are exceptional cases (of black magicians): in which a still higher degree of "individual" isolation is reached by an imprisonment of a part of the sixth principle in the lower ones; but such a condition, although long enduring, is not permanent, and as in such cases the seventh principle is entirely absent, they do not come within the limits of our present consideration.

the fifth principle). The more intellect has been evolved, the more of it will there be to follow the spirit in its upward flight and to give it a distinct character or colour; but if the development of the intellect has been retarded, or if such as has been developed has been applied to material or "personal" purposes, the less will there be of it to combine with the spiritual ray, and pure spirit will be proportionally bare and unclothed by intelligence and devoid of active power, and must either return to its original state or be compelled to return again to earth, to attract to itself a new combination of Manas. The more the intellect is developed and *expanded*, the more will the spiritual state and spiritual consciousness be established as on a firm basis, and the spirit, invested by the divine attributes of Wisdom and Love, reaches out into the infinite ocean of the universe and embraces in its potentiality the *All*.

A change begins now to manifest itself in the mind of the beginner, who has reached that state of development, in which he looks upon his own "personality" as being of little importance. It is not only his *own* "personality" that now appears to him in that light, but also every other "personality" as proportionately insignificant and small. Man appears to him only as the "centralisation" of an idea; humanity at large appears to him like the grains of sand on the shores of an infinite ocean. Fortune, fame, love, luxury, &c., assume in his conception the importance of soap bubbles, and he has no hesitation to relinquish them as the idle playthings of children. Neither can such a renunciation be called "a sacrifice," for grown up boys or girls do not "sacrifice" their popguns and dolls, they simply do not want them any longer. In proportion as their minds expand, do they reach out for something more useful, and as man's spirit expands, his surroundings and even the planet on which he lives appear to him small as a landscape seen from a great distance or from a high mountain; while at the same time his conception of the infinite which surrounds him grows larger and assumes a gigantic form.

The feeling produced by such an expansion of mind is true contemplation and in a potentialized degree is called "extasis" or "trance." This expansion of our existence "robs us of a country and a home," by making us citizens of the grand universe, lifts us up from the narrow confines of the "Real" to the unlimited realm of the Ideal, and, releasing man from the prison houses of mortal clay, leads him to the sublime splendour of the Eternal and Universal Life.

But "the mirror of the soul cannot reflect both earth and heaven, and the one vanishes from the surface, as the other is glassed upon its deep." How then can this grand renunciation of self and expansion of the spirit be accomplished?

There is a magic word which is the key to all mysteries, which opens the places, in which are hidden spiritual, intellectual and material treasures, and by which we gain power over the seen and unseen. This word is "*Determination.*" If we desire to accomplish a great object, we must learn to concentrate upon the same all our desires. Whether the object is good or evil, the effect is invariably proportionate to the cause.

The power of will is omnipotent, but it can only be put into action by a firm and resolute determination and fixedness of purpose. A vacillating will accomplishes nothing. He whose heart trembles with abject fear to give up his old habits, inclinations and desires, who is afraid to fight and subdue his passions, who is the slave of self and clings with cowardly apprehension to the delusions of life, can accomplish nothing. Vices do not cling to man, but man clings to them and is afraid to let go his hold and loose his grasp, either because he overestimates their value and utility, or, perhaps, imagines that by doing so his illusive self may be precipitated into the infinite nothing and be dashed to pieces upon the fancied rocks below. Only he, who is willing to let his "personality" die, can live, and only when personal feelings and desires are put to rest then man becomes immortal.

How can he, that has not the power to command himself, become able to command others? A servant, to become a master, must first become free, and freedom is only acquired by determination and will put into action. An Adept is not made; he must grow to become such by his own exertions. He who dives into the depths of the earth loses the sight of the sun, and he who sinks into matter cannot perceive the spirit. He who is wedded to wrong ideas or opinions, or chained to superstitions, cannot behold the truth. Old ideas, loves and opinions die hard. They have grown up with us, we have become attached to them, and it is just as painful to see them die as to lose an esteemed relative or friend.

They are often our own children. We have created or adopted, nursed, nourished and trained them; they have been our companions for years, and it seems cruel and sacrilegious to drive them away. They appeal to our mercy, and, when once dismissed, return again, clamouring for our hospitality and expostulating their rights. But we shall get rid of them easily, if we call to our aid a powerful genius, whose name is Determination. He will put into action the Will, and Will is a powerful giant without any sentimentality, who, when once set into motion, becomes irresistible and of whom we propose to speak on some further occasion.

AN AMERICAN BUDDHIST.

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*AFTER DEATH.**

IN the regiment to which I belonged during my service in Caucasus, I had a great friend and chum by the name of Michael Petrovitch Osokine. He belonged to a good and wealthy family, had received a fine education and was exiled to Caucasus for a duel. From the first we felt attracted to each other. He was of an eccentric character, and looked as one who was constantly trying to forget a painful past. He began by throwing himself headlong into the fathomless whirlpool of a celibate military life, with its eternal drinking parties and scandals, but found in this little satisfaction. Then he sought relief in friendly intercourse and long conversations, the tenor of which enveloped him, in our eyes, in a still deeper shade of mystery. This seemed to answer his suffering soul better.

One day Osokine saved my life. During an expedition in the mountains while reconnoitering the enemy's position in a thick jungle, a Tehetchene, quite a young boy, unawares pounced upon me from behind a tree. As I was unprepared for an attack, he snatched the pistol from my hand and would have easily disposed of me, had not Osokine suddenly appearing on the spot, killed him by splitting his head in two with his Circassian *shashka*.

From that day we became brothers. In the evening, before a bottle of wine, we pledged eternal friendship. By degrees, Osokine turned the conversation upon death and after-life.

"Who knows when death is to snatch one," he remarked. "See, to-day, for instance...only simple chance has saved you from finding yourself now in heaven or hell.."

"Nonsense. True, death was pretty sure; as for heaven, or hell, it is no better than empty talk; I am afraid..."

"Why so?"

"Because, no one can tell for a certainty. A man lives, and then dies, that's all...Do you mean to say that the question of an after life has still any interest for you?"

"It has. I will say more: nothing has ever interested me half as much as this great problem...I may often doubt, I would if I would believe. Only think! A man, so to say, *dies*...He is perfumed with incense, wept over (with false tears, generally), laid out in a coffin, which is carefully nailed and sealed, the casket is lowered down into a deep hole, and the grave thickly filled and covered with earth and sod...heirs and enemies rejoice and secretly think: 'you are buried and put out of the way, my man; you will find it hard now to crawl out of your hole... you are dead...dead! whereas in truth—who knows!'—

* Condensed from the St. Petersburgh Nevoyé Vremya.

perchance he is all that time amidst those who pass on him such and other kind remarks. For all we know, he may be standing there, among the crowd, over his own tomb and looking at it asking himself 'who is it, who is dead? whom are they burying? If it is me, they are then sadly mistaken; for here I am, well and free, more free than they ever were—since I am not only here, but—everywhere'...It is just at this point that black magic comes in...of which magic, the least said, the better...Have you never thought of this? Have you never asked yourself the question:—'How it is, that there I live, breathe, feel, think (this especially) and then suddenly all such processes are stopped and from something I have become a *nothing*!...How, nothing? How can this be?...and you must know that when I say 'you,' or 'I,' I do not mean you or anybody; but something quite different, something that can neither die, nor decay, but has to live throughout Infinity. My body will rot away, but I will remain the same for ever...It is only the force of habit that makes us dread, according to tradition and custom, the word 'death.' Undoubtedly it is a solemn, a suggestive word. But we have never understood it correctly, led into mistake through our suffering body and foolish heart. To die is by no means to see the end of all. I'll give an illustration; we are moving on with the army. The roads are good, the rivulets murmur softly around the rested soldiers, the woods are green and cool, and birds fill the morning air with their merry songs...We have started early, at dawn, when the sun was hardly daring, so to say to peep at our blooming healthy faces; a little later, it has arisen and gradually has enveloped us in its intense heat and light.

Our journey is becoming wearisome. We pant, we gasp for breath, we feel tired. Then the sun sets, the west dons its reddest, its most fiery garments, the great shadows are creeping out, and little by little they cover the whole horizon below and above, as with a sable mantle... The evening breeze cools our burning faces...we feel more tired out, and still more weary; we thirst for rest, but have to march on, for the hour of rest has not struck...Stop...! we have arrived... Quick, a bed, a large fire....We throw ourselves down and—go to sleep....That's all....But this is not always the end of our journey. The morning comes, and we find...something quite new, something entirely unexpected!"

"What an illustration! This will never do, for it is by far...too simple!"

"And why should we imagine that death is not quite as simple and as natural?...Death may be a problem to man, alone...and only while alive: he will solve it when he is dead...Ah!"—and Osokine sighed very bitterly.

We kept both silent for a time. The great bivouac fires were going out, the tongues of flame had disappeared buried under a veil of ashes...Suddenly he started and whispered into my ear:—

"Say?... Let us mutually pledge our words of honour to the following promise: who ever of us dies first, must visit the other...Will you?."

"What nonsense...why should you talk so foolishly!"

"Are you afraid?"...he sneeringly asked.

"Not at all...but this is really too absurd!"

"Indeed it is not. But it is simply this: we feel ashamed at being caught talking upon matters that relate to soul, and have nothing to do with our physical bodies; things, for which neither reward nor medal is to be expected...I will tell you what...We are no better than brutes...and that's the whole secret"... "Speak for yourself..."

"All right...only tell me now seriously whether or not you accept my pledge...fear not; I will be the first to die... and no regret for it, either."...

"Very well,"—I said, with a forced smile,—"But how shall we notify each other of the other's death?...Mind, a mistake is easy....."

"Quite easy...and, out of friendship for you I would not have you committing it in my case...Listen, I will appear before you in such a way that no doubt will be possible, that you will know it is I, and believe, nay, *know* it!...Yes, friend, you will be happy then, for you will doubt no longer..."

His voice trembled with suppressed emotion, when saying this. "That will do, Osokine;" I said. "I feel chilly and we better begin a new bottle and then turn in...we have to rise early to-morrow...",

"Do not laugh!...It is a serious matter—once you have consented there's no backing out of it. A pledge is a pledge you know...give me your hand!"...

I stretched it out, and he eagerly pressed it, uttering a low '*amen*'; and then gazed straight between my eyes with a look that made me feel quite queer...The camp fires had now gone out entirely along the lines. The huge mountains were slumbering within their thick misty veils, their rugged tops alone, occasionally illuminated by a rapid flash of lightning...a kind of ceaseless mournful creaking in the forest, a rustling of leaves and strange, incomprehensible sounds around us broke alone the silence of the sleeping camp...The loud neighing of a horse and the monotonous watch-cries of the sentries, finally broke the spell. We separated. Some time after, Osokine told me quite unexpectedly, that he was leaving the Caucasus, to return to Russia. He was sorry, he said, to part with the country, sorry to leave the regiment... sorry also to have been spared by the enemy's bullet...

"You are an amusing fellow, upon my word!" I could not help remarking laughingly. "You seem to be ever courtin death, and death, very evidently, will not have you!...When are you going?"

"In a few days...By the bye, you have not forgotten our mutual agreement? Do you remember it?"

"I do, I do...only, I am afraid it will now be your turn to expect a *post-mortem* visit from me...There are no Circassian *murids*, in Petersburg, you know..."

"Who can tell!" he answered thoughtfully.

After his departure, for the first year or two I received from him occasionally letters. Then they suddenly ceased, after which I lost sight of him entirely. For over fifteen years I had no news whatever of my old companion, and truth to say, ended by hardly ever thinking of him. One night, I had a dream...A party of soldiers were carrying a corpse in which I recognized Osokine. There he was, stretched on a litter, with his eyes wide open and his colourless lips muttering soundless words. When I awoke that dream that had rewakened in me long forgotten feelings of friendship brought with it an association of ideas that ended somehow my taking the train for St. Petersburg. I had long left the service, lost my wife and children, and determined to seek oblivion in the noisy metropolis from a sorrowful past. Once there, I tried to find out my old eccentric friend, but was unsuccessful. I only learned that the said dream that I had been half inclined to look upon as the promised visit from the dead, was nothing of the kind.

Osokine was alive somewhere abroad, but none knew his whereabouts. Thus passed two months...We were now in the heart of the cold, dreary winter of 187—.

Once I got an invitation to a ball in the house of a rich general, whom I had known in the Caucasus. I arrived late, and to avoid attention crept into the drawing room, where I sat quitely hidden by a large window curtain. I was in one of my fits of melancholy. When found out in my retreat by the lady of the house, she could not help laughing at the sight of my rueful physiognomy. Probably not knowing what to do with me, she invited me to a game of whist. Luckily, it did not last long. Thus, escaping as soon as I could do so with propriety, I sought refuge in the general's library. There, I was alone, the room was comfortable and cool, and placing myself in a large arm chair I was soon lost in my usual disconnected thoughts.

And now, like a series of Chinese shadows, there arose before me a long line of remembrances: first my youth, merry and confiding, without any serious aim in life; then came my years of maturity, of care, and more sober thoughts... of my wife, the poor, dearly beloved one, I tried not to think at all...on the other hand, the image of Osokine arose before me as a living man, with all the scenes and events connected with our short acquaintance. The "night of the pledge" arose before me in all its vividness. I saw the same bright, deep blue sky, in the immensity of which the snowy peaks of the Caucasian mountains bathed their dazzling whiteness. There's the thick forest, the camp on which is falling silently the coming night...a soldier's *bourka*,* and on it a form. I do not recognize Osokine, but *I know* it is his body...a hazy, misty, gray shadow, trembling and vacillating like the bluish smoke of a fire in sun light..."He, who dies

* Buffalo-skin cloak worn by the Circassians and adopted by Russian soldiers.

first, shall visit him who will survive!"...are the familiar words I hear pronounced, in my reverie, but so close and so distinct are they, that I start, in my arm-chair, repeating mechanically—"Childish pledge...nonsense"—and try to smile at the remembrance. "Why, indeed, all this trouble, on his part to convince me?" I thought—"and suppose he did come after his death to warn me, as promised—what then? would I feel any the happier for it?...Besides...*he is not dead* at all—he is alive..."

"And, if—dead?..." says a deep voice near me.

"What"!...I shouted loudly.

"Supper is ready, Sir?"—is the answer I receive from a grim old servant in white gloves who seems very much dissatisfied in having to hunt for me throughout the large mansion.

I threw away my extinguished cigar and prepared to join the party in the dining room. When emerging out of the library, I saw distinctly a delicate, trembling shadow brushing past between the door and myself.

At supper, for no mortal reason I could account for, I suddenly felt in better spirits. Was it the brilliant light of the candelabra, its dazzling reflection in the rich crystal and silver, overlading the table its sparkle in the ladies' diamonds, the merry conversation, the din and animation of a crowded ball room, or the neighbourhood of gay partners at the supper-table that produced a reaction? I do not know. But there I was, heartily laughing at the *réparties* of pretty women, who paid no attention to me, and merrily smiling at the jokes and flirtation around them. Right in front of me was the host, the old general, who addressed me several times, and offered wine, which I refused.

He left his place very soon, however, for the neighbourhood of an old lady at the other end of the table; and his chair was immediately occupied by a dark looking gentleman about forty. The change took place so rapidly, that, as I remembered later, I could not tell how, or when he had come there. He sat for a time silently and modestly, touching nothing, and when he first attracted my attention, I had something like a momentary hallucination: I thought I saw through him the back of his chair! There are such thin and emaciated figures that seem transparent at first sight. All his frame seemed to shake and tremble when I gazed at him for the first time. Stretching out his wax-white hand to the decanter, and pointing at without pushing it toward me, he pronounced in a low, soft voice only these words:

"Will you have some?"

"No, thank you," I said.

Notwithstanding the black evening-suit of a civilian his white cravat and finely trimmed black beard, something in his manners betrayed an old soldier...remarking the attention he bestowed upon me, I looked at him more closely; but his eyes growing suddenly dim, I could not catch their gaze.

I imagined I had seen him somewhere before...His face was familiar to me, though I could not recollect where I had met him.....

Such things often happen. One meets an old acquaintance whom one had not seen for years. One makes painful efforts to seize the thread of memory, tries hard, but with no success, until an insignificant gesture, a sound, a word bursting like a flash of lightning amid darkness, brings back to one's memory an old familiar face, a long forgotten event in life.....

But this was not my case. My efforts to awaken memory by scanning his face were useless, and no word or gesture of his could recall to my mind any past event to connect him with. Only, when he saw how attentively I was examining him, his face grew brighter. He began, to my amusement and perplexity, to show to me a most exaggerated attention. He awkwardly and ceaselessly stretched out his hand toward various decanters, in order to push them nearer, within my reach, yet never succeeded in grasping or even touching any of them, as I thought.....

"When have you left the Caucasus?" he suddenly asked.

"For over a year," I answered.

"Lovely country!" he sighed.

"Have you served there?"

He nodded affirmatively.

"Have you known there one Michael Osokine?" he asked again.

"Oh yes! can you tell me where he is now?"

"He is here. But I believe, he is going away again...to-night or tomorrow."

"Just like him!" I remarked.

He smiled faintly without answering.

"Can you give me his address? I would very much like to see him, if I am in time."

"He lives on the English quay in the house of his uncle."

Thank you. I will see him no later than the day after tomorrow.

"It is well. I will detain him, and then see and take leave of you there myself...."

"Do you also leave the town with Osokine?"

"Yes; I am going far...very far!..."

The supper was finished and we were forcibly interrupted at these words. The noise of the chairs, the hubbub of a large crowd drowned his last remark, and drew off for a moment my attention from my new acquaintance. When I turned to him again, the dark gentleman had already disappeared.

One day later, not without a certain agitation, at the prospect of meeting my old friend, I drove to the house of Osokine's uncle. A terrible disappointment was waiting for me there. I was informed by the servant that Michael Petrovitch Osokine had just died. Sadly I ascended the large stairs that led to the rooms lately occupied by him. The hall was full of the smell of burning incense. In the front room, placed on a long table, I saw a coffin. Surrounded by a small group of the relatives and friends of the deceased. A priest was officiating the service for the dead. I approached the coffin wondering, whether after so many years of separation I would recognize him. I had no sooner caught hold of the dead man's face than I felt overcome with a sense of surprised horror. Before me, clad in his civilian's evening dress, and white cravat, lay dead the unrecognized interlocutor I had met during supper, at the general's ball on the night before last! I felt terribly shocked and aggrieved at the occurrence. "Strange man!"—I soliloquized—"why should he not have named himself to me, why not have helped the memory of an old friend; so changed, so altered!...Yes, I can see now how it happened that I had failed to recognize him at first sight!..."

"What has he died of?" I enquired of a grave old gentleman, standing near me.

"Of something like cerebral fever, I believe; for the last week he remained entirely unconscious..."

"How can it be!..." I cried. "Unconscious for the last week? Why I met and conversed with, without recognizing him, only the night before last, at General N—'s ball!..."

The grave old gentleman looked at me askance but said nothing, probably under the impression that I was suffering from brain fever also. "The night before last, Osokine was lying on this table," somebody said in a whisper. "The poor fellow is dead for the last three days!" I felt my hair stand on end and my flesh creeping cold...I ran away!

(Continued from the last Number.)

MAGICON, OR THE SECRET SYSTEM OF A SOCIETY OF UNKOWN PHILOSOPHERS.

(Compiled and translated from the German.)

III.—Man.

A stupendous revolution in the realm of spirit caused the source of all being to begin an immediate emanation of itself, and this divine emanation was primordeal man. By virtue of his divine origin, he was not only the most elevated and ancient being, an expression of divine power and number, but while in possession of all the privileges of a spirit, still he was surrounded by an indestructible cover, which secured him against the destructive powers of the elements. In this glorified condition, in which he experienced the most exalted happiness, he was enabled to command in the reign of the Invisible, as in that of the Visible, to reveal the power of the Highest, and by the restoration of Unity to restore order, peace and happiness. Dwelling in the centre of the square, he could view the whole of his realm in all four directions and comprehend at once the past, present and future. He possessed the power over life and death of his inferiors, because he infused them with life by

his presence, and his withdrawal caused their death.* But he became unfaithful. Instead of governing the Sensuous, he confounded the four cardinal points of Light and Truth, and thereby deprived himself of Light. Instead of only watching the totality of his realm, he was attracted to a part of the same. He thereby became involved in sensuosity, that is, he went from 4 to 9 and fell into darkness.† That which to him formerly was a unity, now appeared to him as multiple and subdivided; the sensuous took the place of the intellectual, and the intellectual that of the sensuous. His crime consisted in his transition from the supersensual to the sensual. The sensuous was not made for him, and he was prohibited from tasting the same, but he lusted after the same, and by obtaining the false enjoyment he lost the true one. He fell from spirit into matter, and it is now the object of man's efforts to regain the former position. He not only lost his original place in paradise (the intellectual square); but he also lost his power, the living word; he became separated into the male and female. He also lost the invulnerable cover of his primordial state and hid himself in an animal body ("clothes of skin"), which made him susceptible to the impressions of the sensuous and exposed him to the dangers of the elements. However this mortal body, the seat and cause of his sufferings, became at the same time a protecting coat against still greater dangers, to which he would be exposed without such protection. The organs of this material body are in exact proportion to his intellectual powers; its regularities are based on a certain number and its natural colour on a certain order in the arrangement of the elements. This body is a complete representation of the materials of which the world is composed. It is a microcosmos and has the same proportions and functions as the macrocosmos, and like the earth it has to combat all inimical forces. It is the expression of a spiritual, but not thinking, principle, called the animal soul, and which is the link between the intellectual soul and the physical body.

Man's present condition is more difficult now than before his fall. He has more dangers to meet and less powers at his command to resist. He is still engaged in the battle of the sensuous against the intellectual. He desires to become spiritualized, but his body attracts him to the sensuous by a thousand charms and draws him still deeper into the mire of matter, and his intellectual principle cannot breathe the pure essence of life without the beneficial influences of a higher reaction. But even the realm of the sensuous is a benefit to him and acts as a safeguard and a starting point for his return. His power of returning depends on his power to subdue everything that renders obscure his true interior nature, and to remove everything that prevents him from returning to his original source. He cannot accomplish this in any other manner, than by ascending on the same line by which he descended. He must return from 9 to 4, from the sensuous to the intellectual, from darkness to light. He must penetrate the mists that hide the sun from his sight, until he arrives at a point where the rays of the same reach him without refraction. This is the great work of *Redemption*, by which man at first and before all vivifies and strengthens the power of his intellectual germ, and by renewed stimulation and expansion of the same and by a well-directed will becomes susceptible to the prerogatives of the spirit. By the exercise of courage and the possession of Faith can the time of trial be shortened to a considerable extent; but no *vicarious* atonement is possible, and the deeper man fell, the further will he have to rise.

However man, feeble as he is, is not entirely dependent on his own resources of inherent faculties of courage and will only, in his attempts to rise. There are many great and good men, who stimulate him by their examples, if he chooses to accept them for his guides; but besides these there are amongst us, and have been at all times, real celestial agents on earth, who are taking the utmost interest in our welfare. A direct intercourse with these men is not impossible for man, if he becomes sufficiently purified to be approached by them; they themselves being highly progressed and pure, although human beings.* By a proper course of mental and spiritual training we can perceive, or come in contact with, those beings. The less our attention is attracted by sensuous things, the more our spiritual sight becomes developed; and the more the exterior man dies, the more alive becomes the interior one. All this, however, would be insufficient for the redemption of man, if it were not for the constant activity of the universal spiritual principle, by which all his powers are continually increased and vivified, and by which man is led to the recognition of all things, and especially to a knowledge of himself.

There is consequently no want of certain and powerful remedies by which man can lift himself from darkness to light; but if he is too careless and negligent to use these means, he will pass to a much more horrible condition; especially if he denies the existence or necessity of such powers. He will then pass into a condition from which he can only be redeemed by a most terrible and continued purification. He will pass from 9 to 56. The law by which man passes from 4 to 9 is terrible, but it is nothing in comparison with the law that rules 56, a stupendous law, by which those which become exposed to its action cannot arrive at 64 without having experienced the full rigour of that law. Man, who does not perform his duty during the time appointed to him, must begin again, but starts from a point much farther back and has to labour for a much longer period; and after that there is still a more terrible and almost infinite period of suffering. The unfortunate beings belonging to that class, are like the satellites of "Saturn," which continually revolve around its ring, without being able to enter into the same. They cannot enter the sphere of Good, and see the light without being able to approach to it, and have to suffer, until all their impurities are burned and destroyed by their own inherent light.†

But by the proper use of his faculties man is certain to attain his object, and his doubts vanish as he rises. He need not fear death, because death is only terrible to those who have amalgamated themselves entirely with the sensuous; and if he elevates himself by his will to such a degree of purity, as to become one with Divinity, he will then even in this life be able to spiritualise his own being sufficiently, to behold the whole realm of the Intellectual, and he will find himself much nearer to God than he ever expected to be able to go. The divine agents will be perceived by him, he does not need to read any books to obtain instruction,‡ and he is so much advanced on the road to perfection that death only needs to remove the gross material veil, to let his intellectual temple appear in its full beauty: because then he will live and act entirely in the sphere of the Infinite.

If we look at man in his social relations, we find that the origin of the social state, consists neither in a forcible gathering of men by some powerful individuals, nor in an arbitrary or indiscriminate confluence of entities to a common unity by means of a social contract. Primordial man was born to rule, not over his equals but over inferior beings. He could not belong to any political body of men, which body cannot exist without sensuous links and intellectual privations. But as he became more and more sensuous, his condition became one of an uninterrupted chain of wants, dependencies and necessities; and the social organisation became necessary to supply those wants and to free again his intellectual nature and regain his rights. The formation of society was therefore not an act of arbitrariness but of necessity; its purpose is education and its final aim freedom and recovery of the rights of the individuals out of which it is composed. The legitimacy of the rule of one man over another depends upon their respective degrees of depravity or real nobility. A large number of individual parts of society sinks into the mire of the elements, and it is therefore natural and necessary that they should be assisted to rise by those that are less depraved; and only in this respect can an authority be legitimate, while in any other case it

* This death is *spiritual death*. When the communication between a human being and his divine immortal Atma, his "logos" is dissevered, the result will be the *spiritual death* of the man.—*Ed.*

† Number 4 represents the sacred square, which is the symbol of the manifested logos. 4 becomes 9 when the logos or the spiritual monad attaches itself to the remaining 5 principles in man. This is the descent of spirit into matter which is darkness.—*Ed.*

* Such men are the *real* originators of the present Theosophical Society.—*Trans.*

† The number 56 (7 × 8) signifies the eighth sphere. 5 (one half of 10) is the number of Idolatry, and 6 signifies the sphere of Light. Both numbers combined are the type of the separation of the bad from the circle of good (64), composed of Light (6) and its exalted inhabitants (4).

‡ This is likely to be misunderstood. He may have to read a good many books, before he arrives at a point where he needs them no more.—*Trans.*

would necessarily be the highest degree of injustice. The farther an individual is advanced on the road to his own individual perfection and purification, the more he obtains a power over others, based upon justice, and the more he approaches the light, the more extended will be his influence over those that are withdrawing from the same.

A child cannot be its own father, teacher and provider, and collective man needs certain guides, possessed of superior virtues. Government therefore ought to consider it its first duty to educate the intellect of man, abolish evils and provide for the gratification of the real necessities of man. Religion and Politics have an identical aim, and each king therefore should also be a Melchisedech or high priest. Mankind, in attempting to separate what they consider the "wordly" from the spiritual, has lost the true spirit, and kings and priests, by losing the true spirit of religion and becoming sectarian, have lost their power. True religion and true freedom are inseparable. Primordial man was in possession of the power of punishing his inferiors and even to deprive them of life by depriving them of his life-giving presence; but man in his present condition has lost the power, and no person has the right to punish or kill another person. The power of kings and judges to punish is therefore only symbolic, and they possess such rights only as the representatives of a higher authority than individual man and therefore ought to exercise such powers only in the interest of their highest conception of justice. Punishments ought to be proportionate in severity to the severity of the crimes, and it is unjust to punish only those crimes which have been committed against the physical man, so-called political or temporal crimes; and to let those criminals go free, who attempt to poison, injure or destroy the intellectual or spiritual part of man. The cause of this injustice is that those who are entrusted with authority are themselves imperfect or criminal and liable to misuse their authority, and mankind cannot expect to arrive at the golden age before its leaders will be more perfect men, whose hearts are filled with love for humanity, and whose minds are illuminated by the divine intelligence of the universal spirit.

AN AMERICAN BUDDHIST.

(To be continued.)

(Continued from the last Number.)

SCRAPS OF ANCIENT HISTORY OF THE ISLAND OF JAVA.

(A Popular Version from Notes furnished by BARON TENGNAGELL, *F. T. S.)*

II.

WHAT is now left of the civilization, science, and prosperity, which could be found in Java during the domination of the Hindus?

Before answering that question, we will mention without comment two events. The advent of Islamism in 1313 and the arrival of the Hollanders at Java in 1594.

In the south of the division Lebak, in the Presidency of Bantam, in the mountains of Kendong, there live a number of little people, called the Bedoeni. They are originally Sudanians like the rest of the population, with whom they entertain no communication; because they have still preserved their ancient religion. Very probably they are the ancient inhabitants of Bantam or Padjadjaran, which have emigrated to the mountains at the time when the Mussulmans conquered the land. They are only agriculturists, and crimes are entirely unknown in their little community. They pay their taxes regularly and are distinguished from the Mahommedans by the simplicity of their costumes, their love of truth, their loyalty and their chastity. They are divided into Djelma-dalem and Djelma-loewar. (Interior and exterior Djelma.) The first ones live retired from the world, and preserve with the greatest exactness their civil and religious usages. They occupy the Kampong Tji-Beo, and they cannot transcend the number of forty men. The number of the women is not fixed. If, in consequence of births the number of forty is transcended, they who are above that number go to the exterior ranks of Djelma-loewar. Those who live in the villages with the rest of the population observe their customs only in so far as the circumstances permit. Their number is unknown, but it is supposed that there are not more than one thousand souls. Their civil government consists of three chiefs: The Girang po-oen, the Girang dalem and the Girang serat. The Girang po-oen is their civil and religious chief; he maintains the order and the peace, the usages derived from their ancestors, and their religious observances. He performs the marriage ceremonies, and on solemn occasions pronounces prayers. His office is hereditary, but not remunerated. The Girang dalem is the eldest son and probable successor of his father, whose orders he causes to be executed, whenever they concern the civil government. The Girang serat is chosen by the Djelma, and his duty is to attend to everything that has to do with the outside world. All affairs have to be transacted verbally, because it is forbidden to write. Their religion is but little known, but they have a great horror for Islamism. They are not allowed to cultivate anything else but rice and maize, and whatever else they may need they have to get it by way of exchange. They are permitted to cook their rice and maize; but all other nourishment they have to eat raw. They are prohibited from killing or eating any kind of animals and even from making use of tame animals. They are not permitted to write, or to use any clothing except white, blue or black; neither are they allowed to use gold or any kind of things which they have not manufactured themselves. They believe in a future life and that the souls of criminals are burned in the craters, and that those of virtuous people go to paradise.

Idolaters in the Mountains of Tengger.

After the conquest of Madjapahit by the Mussulmans, those of the inhabitants who decided to remain true to the faith of their fathers and to the cults of Brahma, Vishnu and Siva, escaped to the uninhabited mountains under the guidance of Kjahi Dadap Poetih. Their villages, which can only be found at an altitude of four thousand feet, resemble each other; their houses, built of wood and covered with "alleng alleng," are occupied by several families, and have one door each, which always faces the Mount Bramo. There are about three thousand of them. They are very ignorant, and their primitive religion has become mixed up with so many strange practices that its originality has become unrecognizable. After the people are assembled, the chief priest goes to the edge of the crater, asks for the blessing of the gods Sang Jang Toenggal, Pandee Deva Nata, and above all of the supreme God Deva Brahma, and then throws his offerings into the crater.

The population then begin all sorts of festivities.

Their buffaloes run free in the mountains, where no tigers are to be found. They do not trouble themselves about their cattle or their horses, and only when some of them are wanted for their sacrifices, then they are collected and caught. Theft and other crimes are unknown amongst those idolators, who live in peace in their mountains in the greatest simplicity, and avoid as much as possible the contact with the inhabitants of the valleys. They only occupy themselves with agriculture and cultivate maize, potatoes, onions and other vegetables, which they exchange for such objects as absolute necessity requires.

They never take part in any dispute or opposition; they do faithfully their duties toward the Government, and the Government does not intermeddle with their costumes and usages.

The Island of Bali.

The Island of Bali is under the authority of the Dutch Government and comprises nine divisions or kingdoms, independent of each other. They are named:—

1. Boleleng; 2. Djembrana; 3. Karang Assom; 4. Klongkon; 5. Djanjar; 6. Bangli; 7. Badong; 8. Mengoevi; 9. Tabanan.

It is supposed, that the same Hindus, which have propagated their religion at Java, have done likewise at Bali; but it is certain, that after the conquest of Java by the Mahomedans, many of those who refused to accept the new faith, went to Bali, where the Hinduism then took a new start and became extended. At the present time the Brahminical faith (Sivaism) and Buddhism have there a considerable number of adherents.

The Buddhists are not very numerous, and inhabit especially two places, called Karang Assem and Djanjan. The Brahman priests have preserved their religion in their primitive purity and follow exactly the prescriptions of the Vedas; but the people honor besides a number of spirits,

good and bad ones, such as the "pitris, the spirits of their ancestors and Boeta, or demoniacal spirits." The places which are especially consecrated to the cultus or the "Sadkah jangan," or the six temples, consecrated to Siva. There are others besides, which are less venerated, and we also find the "Parajangan" temples, dedicated to all gods; "Roemah Deva," small temples, dedicated to one single divinity; "Sanggar," chapels, and finally "Panatarans," or sacred places, where the offerings for gods or spirits are deposited. Those offerings consist of rice, cooked meat, fish, fruits, silver and clothing.

Bloody sacrifices of buffaloes and poultry and hogs are only performed at solemn occasions. The people are divided into four castes—the Brahmans, the Xatria, the Wesja and the Soedra.

In the caste of priests or Brahmans, the men have the title of "Idabagoes" and the women Idajoe; those which have some knowledge of religion and literature are called Palanda. They are very numerous, and many are forced by poverty to obtain a living by agriculture, fishing or manual labour.

The caste of the Xatria is the second one in importance. It comprises the warriors, and their members have the title "Deva." At former times all the princes did belong to that caste; but now it is not so, and at present the Deva Agong is the only one who has necessarily to be a Xatria.

The caste of the Wesja is the third one, and is very important at Bali. Its members were formerly merchants, agriculturists, artists and artisans, consider now every occupation as below their dignity, and only attend to the trade. The members of this caste, to which nearly all the princes of Pali belong, have the title of Goesti.

The caste of the Soedras is the last one, and is that of the common people. They have no title, and whenever one belonging to a superior caste speaks of one such, they call him Kahoela (servant) or Wang (man). They are entirely subject to the other castes, who can dispose of them and their possessions as they please.

Besides these castes, there are also the Tjandalas, which everybody despises and rejects. They are such as have contracted incurable diseases, in consequence of which they have become outcastes and who now in mournful solitude drag out a miserable existence to its end.

For the soul of the dead to be received in the swarga of Indra, next in the Vishnuloka, and afterwards in the Sivaloka, it is necessary to burn the corpse of the defunct. The bodies of the three highest castes are therefore always burnt; but as this ceremony is a very expensive one, the corpses are usually embalmed or interred, until the relatives have amassed the requisite sum. The Soedras bury their dead, and it is admitted generally that their souls transmigrate into an animal, usually into a dog; and this accounts for the respect with which they treat those animals. If by some accident a Soedra becomes wealthy, he is obliged to disenter the bodies of his parents and to burn them. The ceremonies on such occasions differ according to the castes, but only the widows of princes are burned with their husbands. This sacrifice is performed in two different ways. At first they erect near the funeral pyre of the husband, a chamber built of masonry of about four feet in height, in which a hot fire is kindled. The women are taken there with the same ceremonies used in bringing the corpse of the husband, and after arriving at the pyre, they either throw themselves alive into the flames, which process is called ma-bila, or they strike themselves at the edge of the chamber with some knife in such a manner that they fall dying into the fire, and this way, which is considered the most valued, is called Satya ma-satya. The wife who sacrifices herself in this way obtains thereby the cognomen "Satyawati" (the faithful one). Ordinarily, whenever a princess dies, some of her slaves sacrifice themselves in the same manner.

Notes concerning the History of ancient Java.

In consequence of the many uncertainties which the ancient legends present to us, it would undoubtedly be very difficult to discover the entire truth; but it seems that there is some probability in the following statement. It seems probable that the islands of Sumatra and Java were once a part of the Indian Continent, at a time when Ceylon was, a part of the same. We might then admit that genii and giants, of which according to the legend the primitive population was composed, were the Autochtones, living in the forests of the interior, and which have been subjugated originally by an Aryan or Brahminical immigration, which came from Malacca, whilst the legend of Hadji Saka refers to a colony of Buddhists, which not having the same laws as the Brahmans, could without difficulty cross the ocean. If we admit this explanation, it follows that the institution of castes dates back to an epoch anterior to the separation of Ceylon and Sumatra and Java from the Indian continent.

If we look to the proofs which corroborate the probability of this theory, we see that they are of two kinds: 1, proofs derived from the antiquities of the Hindus; and 2, proofs derived from Sanscrit works, which form a part of the Javanese language.

About fifteen or sixteen years ago an ascension was made of the Dempo volcano, which is situated in the Passoemelo, in the interior of Sumatra, and whose elevation is about 10,000 metres above the ocean level. Although this volcano is still active, there were found upon its top the ruins of ancient Hindu temples, which must have been of very great antiquity, because the natives did not even know of their existence.

In going from Lahat at Goenong Sakti in the Passoemelo, I saw myself the remnants of colossal statues, which were broken, and whose origin was equally unknown to the inhabitants. It seems therefore that Brahmanism flourished at Sumatra at such a remote epoch, that even the remembrance of the same is lost, and that the population at that epoch was much more than at present. There have also been found at Java, on the summit of several volcanoes, which are still in activity, the remnants of Hindu constructions; and about ten years ago an extraordinary successful attempt was made to climb to the top of the Saneroe volcano, which is in full activity, and 11,460 feet above the ocean, and there again some constructions were found, dating from a Hindu epoch.

The opinion is held generally that the primitive colonists were driven back from the borderlands of the ocean towards the interior, and the Buddhist colonists then occupied those lands. This is the opinion of the scientists who have investigated the subject. It seems to me that now another conjecture presents itself, founded upon facts, which formerly were wanting, because it is only four years since "Isis Unveiled" has been published. The primitive population is said to have been composed of the subjects of Theredat. They had already engaged in war with the Brahman colonists, who had arrived by land, and were finally driven back from the country while the descendants of the Brahmans had their power augmented by the successive arrival of Buddhistic colonies. The inhabitants, who were still savages of the forests of the interior, were then subjected and gradually converted to the religion of the Brahmans and the Buddhistic religion, both of which live in Java peaceably together.

As far as Sanscrit is concerned, it is certain that the Javanese language contains a great number of words belonging to Sanscrit, and that these words do not refer to religion only but that they refer to things and ideas, which must have presented themselves at the beginning of a newborn civilization. At all times, and especially wherever strangers have attempted to convert a people, they have always begun their work by studying their language, and have only employed foreign words when the language of the country was insufficient to express their new ideas. But as we have to do with a great number of different ideas, we must admit that commercial relations existed between the natives and the foreigners, and that to those relations we must attribute the great number of Sanscrit words in the Javanese language; and, as these words are pure Sanscrit, it follows that the Sanscrit must at that time have been a living language and that this circumstance makes the above theory the most probable one.

Throughout Java the word "Dessa" indicates a village, a community of natives, and the Hindu word is "Desha." This would not confirm our supposition, except after the subjects of Theredat had been driven back, and there was none left to the Island but Hindus and the savages inhabiting the forests.

Islamism finished by subduing the whole island in 1460, at which time Bantam was conquered. Islamism persecuted the idolators with fire and sword, but the Christians, at least the Hollanders, did not trouble themselves about their religion, and, if the Malais have preserved a recollection of religious persecutions, this must be attributed only to the Portuguese and to the Spaniards.

T. F., *F. T. S.*

AN ARABIAN STORY.

TRANSCRIBED BY P. DAVIDSON, F. T. S.

As a sequel, under the same category to the highly interesting story "Can the Double murder?" which appeared in the *Theosophist* of January 1883, I herewith append the following, which confirms the fact of the susceptibility of the *Mayavi-Rupa*. It is related by Palgrave, in his interesting work on Arabia.

In the year 1850, which answers to 1228 E. H., during the reign of the Sultan Sáeed, King of the eastern portion of Arabia called *Oman*, a young merchant of Muscat, who had recently married one of the fairest damsels of that city, embarked on commercial business in a ship bound for the coast of Zanzibar. After a prosperous voyage he arrived at the market for his traffic, and there remained, according to his custom, some months laying in a suitable cargo for his return home.

One evening, while residing at a place opposite the island of Zanzibar, about 2,000 miles south of Muscat, he was seated on the roof of the house where he lodged in company with an Arabian, whose acquaintance he had recently made. Chance had thrown them together, and community of race in a foreign land had produced a certain degree of intimacy.

The sun was setting, and the two friends were smoking their pipes in that peaceful way peculiar to Orientals generally, when the merchant remarked a strange expression pass over his companion's face, which caused him to enquire the cause. "Did you see what I this moment behold," answered the Arabian seer, "you would look even graver than I do." Such a reply naturally led to further enquiry, on which the magician, after a suitable show of reluctance at having to communicate painful news, at length said, "I have just seen such a person," naming a well-known libertine of Muscat, "enter your house *at this very hour*, and at a moment when there is no one at home but your wife, who appears to greet him with great joy."

It was now the husband's turn to look grave indeed. Starting instantly to his feet, and seizing the magician by the throat, the merchant extracted from him a minute relation of all that was passing between his wife and her visitor, which cannot be better told than in the well-known words which Shakespeare puts into the mouth of Iago, when saying to Othello,

> "There are a kind of men so loose of soul
> That in their sleep will mutter their affairs:
> One of this kind is Cassio," &c.

The indignation of the injured husband rose to the highest pitch. "Are there no means," he eagerly inquired, "to forestall, or at least avenge the crime?" To the latter part of the question the Arabian seer replied that he was indeed possessed of the most effectual means for that end, and would willingly exert them. "Do so at once," rejoined the merchant. "Not so fast," answered the other, "we must first preclude the possibility of ill consequences to ourselves."

He then directed the merchant to draw up a document, empowering his friend, the magician, to take vengeance on the guilty woman and her paramour. The paper was quickly written, dated, signed and sealed. "Now," said the clairvoyant; "call up the whole family to whom this house belongs, after which I myself will countersign the document."

The orders of the seer were fulfilled. By this time night had set in, and the whole party stood in silence on the roof, under the open canopy of the starry sky. The writ of death lay on a table in the midst. "Now give me your dagger," said the magician to the husband. The latter drew from his belt the crooked silver-handled dirk, commonly worn by Arabs of a certain rank, and handed it to his friend. He took it in silence, turned slowly towards the north, and after muttering a few words, stabbed the air twice. "Now go and sleep in peace," said he to the husband; "your vengeance is complete, *for the criminals are both dead.*"

Shortly after this extraordinary incident had occurred, the merchant left Zanzibar for Muscat. Immediately on his landing he was told that his only brother had been cast into prison, and was then detained on suspicion of murder. "Your wife," said his friend to him, "and with her such a one," mentioning the name of the individual denounced by the clairvoyant at Zanzibar, "were found one morning dead within a chamber of your house; a dagger had pierced them twice through and through. No trace could be obtained of the murderer or his weapon; but as your brother seemed the most likely person to have done the deed, he was arrested and questioned before the judges. Nothing, however, appeared to prove his guilt; so the Government consigned him to prison until your return, in order that a fresh examination of the matter might then take place."

The merchant at once went to the authorities, and told his wondrous tale. The case seemed too strange not to be sifted to the bottom, so it was referred from tribunal to tribunal, till the Sultan Sáeed declared that he reserved to himself the right to judge the case in person.

Accordingly, the Sultan caused the merchant and his brother to be brought to Nezwah, the capital of Oman, his usual place of residence, but without permission to quit the city. Then he sent orders to Zanzibar, that all who had signed the document, or been in any way witnesses of the scene on the house-top, should be sent to his capital without delay. When all the party were assembled at Nezwah, consisting of the two brothers, the African householder, and his family, together with some of his neighbours and the clairvoyant magician, the Sultan held a sort of *lit de justice* in the open air. The document was produced, and all present recognised and authenticated their respective signatures, while cross-examination only confirmed the correctness of the merchant's statement. Whereupon Sultan Sáeed declared himself unable to decide the guilt, or to award punishment in such an extraordinary case, and dismissed both the merchant and his brother, together with the witnesses from Zanzibar, after granting them a handsome recompense for loss of time and trouble incurred.

At the same time the Sultan strongly advised the Arabian seer to be henceforth more discreet in the exercise of his occult powers—a recommendation afterwards extended to all the magicians and clairvoyants of Oman. And if the all-potent monarch did no more, popular rumour assigned a reason for his forbearance—that his own favorite spouse, the mother of the present Sultan, was the very Hecate of Arabian Wizards, and Witches, and worthy to preside at any weird meeting of black cats, broom-sticks, he goats, magic cauldrons, or any of the spiritualistic circles which exist either in Europe, or America, at the present day.

CHEAP AND GOOD FOOD.

(*Knowledge.*)

BY T. R. ALLINSON, L. R. C. P.

ALLOW me to bring under the notice of your readers some experiments I have just concluded to solve the difficulty of feeding our poor in London and elsewhere. The cry is that food is so dear the poor can scarcely live. This cry is true if they want to live on luxuries, but if they will live on wholesome but plain and healthy fare, they can do so for very little. A little over a month ago I determined to give up all expensive articles of food and live almost as cheaply as possible. Having left off flesh foods for nearly two years, and lecturing frequently on the question of food, I knew what to select. Looking over my food accounts, I found milk, butter, eggs, and cheese, with tea and coffee, were fairly expensive articles, and none of them necessary, so I gave them up for a time to see results. On October 19, I began my experiment; my weight was then 9 stone, 8 ounces. I continued this purely vegetarian diet for a month, when my weight was 9 stone, 3 pounds, 12 ounces, or a gain of 3¼ pounds. My friends said I looked well; I felt well, and did my usual work the same as ever. I walked from 10 to 15 miles daily, seeing patients or taking exercise. Here is an account of my dietary, which cost me little more than sixpence a day, and I could easily live for less without luxuries:—Breakfast consisted of a basin of porridge, made from a mixture of oatmeal and wheatmeal, which I found more palatable than either singly. This I usually eat with bread to insure thorough insalivation,

Then came bread fried in refined cotton-seed oil, or fried vegetable haggis. For drink I had a cup of cocoa or fruit syrup, with warm water and sugar. The cocoa used was an ordinary one with plenty of starch in it, which makes a thick drink, and no milk is then required. Dinner consisted of a thick vegetable soup and bread, potato pie, savoury pie, vegetarian pie, vegetable stew, stewed rice and tomatoes, &c. For a second course I had bread plum-pudding, stewed rice and fruit, baked sago, tapioca and apples, stewed prunes, figs, raisins, and bread. Tea meal consisted of bread and jam, stewed fruit, or some green stuff, as watercress, celery, tomatoes, &c. I had only three meals a day, and frequently, when very busy, I had only two, and a cup of cocoa and a biscuit for supper. I always use the whole-meal bread, as it is laxative and contains a good deal of nitrogen, which is thrown away with the bran. The cotton-seed oil is a cheap and good cooking oil, and is impossible to detect. This diet I continued for a month, and now I only take the animal products when out, not having them at my table.

Now compare this diet with one of flesh or mixed one. The latest analysis shows flesh to contain from 70 to 74 per cent. of water, the dry residue being very rich in nitrogen, and it contains a little carbonaceous or fatty matter. Hence, to live on meat alone, as much as 8 lb. a day is necessary. Then there are to be considered the diseases of animals which are communicable to man if that flesh be not thoroughly cooked all through, and as very few of our animals live a perfectly natural life, most of them are more or less diseased, especially the fat ones. The excess of nitrogen taken into the system in eating flesh meat has to be got rid of by the liver, kidneys, and lungs; hence these organs are overtaxed, and much disease is the consequence. In fact, were it not for flesh food we doctors should have very little to do. Man living in towns cannot afford to eat much flesh, because he does not get sufficient exercise and oxygen to burn up the excess of nitrogen. If he does eat this flesh and if he eat much, then he must suffer from many complaints, such as indigestion, bilious attacks, congested liver, hemorrhoids, gastric catarrh, and other gastric troubles. If the habit be continued in, gall-stones or urinary calculi may follow, or rheumatism and gout. Then the kidneys become diseased and more work is thrown on the heart, which becomes also diseased; the end is death by one of the lingering diseases, which shows a diseased organ somewhere. Even epilepsy and many nervous diseases are aggravated by flesh. Cancer is on the increase, and, from some observations I have made, it may be indirectly traced to flesh. Consumption has only a remote connection with flesh, it being due chiefly to want of fresh air. Vegetable food is cheap, contains an abundant supply of nutriment at first cost, and our systems are so formed as to use it with least expenditure of vital force. We use no cruelty in obtaining our food, and can easily see if it be wholesome or in a rotten state.

By means of our diet much disease is prevented, and even most chronic cases of present disease can be alleviated by it. If we want a cheap dietary we have the following foods to choose from:—Wheat, oats, barley, maize, rice, sago, tapioca, semolina, hominy, peas, beans, lentils, &c., which are all concentrated foods, and very rich in nutriment. Potatoes, parsnips, beets, carrots, turnips, onions, cabbage, sprouts, &c., give variety, bulk and flavour; to these may be added the sweet herbs for making savoury dishes. Apples, pears, currants, gooseberries, plums, strawberries, rasps, blackberries, and other fruits, with melons, peaches, grapes, &c., are high-priced, but wholesome fruits. The dried fruits, as dates, figs, apple rings, currants, raisins, &c., are cheap and good. To these may be added tinned goods. Thus one can see the immense variety of tasty things we have, and these to suit all purses. We can add to these milk, butter, cheese, eggs, and honey, which are got without killing animals. But if we take animal food, then fish is least injurious, then beef and mutton, while veal, pork, game, &c., are very indigestible, and ought to be avoided.

A NEW DISCOVERY.

LIQUID OXYGEN AND NITROGEN.

We are slowly learning more of the liquid and solid states of the elementary and compound bodies formerly known as permanent gases. According to the latest researches, oxygen, when cooled to 136° C. (213° F.) below zero liquefies to a colourless transparent liquid at the very moderate pressure of 23 atmospheres, or thereabouts. Nitrogen at the same temperature does not liquefy at a pressure of 150 atmospheres, but yields a colourless liquid with distinct meniscus, when the pressure is cautiously allowed to fall to a point not lower than 50 atmospheres. It is now well known that ozone, under quite moderate limits of pressure and temperature, is a liquid of intensely blue colour, which gives a vapour which can only be compared in colour with the brightest blue sky. In this condition ozone is a most potent body, decomposing with explosion upon slight provocation into common oxygen. Pure alcohol is a white solid at about—130° C. (—202° F.). At a very slightly higher temperature it is viscous, like oil.—*Lancet*, Sept. 15.

ARE THEOSOPHISTS ATHEISTS?

Mr. St. George Lane-Fox delivered an interesting lecture on the above subject in Patcheappah's Hall (Madras.) Our thanks are due to the *Madras Mail* for giving a pretty long report of the same in its issue of 31st March. We cannot do better than give here the extract from that Journal:—

At Patcheappah's Hall, Madras, on Friday night, Mr. St. George Lane-Fox, undertook the task of answering this question. There was a large attendance of natives. Mr. Anantha Charlu presided, and among those present were the Secretary of the Theosophical Society, Mr. Damodar K. Mavalankar, Dr. Hartmann, Mr. Srinivasa Row, Dr. Athalye.

Mr. Fox commenced his lecture by remarking that a great many people supposed that Theosophists were necessarily Atheists. It had been supposed that their leaders were Buddhists and that Buddhists were Atheists. He would endeavour to show that, if there was one word which was above all others inapplicable to Theosophy, that word was Atheism. Theosophists included people of various beliefs and sects. The Theosophic movement as such was not a "religion," although Theosophy was in one sense a very true religion inasmuch as it brought people together working for one common object, yet it was not a religion in a vulgar sense. As soon as people realised that there was a future, continued existence beyond this life, they were in fact Theosophists. The very fact that they believed in that future state and wished to assist others to do so proved them to be Theosophists in embryo. They could not deal with the *Ultimate Cause*, and therefore they remained silent upon the attributes of the *Supreme*. That was the position of nearly every true Theosophist, but such an attitude of respectful silence could not be identified with Atheism. Broadly speaking, Atheism was a misnomer. The Theosophic doctrine was one of enlightened observation. It taught that, existing everywhere and about us, there is an unseen something of which we cannot immediately take cognisance by our ordinary physical senses, but that vague feeling leads us to investigate into the unseen and unknown, and all enlightened people would realise that they do not know yet much that man is capable of knowing if he adopts proper means of enquiry. They knew of the existence of people who had developed the higher senses and faculties, and who had consequently greater powers of research into the unknown than we possess. Those persons, who were called Mahatmas, or sometimes the Adepts of *Occult* science, had got a doctrine which was the result of their investigation. It was a matter of absolute knowledge to them—because by their experience, which extended over a very long period and over an immense area, it was not merely a matter of conjecture. This doctrine which they held and taught as a matter of absolute knowledge, regarding both material and spiritual things had been in existence for ages. He would try to explain what that doctrine was. It taught first that all is subject to change, that nothing was fixed and immoveable, but what was, is not necessarily what is or what shall be, so far as its condition is concerned. That there was a movement, and that the tendency was towards perfection. That perfection was always being worked towards and the progress was not even and continuous so far as could be supposed by conditioned beings like us, but that it was a movement in cycles. That there were periods of activity and rest, but that each period, whether on a small or a large scale, is always something building up more and more toward a grand magnificent end, which is held in view as an ultimate possibility. Those periods of change from activity to rest were called in Sanskrit *Manwantara* and *Pralaya*. We human beings were the *microcosm* of the *macrocosm*, so that our whole lives we have intervening activity and rest. Death was one of those periods of subjective rest which the human ego or soul had to undergo in the process of evolution towards the higher state. That doctrine when applied to the *Macrocosm* was sometimes called the doctrine of emanation and absorption. During the period of universal rest there was a period of the unknowable, and for us unthinkable, condition of absolute existence and absolute consciousness, but this was the only one reality. The period in which every thing is in a state of quiet unconscious rest did not last for ever. There came a time when the night was passed and there was renewed activity in the universe, and there was emanation from the Supreme called *Mulaprakriti** of a power or powers which vivified all that is and

* The reader should not here lose sight of the fact that *Mulaprakriti* may be said to be identical with the *Supreme* only in the state of *Pralaya*. *Mulaprakriti*, or undifferentiated cosmic matter as it is interpreted, is that aspect of *Parabrahm*, which forms the basis of the phenomenal *Universe* during the day of Brahma, while *Parabrahm* is that hypothetical abstraction which remains immutable both during the day and the night of *Brahma*. (See the article on the *Victims of Words* in the February *Theosophist*):—

then became in the aggregate two powers called *Purush* and *Prakriti*; those two powers combined with the intelligence resulting from their action formed the *trinity* of everything in nature. Now they believed in the vital importance of that one vivifying active spirit which animated all, and called it *the one life*. It was the one existence which always is and always must be. He proceeded to speak of the one vivifying energy, tracing the energy from its source in the sun's rays into wood, the growth of which was caused by the sun and might be regarded as an accumulation of the sun's power. The scientist said that energy was incessant and that matter was indestructible, but he could not go further. He did not know why energy acted upon matter in a particular way. He did not know,—or perhaps did not care—why it was that there should be that continuous action of life always expanding and give rise to more developed and perfected forms of being, always tending to evolve conscious life out of inert material. The occultist *did* care, because he knew that the greatest matters of fundamental consequence to our very being were involved. Thus the Theosophist, who was one who generally aspired at becoming an occultist in time, was much less an Atheist than the ordinary man of science. The scientist did not approach the height to which the occultist soared. Occultism was beyond the reach of the scientific man. A true occultist was a true philanthropist; he was always an optimist and always hopeful, knowing that there was a brighter and better time to come. Occultism taught them that their acts should be directed toward the attainment of some higher end. The further they went along the right path the more contented they became, and the more they benefitted mankind. The more they exerted themselves towards the common object the more they were able to throw down the barriers to progress, consequently the more they gave rise to unity, and co-operation and happiness among the various races of men. Theosophy was essentially practical, and to the Theosophic doctrine belonged the utilitarian doctrine. The Theosophist believed that anything that was useful or necessary to physical happiness should not be despised, but should rather be recorded in the light of a means to an end. It was not sufficient to say there was a higher state, and that it was no use to try to be good here. But it also taught that it is not sufficient to look upon this life as an end in itself, but that we should endeavour to realise it as extremely important in its right place, as a means to a truer and higher end. Wealth too must not be despised, but it should also be rightly appreciated and understood. The modern scientific economist was able to point out that money was not wealth itself, but merely its temporary representative and a medium of exchange or distribution, and that an individual or a nation should work for the purpose of attaining rather money's worth than money, rather the end itself than merely one of the means. The Theosophist or Occultist, said that although humanity taken as a whole intuitively desired that which was useful for their progress, that was to say real wealth, yet there were very many things which people desired, which were exactly the opposite of wealth rightly understood, and that the desire for money itself was often fanatical and unmeaning. The occultist knew that true or real wealth meant accomplished and accumulated work, work which was useful or needful towards some true end or stage in the evolutionary progress of humanity, in other words properly concentrated *Cosmic Energy*.*

A vote of thanks to the lecturer concluded the meeting.

The above report of Mr. Lane-Fox's Lecture does not give some of the most important points dwelt upon at length by the lecturer. This led to a misunderstanding of the situation by some members of our Society who attach importance to the mere word *Atheism*, and to interpret it in a sense not yet accepted by the general public. For the edification of our brothers of that phase of mind, we copy below the reply signed "Another Theosophist," from the *Philosophic Inquirer*, to a "Theosophist" who took up the former attitude. We would also draw their special attention to the article on "The Metaphysical Basis of Esoteric Buddhism," which will be found in another column.

B. S.

"ARE THEOSOPHISTS ATHEISTS?"

"A Theosophist" in the *Philosophic Inquirer* of the 6th Instant, seems to misunderstand entirely the scope of Mr. Lane-Fox's lecture on the above subject, at the Patchcappah's Hall, Madras. With the permission of my good brother, I shall here show how his charge against the lecturer of going against the rules of the Society, does not hold water. The Theosophical Society is sometimes charged with atheism—that word being associated in the minds of the general public, as he (Mr. Lane-Fox) was careful to explain, with a notion that it has no belief in any higher aspirations or any future existence, limiting its operation to grossly mundane affairs with no spark of philanthropy in it. The lecturer had to show that such an idea was entirely erroneous in regard to the Theosophical Society: he was not there to wage a war of words, which has been unfortunately the cause of many an unprofitable dissension. The word was understood in a certain sense and he desired to prove that in that sense the Society was not atheistic. He distinctly began by saying that the Theosophical Society was open to persons of all shades of belief, and that as such it could not be identified with any particular form of faith. He laid great stress upon this fact and also added further that hardly any man who had given any thought to the subject, could be found outside of the Lunatic Asylum, who did not believe in an unkown cause, a supreme power, as the basis of all phenomena. (Of course there may be some who may not have thought over the matter and had therefore to be put out of consideration then.) Therefore, as soon as a person realised this truth, he became a Theosophist, whether he joined the Society or not. It will thus be apparent that what the lecturer wanted to impress upon his audience was the fact that there was *no atheist in the sense in which the word was generally understood and interpreted*, adding that the word atheism was in fact a misnomer. It is now for the readers to judge whether in this manner he respected and defended the position of those who choose to call themselves atheists—transcendental if you please—as opposed to believers in a Personal God—or whether he disrespected their belief as my brother is pleased to suppose. In strength of my assertion, I have to refer the reader to the report in the *Madras Mail*, where Mr. Lane-Fox says that a true Theosophist refuses to personify with human attributes that Supreme Power.

Again I beg to emphasise the point that Mr. Lane-Fox was in the Hall to defend *an idea, not a word*; and his scientific explanations were clear on the point. He did not say plainly, but what he led his intelligent and attentive hearers to infer was that a *true* Theosophist—not a mere member of the Society, who may be an agnostic, although not an atheist *as commonly understood*—was a cosmopolitan. As such, he could be a Pantheist, a Monotheist, an Idolater—nay even an Atheist—all depending upon the stand-point from which he would then argue his position. Just as a mountain top could be reached by various paths, so truth could be perceived from different aspects, and to realise the truth from all its aspects and its numerous stand-points was to become a true Theosophist. He was a Pantheist, because he recognised the existence of that Supreme Power as universally diffused; he was a Monotheist, because he admitted of only one eternal, infinite, absolute existence—a Unity; he was an Idolater, because Nature was his idol by the abstract contemplation of which he realised the nonmenal; he was an Atheist, because he refused to personify that Supreme Power, or, in other words, to drag down the Infinite to the level of the finite, by investing it with human attributes. All these stand-points were beautifully presented by the lecturer to an intelligent and attentive thinker. What a superficial thinker generally falls a prey to and what every abstruse metaphysican always avoids, is to be—a "victim of words." This only reminds me of a lecture of Col. Olcott's. After he had finished, one of the audience asked him to substantiate the truth of what he had said by exhibiting a phenomenon. All that the Colonel could and did say was that he could give explanations to the people, but he had not the power to furnish them with brains to be able to understand him—the request of the wiseacre being evidently in direct opposition to the spirit of his lecture which treated of transcendental philosophy.

ANOTHER THEOSOPHIST.

9th April, 1884.

This controversy simply shows that Theosophy has no particular creed,—*Ed.*

(Continued from the March Number of the Theosophist.)

MEDICAL MAGNETISM AND THE HEALER MAGNETIC.

Now it is my purpose to show in a few words the relation existing between the magnetic system of treatment, Homeopathy and Allopathy. There is a sad want of peace between Allopathy and Homeopathy. Each wages a constant warfare against the other. Each condemns the other as being useless, irrational and inefficacious in the extreme. Although there is a constant jealousy and warfare between Homeopathy and Allopathy, yet to the right observer both are equally good and useful. Although the principles of both the systems are quite different from each other, yet it cannot now-a-days be denied by anybody that Homeopaths as well as Allopaths do every now and then cure manifold diseases by their respective systems. Here arises a very important question of itself in every thinking mind. It is this:—How can both the systems accomplish the same very end when the doctrines they profess and stand upon are diametrically opposite to each other? To this my simple answer is that although the doctrines they profess are quite opposed to each other yet I am in a position to presume that there is a truth common to both. In the absence of that common truth, they could not accomplish the same

*To illustrate the position, which Theosophy takes in regard to Theology and Science, Mr. Lane-Fox concluded his lecture by reading the following passage of "Isis Unveiled," Vol I. page XIV.

"Deeply sensible of the Titanic struggle, that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been, to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of to-day is born of the brutal yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression.

To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of *Science or Theology*."

B. S.

very end. It is that common truth which has given to both of them the respectable positions they enjoy. Deduct that common truth from them and you will find in them nothing worthy of remark. What and where is that common truth cannot be positively pointed out in the face of antagonism. But so far as I can safely proceed to say, the doctrines of both Homeopathy and Allopathy are found in happy harmony in *Magnetopathy*. I think every one will be exceedingly happy to find the two ever antagonistic principles lying in one and the same place in perfect harmony. The fundamental doctrine of Homeopathy is "Similia similibus curantur," *i. e.*, the similar cures the similar. This doctrine is a part of the doctrine of Magnetopathy, for it has been shown plainly that Magnetism can create disease as well as it can cure disease. In this respect the doctrine of Magnetopathy is quite Homeopathic. Again, the fundamental doctrine of Allopathy is "Contraria contraris curantur," *i. e.*, contrary cures the contrary. This is also a part of the doctrine of Magnetopathy, for it has been shown plainly that the human body gets diseased when the head is magnetised by the north pole, while it becomes healthy when the same is magnetised by the opposite or south pole of a steel magnet or the magnetic healer. In this respect the doctrine of Magnetopathy is Allopathic. In short the doctrines of both Homeopathy and Allopathy combine to make up the unit of the grand doctrine of Magnetopathy. Therefore the systems of Homeopathy and Allopathy may wage war against each other, but Magnetopathy can never do so against any of them. Rather finding them both in its own bosom, it binds them both by a tie of affection. It bids them make peace with each other and work for the good of mankind. At last it is not out of place to show that the modes of magnetic treatment that have up to the present time been invented and practised by some European physicians are quite different from that already discussed in the foregoing pages. In times gone by long since Mesmer, Dr. Reichenbach and Dr. Hahneman used steel magnets as a remedial agent in the treatment of manifold diseases. How far they were successful in combating with diseases is now beyond our power to ascertain. But so far we are in a position to conclude that, had the modes of their employing magnetism been very successful, they would not have been so much neglected by the medical profession at present. Their present obsoleteness is a proof of their not having been so successful.

Frederic Antony Mesmer, a German physician, found out by experiment the curative property of the steel magnet, but he did not long use it for the treatment of diseases. He ere long found an analogy between the steel magnet and the human body, and by the force of his *will-power* used the magnetism of his own body to cure the indispositions of others. The mode of applying animal magnetism by *will-power* for the treatment of diseases and various other purposes is popularly termed Mesmerism after his name. That Mesmerism, having very little connection with my mode of applying instrumental magnetism, deserves no particular mention here.

Baron von Reichenbach, an illustrious German philosopher, made various investigations regarding the properties of steel magnet and its relation to human body. He found by experiments that the human body was affected by the touch of magnets and by the influence of terrestrial magnetism. He speaks of a man having his limbs made rigid and consciousness lost altogether by the action of a powerful magnet presented to him from such a distance as the room he was in permitted. He also remarks that in some places in Europe man keeps health by lying down in bed with his head placed northward and becomes uneasy by lying down with his head placed southward. He again observes that, in some other places in Europe, the effects produced from lying down are quite contrary to those mentioned above. He assigns no reason for the effects thus observed in different places. One might imagine that the philosopher in question formed his conclusions from observing the effect of lying down with his head placed both northward and southward for a considerable length of time. No, that was not the case.

He says in his own language that he observed the effects by making the subject of experiment lie down in each place for an hour only in the direction he desired. How far therefore his observation on the subject can safely be relied upon is left to every intelligent man to determine. Further his experiments on the subject have not up to this time been verified by any other philosopher, and therefore they may be called empirical.

He also remarks that the two hands of a man are the two magnetic poles, and that the head, eyes and mouth, are the foci where the Magnetic force appears to be concentrated. This he asserts to be the reason why passes with the hand and gazing with fixed eyes are the most powerful means of mesmerising. This fact perfectly disagrees with the results of our actual experiments which have undoubtedly established that the palms of the two hands are but the two branches of the south pole, and head, eyes and the mouth are but the parts of the north pole.

Reichenbach further observes that the magnetic light emanates from the hands of sensitive persons as well as from the poles of steel magnets. He says that the light issuing from the north pole is blue and that issuing from the south pole is red. The property of the north pole is grateful coolness and that of the south pole is disagreeable warmth. The right hand of man, being in his opinion the north pole, produces cooling sensation, and the left hand, being the south pole, produce warming sensation. From this it is plain that, when he desired to cure any indisposition of the human body, he produced either coolness or warmth according to the nature of the indisposition, by causing either the north or south pole of a magnet or the palm of right or left hand to be passed down along the body indisposed. How far this mode of applying steel magnetism was successful in removing the ailments of the human frame is a matter of great doubt. It is to be regretted that all these researches made by Baron von Reichenbach are in sad variance with the results of our most careful experiments repeated over and over again on the magnet and the human body. In the cold climate of Europe they might have been all solid and true, but in the hot climate of India they appear to be a mass of vapour. Dr. Hahneman, the great founder of Homeopathy, has noted down in his Materia Medica, the different kinds of systems which the two poles of steel magnet can severally produce on being applied on the different parts of a healthy body. The intention of his so doing is according to his doctrine of "Similia, similibus curantur" to apply either of the poles to a certain part of a diseased body, for the cure of such symptoms, which that pole is found to produce on the same part of a healthy body. One simple example would suffice to explain the subject more fully. Suppose the application of the south pole of a steel magnet on the eyes of a healthy body makes them red, inflamed and painful. Now, in accordance with the doctrine of the doctor, the application of the very same pole of the magnet to another man's eyes which have been inflamed and painful for some reason or other would cure them. Whether Dr. Hahneman himself carried on this mode of treatment in what we call real diseases with good results is not clearly stated by him. Supposing this mode of treatment to be efficacious, it is neither in accordance nor in variance with our mode of magnetic treatment, for it has no connection with our terrestrial magnetism. In consequence thereof we need not dwell upon it at large.

A few years since there have been some persons in England who have been using magnetism empirically for the treatment of diseases. Amongst them may be mentioned the names of Herring, Dr. Scott, Seymour,

Whetings and Welton. Mr. Herring has invented a magnetic brush for baldness and neuralgic pains in the head. He has set a small horse-shoe magnet flatly behind the brush and has arranged a few rows of steel bristles on its front side. The steel bristles, being in contact with the two legs of the horse-shoe magnet, are necessarily magnetised by it in such a manner that the points of half the number of bristles are rendered the north poles, while those of the other half are rendered the south poles. In consequence, when the brush is used in combing the hair, both the north and the south poles of a few hundred of small magnets act simultaneously on the head. This mode of operation is according to our theory inefficacious in the extreme, for the effects produced by the two opposite poles at the same time on the same spot are sure to neutralise each other. Moreover the magnetic brush having no connection with the terrestrial magnetism which is acting constantly on our body, and which is the basis of our mode of magnetic treatment, deserves no further discussion here. I should only say here that, had the points of all the steel bristles of the brush been true magnetic south poles,* and had the brush instead of sliding along the head from up downwards been held stationary on the crown of the head, it would have been deemed as a magnetising instrument of our system. Dr. Scott has invented a magnetic brush which he calls Electric Flesh Brush. He alleges that his brush quickly cures rheumatism, gouts and all aches and pains resulting from disordered blood and other causes.

The brush is similar to Mr. Herring's magnetic brush in every respect except one. In Herring's brush the bristles are made of steel, while those of Dr. Scott's brush are made of horse-hair. In consequence the magnetisation of the head effected by Herring's brush is direct, while the magnetisation of the head by Scott's brush is effected through the intervention of horse-hair. Our remarks regarding the efficacy of Mr. Herring's brush hold equally good in the case of Dr. Scott's brush. Some of my patients have perseveringly used Dr. Scott's brush, but unfortunately have derived neither good nor bad results from it.

Mr. Seymour, the Medical Electrician of Guys's Hospital, has invented some magnetic appliances which he calls Amynterion appliances or Magnetic curative appliances. He makes a paste composed of steel filings and India rubber and constructs different kinds of bands and pads with that composition. Afterwards he magnetises those bands and pads by putting them into suitable coils excited by Galvanic batteries. Mr. Seymour advises his bands and pads to be worn on the diseased part of the bodies: consequently his appliances are named Lung Invigorators, Chest-protectors, Spine Bands, Knee Caps, Anklets, Wristlets, Pad Soles, Throat Protectors, Belts, Friction Gloves, Necklets, &c. &c. In these appliances the magnetic poles are used indiscriminately without paying any regard to terrestrial magnetism which, in our opinion, is the chief source of human health. How far these appliances are efficacious in removing disease has not been experimented upon by myself. They may prove efficacious to some extent when they are by chance applied to the human body in the manner in which we use the horse-shoe or the bar magnets to it for the cure of diseases.

Mr. Whitings of London has recently invented a kind of magnetic appliance for the cure of certain diseases which he calls "Magnetod." According to the seats of diseases his Magnetod appliances are differently constructed and are termed *Lung Invigorators, Chest Protectors, Throat Protectors,* Spine Bands, Friction Gloves, Wristlets, Knee Caps, Corsets, &c. He alleges that by his Magnetod appliances Bronchites, Asthma, Congestion of the Lungs, Pleurisy, Palpitation of the Heart, Lumbago, Sciatica, Gout, Neuralgia, General Debility, Nervousness, Hysteria, Paralysis, Headaches, Constipation, Deafness and Wakefulness are quietly relieved and cured.

From the facts just now stated, it becomes evident that the Magnetod appliances of Mr. Whiting are in every respect similar to the Amynterion or Magnetic appliances of Mr. Seymour which have been described before. The principle upon which both of them are based and constructed is virtually the same. The only difference between the two is in shape, size and color. Another peculiarity of the Magnetod appliances is their being perforated throughout. In consequence the Magnetod appliances deserve no separate remarks regarding their efficacy in curing diseases.

* NOTE.—In English books on Magnetism the exact north pole of a magnet is termed south pole, and likewise the exact south pole is termed north pole. But in French books reverse is the case. They call each by its true name.

Letters to the Editor.

A REPLY TO "'A NATIVE THINKER' ON THEOSOPHY."

IN the January number of the Journal of the Theosophical Society, there is an extract from the *Madras Mail*, headed "Theosophy," and written by "A Native Thinker." The writer asks why occult science has not bestowed upon us some efficacious remedy for cholera or snake-bite, so as to stem the immense loss of life which takes place in India year after year. "A Native Thinker" is evidently not aware that occult science has actually given such a remedy to the world thousands of years ago, but the world heeded not and must suffer the consequences. I need not tell "A Native Thinker" that, according to the teachings of Theosophy, it is the holy men of all ages and generations who have been, to the exclusion of all others, the custodians of the mysteries, which in their *ensemble* constitute, or are supposed to constitute what goes by the name of the Occult Sciences. Now, holy men have at all times proclaimed that those who live a truly pious and godly life shall be safe from disease, and secure even against the bite of serpents.

The question as to how far the above assertion is true, or not, has nothing to do with the subject under discussion. "A Native Thinker" wants to know: Why occult science has not proclaimed to the world a remedy against cholera or snake-bite?—I say in reply, that occult science has done so from ancient times up to this date. Owing to my ignorance of the Sanskrit language I must leave it to the learned editor of the *Theosophist* to bring forward the necessary evidence from the ancient Hindu writers. I shall restrict myself to the Bible and its teaching on the subject.

In Exodus (xv. 26) we find the following sentence as spoken by Moses to the people of Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and keep all his statutes, I will put none of the diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee." Under similar conditions we find a similar promise in the 5th book of Moses: "And the Lord will take away from thee all sickness." As to immunity from serpent bite, we find it recorded (Numbers xxi. 4—12) that Moses did protect the Israelites while in the desert against the consequence of snake-bites. Of the prophet Daniel it is recorded that he came out intact from a lion's den, into which he had been thrown; and there is somewhere a passage in Job—a book said to be older than the books of Moses—where it is stated that even the beasts of the field make peace with the man of God.

Coming now down to the time of Christ, we find the same doctrine enunciated in the address he delivered to his apostles, (Mark xvi. 15 20):—And he said unto them, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be condemned; and these signs shall follow them that believe: In my name shall they cast out demons; they shall speak with (new) tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.....And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following."

He that believes and is baptised shall be saved! Do you want to know what the baptism of Christ was? Read the 3rd chapter of Matthew, where John the Baptist, the forerunner of Christ, is reported to have said: "I indeed baptise you with water unto repentance; but he that comes after me (Christ) is mightier than I, whose shoes I am not worthy to bear, he shall baptise you with the holy spirit and with fire." There, this is the baptism of Christ. And he who is thus baptised, or imbued, with the holy spirit, or the spirit of holiness, and believes, is promised by Christ to be safe against the effects of deadly things or serpent bites.

The pathology of disease, as enunciated by Christ, can be learnt from the way he is reported to have cured a man afflicted with palsy. (Matthew ix. 6) Arise, said he to the sick of the palsy, arise, that ye may know that the son of man hath power on earth to forgive sins. If "A Native Thinker" will now turn to the Yoga Sutras of Patanjali, he will find that a similar doctrine has been held by the ancient Hindus. Of course this concordance of teachings at times and places so far distant from each other is not brought forward with the intention to prove the truth of the doctrine; what this concordance however undoubedtly proves, is the fact that men versed in the occult sciences did hold the same views on the subject at various times and places.

That Christ was a master of the occult sciences, that he selected his disciples with the view of imparting to them his knowledge, can be seen from the following verse: (Matthew XIII. 11.) "Unto you it is given to know the mysteries of the kingdom of heaven."

Are then all the inhabitants of Hindustan, in order to be proof against cholera and snake-poison, to become Yogis, in accordance with the doctrines laid down by Patanjali? Is it practical that they should do so? Here Theosophy steps in and teaches us the great lesson that the practice of Yoga (concentration of thought and will power) does not consist so much in the observance of certain postures and the attentive repetition of certain *mantras*; as in a constant watchfulness over the inner mind, by means of which man may be expected to deal, as far as his requirements are concerned, with worldly affairs, without being thereby drawn into the vortex of materialism. Such a state of constant watchfulness may, by itself, be far from constituting the true Yogi or adept; it is however sure to render the individual concerned receptive of the adept's influence. And since adepts are supposed, according to what we have seen before, to be gifted, not only with the virtue of immunity from disease, but also with the power of healing the diseases of others—I should say that the question of "A Native Thinker" finds in Theosophy its complete and practical solution. For however little practicable it may be that every man should, at the present round of humanity, strive to become an adept; it is practicable and, indeed, highly desirable, that each and all should live such a life as would render the respective subject easily receptive of the healing powers of the adept.

That this view of the subject is not spun out of my own imagination, but has, moreover, been acted upon—with what amount of success I am unable to say—by the early Christians, may be seen from the following passage of the Apostle James (v. 14.) "Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

I am afraid, all I had to say in answer to "A Native Thinker," will after all hardly satisfy him. He, with a good many others, might, moreover, be likely, at first sight, to look upon my attempt to solve the question as far-fetched, if not worse than that. I confess, not a very long time ago, I myself would have looked upon the explanation I have just given as a sort of subterfuge. I would have said to myself: "There is an easy way offered to the Mahatmas of proving their superior knowledge, and of benefitting mankind at the same time; they have only to mention *the* cholera remedy, or the antidote to snake-bites: instead of this they tell us to live the life of a saint—certainly no easy matter, and the consequence will be the world will be going on as before and man will continue to die by the thousands of the cholera scourge."

Now, first of all, "A Native Thinker" starts with the supposition that there is, somewhere in Nature, some such thing as a cholera remedy—a supposition which, to say the least of it, is gratuitous.* And the same may be said with regard to snake-bite. A long series of statistics have proved that the allopathic method of cure is simply helpless in the face of cholera, if not worse. The average mortality of cholera patients, when left to themselves, is 50 per cent, under allopathic treatment, the mortality, the average mortality, has sometimes risen to 60 and 70 per cent. Homœopathy boasts—rightly or wrongly is out of the question for the present—of a far more favorable result. But then Homœopathy repudiates the idea of any cholera specific altogether. Homœopathy proclaims that it is an idle task to search after a certain specific for a certain disease; for there is none. Homœopathy insists moreover that it is not the disease that is to be treated, but the patient; and since patients, even when apparently laboring under the same pathological disorder, widely differ with regard to age, sex, habits of life, climatic and hereditary influences, temperament and constitution, the curative agent must be different with different individuals. If it be true that a pure and pious life makes men proof against disease, then the remedy *in* us surpasses in universality by far all what outward Nature can offer us in this respect. Meditation, as usually understood and practised, must appear as a poor and wretched therapeutic patch-work indeed, in comparison with the health and vigor-giving virtue of a spiritual life.

Now, as far as I am able to understand Theosophy, I believe I am not wrong in saying that the Mahatmas are ready and willing to awaken in all those who are earnestly prepared for it, just such a mode of inner life as would conduce to immunity from disease. And "A Native Thinker" is not satisfied with, and thankful for, this favor? Is not prevention better than, and by far to superior, cure?

The fact is, "A Native Thinker" doubts altogether the existence of the Mahatmas and the very existence of occult science; he would however be inclined to give up his doubts, if the alleged possessors of esoteric knowledge could, or would, reveal to him and to the world at large a cholera specific, or a specific against snake-bite. So long as this or something similar is not done, he calls upon his countrymen to pause before they commit themselves to a belief in the revelations of the Theosophical leaders.

May I request "A Native Thinker" to listen to the following story. There was once a habitual drunkard, who felt that he is gradually becoming shaky and nervous, wretched and miserable. Having heard of a famous doctor, he made up his mind to go and consult him. The doctor perceived that he had to do with a drunkard, and told his patient that he required no medicine; all that is wanted to restore his health is to give up the pernicious habit. "But," said the patient, "my neighbour, the apothecary, told me that he has a patent medicine in stock, by the name of Pick-me-Up, which would counteract the injurious effects of drink in an hour's time." "Then why don't you try it?" asked the doctor. "Because I thought, you, in your superior wisdom, could give me a still better advice." "Well that is what I have actually done."

I leave "A Native Thinker" to draw from this little story his own conclusions. I need hardly remind him that in the eyes of only wise and holy men our usual worldly life, with its thousand worries and ambitions, is no better than the life of a drunkard is in our own eyes.

Let us first get sober and clear-minded before we venture to ask questions, and expect to get suitable answers! In other words, let us first live the life of purity of mind and body, and see what will come out of it afterwards.

L. S.

TAROT.

WOULD it be too much to ask the Editor of the *Theosophist* to explain "the manner of reading the hieroglyphs of the Tarot" as mentioned in Eliphas Levi, page 355, Rituel de la Haute Magie? I have pored over the matter but have not succeeded in getting at his meaning. I have the Tarot Italian, French and Spanish.

Note.—We regret we can say no more than that the "TAROT" may be looked at as a circle, a square, a five pointed star, or a cross. A real occultist can work upon this hint and, trying to explain the mystery from these four stand points, can get at its real meaning.—T. S.

* The recent researches of Dr. Koch however seem to indicate, that there *is* a specific remedy for cholera, because the cholera-Caccilli cannot live in the gastric juice, if it contains a certain amount of acid.—Bigotry and Dogmatism are just as distasteful in Medicine, as they are in religion.—*A. B.*

EXPLANATION WANTED.

A FEW years ago I was visiting some relatives in Z..... Switzerland, one evening there was a social gathering at our house, and it was proposed to try to hold a circle. The Protestant minister who was present objected, but his objection was overruled, and the table began to tip. The spirit (?), on being asked its name, gave that of a seamstress, who had died only shortly before. On hearing this name every one began to laugh, because the said seamstress had been a very queer and eccentric person; but soon this hilarity was followed by a more serious mood, because on being asked where she was, she (the spirit) said she was in hell. She then related that she had poisoned her mother, gave the name of the poison, the name of the place where it was bought, and other detailed circumstances. She also gave the particulars of her own burial and the text of the funeral sermon; but this part of the communication can be explained by the presence of the identical minister who preached it.

However there was no suspicion about her mother's death having been an unnatural one; but public opinion, being aroused by this spirit communication, it provoked enquiry and investigation. The body was exhumed and examined, the poison was found, the purchase of the same traced to the indicated chemist shop, and the story corroborated in every detail.

A. v. H....

Note.—The corroboration of the facts concerning the murder of the communicating spirit's mother will perhaps be taken by some as a proof that it was a "genuine *spirit*" communication. Let us see, however, if any other explanation, more reasonable and scientific, can be given. It has been stated on the authority of our occult doctrines that in the case of ordinary humanity, the *shell* (composed of the fourth, and the grossest portion of the fifth, principles) survives the death of the physical body for a certain period. This period largely depends upon the *Karma* of the individual, whether in mental desires or physical acts. Thus it is not difficult to conceive the possibility that the feeling of repentance for the horrible act of *matricide* may have so strongly impressed the dying thought of the seamstress as to effect for the time being the union between the fourth and the lower portions of the fifth principle, wherein reside memory and physical consciousness. The presence of the minister—one of a class whose whole bent of mind, owing to professional proclivities, is generally directed towards penitent sinners—and the further fact of his being the very priest who officiated at her funeral are sufficient to give the *shell* a stimulus, if any were needed (since the seamstress had died but a very short time previous to the seance and consequently hardly needed any) to give vent to a thought of so oppressive a nature. The confession of the "shell" of the seamstress that she "was in hell," is enough to show to any thinking mind that the communicating principle could not have been a "spirit," and spoke of hell simply because it found the ready picture of one in the priest's brain. It is needless to mention here that occultism admits of no orthodox Hell, although evil personalities have their various degrees of mental suffering in the state of *Avitchi*.

D. K.

WHAT SYSTEM OF MEDICINE IS THE BEST?

You are perhaps aware that I am by profession a medical practitioner besides being the teacher of Medicine in the local Medical School. It is therefore of the greatest importance that I should know the true laws of cure and learn to distinguish between what is good and what is indifferent in each system of medicine, and also between a sound and a false system.

Will you therefore kindly take the trouble to ask any of our Revered Mahatmas whether

Allopathy.
Homœopathy.
Mesmerism.
Electropathy.
Hakeemee or the Greeco-Arabic system.
Ayurveda as taught in Charaka and Susruta, or

Ayurveda as taught in Tantras and later Hindo works, is to be preferred as being based on true principles. In case there be truths in each of the above systems, I am anxious to know in what diseases each system is superior to the others.

Yours fraternally,
N. G., *F. T. S.*

To comply with the request of our brother, to tell him in what diseases each system of medicine is superior to another, it would be necessary to write a complete work on Therapeutics. If a person needs mechanical treatment, the homœopathic plan of salvation would be of little use; while in other cases the homœopathic treatment would do less harm than the heroic practice of Dr. Sangrado. Electricity may do good or may do harm, according to the manner in which it is applied, and while the magnetism of a pure and unselfish mesmeriser can do no harm, that of a selfish and ignorant magnetiser is always injurious.

Shakespeare says: "There is good in every thing." We would therefore advise our brother to study the nature of disease, and then practise that system, which *he understands best.*

A. B.

A SINGULAR CASE.

A CORRESPONDENT writes:—

"The *Banner of Light* has a curious case given in its columns. There is," it says, "a gentleman, in the city of New York who, until latterly, was one of its most *able* as well as respectable merchants. Loss of mental faculties is a frequent consequence of long-sustained application to a single subject, but in this case there is a peculiarity of affection that may interest many readers of the *Banner*:

Notwithstanding the complete decay of this gentleman's mental faculties, he writes as wise and sensible letters of business to-day as he ever did, and this, although he is utterly incapable of reading what he has written; a description of a case that is unprecedented, so far as this writer has witnessed.

I suppose that in this case only the 4th Principle is active; but what has become of the fifth? Has it evaporated or become latent or paralyzed? Is a man in his dotage only a shell? Or has the *connection ceased? If a shell, what has become of the fifth principle?*

L. A., *F. T. S.*"

Ed. Note.—We think it is the reverse. It is neither the 4th principle—the only one alive in the period "of dotage" or insanity—nor the 5th that is active, for both are, so to say, paralyzed, in the case of the New York gentleman. Everything in the brain is dead, or rather in a cataleptic stupor—with the exception of that portion called in physiology sensigenous molecules, which go to form the physical superstructure or foundation of memory in our brain. And even in that portion of the brain-substance only those molecules are really alive and active which are directly connected rather with mechanical impulses, long acquired habits, &c., properly speaking, than with memory *in toto*. We have heard of several cases of insanity upon all and every subject except that which had degenerated into a mental and physical habit. A portrait painter, a lunatic, when asked to draw some particular person whom he had known, would paint his likeness from memory far better than he might have done during his days of perfect health when having that person before him at a sitting. Nevertheless, as soon as the likeness was completed, he used to see invariably in it some animal, asking whether that dog or cat, or bird was not "very very natural and beautiful."

SPIRITS AND ELEMENTARIES.

MR. E. WILKE of San Francisco, U. S., America, inquires whether Madame Blavatsky has changed her mind in regard to the character of spirits communicating at spiritual seances; because "Isis Unveiled," Vol. I., page 67, says: "We are far from believing that all the *spirits* that communicate at circles are of the classes called elementals and elementaries. Many, especially among those who *control* the medium subjectively to speak, write, or otherwise act in various ways, are human disembodied spirits."

So far as we know, Madame Blavatsky has had no reason to change her mind, since she wrote the above paragraph. Only the same might have been more explicit, and probably would have been so, if "Isis Unveiled" had been written expressely for believers in Spiritualism. However the subject of intelligences, communicating at spiritual seances, has been more explicitly treated on page 313 of Vol. III. (September number) of the *Theosophist*. It says: "But though elementaries and elementals constitute a large proportion of the performers, there are other classes of actors."—"This class comprises the spirits of 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," etc.

Such "spirits" do exist and the complete division of their higher principles from the lower ones does not take place, until its appointed life term is run out, which term cannot be shortened by a wilful act of suicide. They remain "spirits" until the time comes, when in the regular, not interrupted, course of events they would have died. They then die a *second* death, and the final division of the principles takes place. Such "spirits" may be very much injured by coming in contact with immoral mediums and necromancers.

As regards the purer spirits in the devachanic condition, they cannot consciously communicate with us; but a sensitive person can put himself "in sympathetic rapport with their ray," the soul of the "medium" may become "attuned" to that of the person in Devachan, and speak and act like her, as has been repeatedly explained by Madame Blavatsky.

As to our correspondent's question about Avitchi, we would say that this is a state of wickedness for such, in whom the germ of the sixth principle has united with the lower principles. It corresponds to Devachan; but instead of being a state of enjoyment, it is a state of suffering. It is the place for "Black Magicians."

A. B.

Acknowledgments.

SHRI RAJRISHI GRANTHA, by N. O. Trivedi:—The work is in *Guzerati* and treats of the Aryan Religion. Printed at the Press of the United Printing and General Agency Company, Ahmedabad.

GUP AND GOSSIP:—A weekly serio-comic melange of Politics, Society, Literature and the Arts. Calcutta, No. 6, Vol. I (April 12, 1884).

RELIGION IN GENERAL:—A lecture delivered at the Anniversary Meeting of the Secunderabad Branch Theosophical Society, by N. M. Duraiswami Pillai Avargal, B. A. Printed at the Gladstone Press, Hyderabad (Dekkan).

THE BRITISH EMPIRE: its History, Past, Present and Future, by a Tea-Planter. Printed at the People's Friend Press, Calcutta. The small pamphlet is very unique and grotesque. It tries to show from the Bible prophecies that the English are a lost tribe of Israel, destined to have the political and the spritual power of the whole world, at the reappearance of Christ, which event is put in the year 1897 as of probable occurrence. While certain past events are shown as the fulfilment of the prophecies, no distinct future events are fixed at a particular period by the same methods. The work is a fair specimen of theological dogmatism and too gross and material an interpretation of what may probably have an esoteric meaning in the Bible.

B. S.

Answers to Correspondents.

Mr. Samuel Jonathan, Salem.—The claims of the Catholic Saint at Goa will be discussed in the next number.

E. C.—"*Christianity and Theosophy*" has arrived too late for insertion in the present number. We will however say, that we see no objection to *that* kind of Christianity, which you attempt to defend; because it is pure Theosophy, as *pure* Christianity necessarily must be.

M. DE BOURBON, F. T. S.

WE are happy to announce that the hope to which we gave expression in the February *Theosophist*—in talking of the alleged death of the Secretary of our Branch Theosophical Society at Hague—has been realized. The deceased gentleman was the elder brother of our Fellow Theosophist. On seeing the article in question, our brother immediately wrote to the above effect under date the 3rd of March, from Bergen where he had gone on official business. As he is the life and soul of our Branch, it gives us great pleasure to see that he has been spared for the promotion of the work he has so ably undertaken.

Reviews.

LA LINGUISTIQUE DÉVOILÉE, (LINGUISTICS UNVEILED.)

BY M. S. LEVY-BING, F. T. S., PARIS.

(Continued from the March Number.)

LET us now cast a hasty glance at the characteristic features that distinguish the two families of speech—Aryan and Semitic.

The roots, the primary elements, or as Max Müller calls them, Phonetic types, to which all words in every language are reducible, are in the Aryan family monosyllabic, like *gam*, "to go;" *kar*, "to do;" *bhu*, "to be;" *shru*, "to hear;" *mri*, "to die;" *jiv* or *jviv*, "to live;" *i*, "to go;" &c., &c. They have an inherent vitality and are accompanied by inflections which were themselves at one time simple elements, but long anterior to the separation of the races speaking the old-Aryan tongue by a process of excessive attrition and therefore decay, are now scarcely distinguishable from their former selves. These roots, with slight modifications according to certain laws, have made such rich and copious languages as the Sanskrit and the Greek, not to mention such modern highly cultured languages as the German, the English and the French. The subject of these roots or *dhatus* has been so ably and exhaustively handled by the ancient Sanskrit grammarians—from Panini downwards—that they have left nothing undone; but circumstances, too numerous to mention, prevented them from applying their critical and metaphysical acumen to the study of foreign, yet cognate, idioms, and thus anticipate the moderns by building up the science of Comparative Philology. That task was left to Francis Bopp—*clarum et memorabile nomen*—with his numerous followers (mostly Germans) who worked up these materials left by the Sanskrit grammarians, with a zeal and devotion quite astonishing into that impregnable stronghold which M. Levy-Bing is attempting to destroy with his feeble and clumsy Phœnician battering ram.

The roots of the Semitic languages are, as a general rule, triliteral, as *talaba*, he called; *hasaba*, he counted; *qatala*, he cut; *kalama*, he wrote.* The inflectional changes are made by adding—of course in accordance with certain set rules—in the beginning, in the middle or at the end, certain letters called serviles, *a, i, t, n, m, sh, e, k, l, b.*

The paucity of the roots and the artificiality of the formation of derivations and inflexions on a triliteral basis render the languages, which do not differ much from one another, so stiff and heavy that although one of them at least, the Arabic, is the richest in literature of them all, they cannot be compared with the pliancy, freedom and the extreme adaptability to the wants of the human mind which distinguish the roots and the inflectional changes of the Aryan languages. Hence the Semites have recourse to, very often, the most elaborate metaphors for the most common conception, which indeed add a certain grandeur and dignity to their style highly typical of their serious and at times melancholy mode of life and turn of mind.† This is what Canon Farrar says regarding this family in his "Origin of Language:" "They are simple and rigid, metallic rather than fluid; physical and sensuous in their character, deficient in abstraction and almost incapable of metaphysical accuracy. The roots are triliteral in form and so few in number that their meanings are generally vague, being in fact a series of metaphorical applications of some sensible perception. They are deficient in style and perspective; they are, as Ewald observes, lyric and poetic rather than oratorical and epic; they are the best means of showing us the primitive tendencies of language; they may be compared to the utterances of a fair and intelligent infancy

* The roots have a preterite signification of the third person singular masculine (the Semite verbs have their two genders also, the masculine and the feminine); the *a* sound is to be pronounced like the Sanskrit अ. M. Levy-Bing would write them down as *tlb, hsb, qtl, klm.*

† To support this, our assertion, I could quote a number of authorities; but the student of English only, we may refer to the third lecture of Farrar's *Families of Speech*, and to Chapter XII of the American Philologist's, Prof. Whitney's, *Life and Growth of Language.*

retained in a manhood which has not fulfilled the brilliant promise of its early days."

We have been compelled to dwell a little longer on this point than perhaps we strictly should. But the ingenious author of the book under review is not only bold enough to attempt proving to the philological student that the Aryan Family of languages is derived from the Phœnician and scientifically proved to be almost identical with Hebrew but is ambitious enough to propose in his second Chapter and elsewhere that his Phœnician ought to be made *a universal language all over the civilized world!* The adoption of this measure would, he believes, cut the Gordian knot of the difficulties, which we poor mortals experience in the intercommunication of our thoughts from such a multiplicity of languages. He then exultingly quotes from Lëibnitz, who, whilst speculating on the possibilities of a universal language, says that if such a thing existed, it would spare the human race one-third of their lives which they now spend in learning languages. To this kind proposal we can only remark in the words of Horace :—*Risum teneatis amici* ? A universal language is not a new idea. Lëibnitz, who simultaneously with Newton was the inventor of the Differential Calculus, believed in the possibility of a Universal language. But, unlike M. Levy-Bing, he proposed that a new artificial language be invented for the purpose by a conclave of philosophers. Unfortunately he died before the plan was matured. Max Müller in his third lecture (second series) of his *Science of Language*, gives an analysis of such an artificial Universal language planned and matured by an English Divine, Bishop Wilkin, who flourished in the seventeenth century. But M. Levy-Bing would save us the trouble of concocting an Artificial language and desires to present us with a language already "cut and dried" for universal adoption. One wonders whether he is really serious or merely trifling with the intelligence of his readers by proposing such a scheme. Does he not know that a language was never made as a matter of human convention, nor was it ever adopted in a similar manner by a whole nation, much less by many nations simultaneously and collectively ? The making, or the adoption, of a language is the work of time—a principal factor in all human undertakings. It was, we believe, Augustus Cæsar, who complained that he was unable, Emperor as he was, to add a single word to the Latin language such as could be adopted by all the Latin-speaking nations of the Roman Empire.....

Let us now move a step further and see what our science has to say regarding any possible relationship or any points of osculation between these two families of languages. This subject, as well as the still grander subject of the origin of language in general, is fraught with so many difficulties that the Students of Philology confessedly admit, without any reservation or dogmatism, that with their present knowledge their theories are based at best on conjectures, surmises and strange coincidences. Of course our author is equal to the task when he makes this bold assertion—the-key-note if we may say of all that he endeavours to prove—"The princes of the Science," he says, "one cannot repeat it too often, have declared formally and unanimously that the origin of words called Aryan is still undiscoverable. It was therefore necessary either to stop short with them before that wall (muraille) which, raised as high as the heavens, formed an insurmountable barrier within and which had guarded for so many centuries the secret of the Indo-European languages—or to make a breach, to dash through that barrier, to penetrate into a new region, to explore it in all its parts, to recognise with certainty every one of those bonds, which bind it to ancient religion, and to show that these two worlds, which have been believed to be absolutely separated from each other, form but only a single whole and splendid universe." He imagines that he has "done it" by attempting to trace the descent of the Aryan languages from his Phœnician, which, in reality, is the Hebrew. He does not point to the latter as the Parent of all the Aryan languages—though he evidently means it, when he so frequently says that "it is identical with the Phœnician," and when he quotes innumerable passages from the Hebrew Bible illustrative of the use of his roots, and not from the few Phœnician fragments that have been preserved to us from the ravages of time. The reason of it is not far off. He reason that it was the Phœnicians who gave their alphabet to the Jews, and as a matter of history to the Greeks through Cadmus,* and thence to the Romans who have spread it all over Europe. So far M. Levy-Bing's treatment of this subject which he embodies in the first part of his work is very able and lucid. In this he shows the different stages through which the art of writing took its origin from picture-writing, thence developing itself into the Hieroglyphics of Egypt, and thence eventually into Phœnician and Hebrew alphabetism.† But the difficulty as regards the origin of the Sanskrit alphabet M. Levy-Bing slurs over, only assuming that its origin is Phœnician—an assumption which has yet to be substantiated, as it is simply an open question among the Philologists of the present day. After having given an importance to the Phœnician alphabet greater than what it seems to deserve, he argues without any show of reason that *because* the Phœnician gave its alphabet to the Indo-Europeans, it has also given them the elements of speech—a logical fallacy in which the conclusion is false, not only on account of the premises being questionable, but also the mode in which the conclusion is derived is quite erroneous, as it attempts to prove much more than *his* premises seem to warrant.

Now let us revert to the points of osculation as I have expressed myself above between the two Families. Philologists are willing to acknowledge that there are such points, and the author in his chapter entitled "The Avowals of Science" (Les Aveux de la Science) has taken very good care to give his readers numerous quotations from Brêal, Rénan, Geiger, Schleicher, Curtins and others not only in this connection, but also on those difficulties in their science which they have yet to surmount ; as also on those moot-questions that are still undecided and undetermined. M. Levy-Bing's avowed object in doing so is to discredit philology by showing what are the riddles it has confessedly never been able to solve. This is scarcely fair. What science in modern ages would stand the test of such a canon of criticism, nay, what human institution ? Now these points of contact seem to depend mainly on the similarity of a number of Aryan and Semitic roots in no way giving us a *carte-blanche* to suppose that the one set is derivable from the other. "General laws," says Farrar, "operative in the formation of all languages, might not be taken for indication of special affinity ; who would maintain the identity of quadrupeds and birds from the analogy of their respiratory and digestive system ? In the formation of languages certain first principles were necessarily observed by all, and this of course leads to some general resemblances."—*The Origin of Language*, page 199, Note. M. Levy-Bing, it must be admitted, has done yeoman's service‡ by making a collection of these resemblances and coincidences for which the science of Philology can never be too grateful. These, in the opinion of not a few *savants*, indicate a possible though a remote, common source —too far removed to be investigated by modern methods —from which the two streams *may* have flowed, each taking its own peculiar course "at its own sweet will," and each passing on through congenial soils and swelling its volume by accretion and growth in a manner so widely different as to become one of the scientific puzzles of modern times. To give even a few of the author's instances, would inconveniently enlarge this article. But still, we should like to observe that the resemblances between the Sanskrit *Shash* and the Hebrew *Shesh*, meaning "Six," and between the Sanskrit *Súptan* and the Hebrew *Shieboe*, meaning "Seven," have been treated upon quite fully by writers on this subject.§ Now the Sanskrit षष् *shash*, the zend *Khshavas*, the Lithuanian *Sheshi*, the Ancient Slav *Shesti*, the Gothic *Saihs*, the Latin *Sex*, the Greek *Hex*, all point to an ancient *Kshash* क्ष as has been observed by Bopp. And, we know that *sh* ष was never an initial letter in Sanskrit, but is found but in a very few words. And we moreover see that the Zend form here is more primi-

* Who was very likely an initiated Aryan from Jambudvipa.

† A graphic and interesting treatment of the evolution of the Roman alphabet, stage by stage, from the Egyptian Hieroglyphics, is to be found in Ballhorn's "*Alphabete Orientalischer and Occidentalischer Sprachen*," pages 8 and 9—my Edition being that of 1873.

‡ Nay, he promises to give us Etymological Dictionaries of the French, the German, the Latin, the Dutch, the Russian, the Italian, the Spanish and the Romance languages. "Avec la justification de l'origine phénicienne pour tous les mots"—with the justification of the Phœnician origin for all the words (literally).

§ Rénan among them, the author in French of a Comparative Grammar of the Semitic Languages—a work filling the same honorable place in semitic philology as Bopp's *magnum opus* in Aryan philology.

tive than the rest.* We therefore beg to submit to M. Levy-Bing, that the resemblance of the Sanskrit word and its Semitic prototype is probably accidental. For were our methods identical with his unscientific method, we should have to derive thelatter from the former. The same remarks may be made regarding the Semitic name for the number seven. The Sanscrit सप्तन् *Saptan*, which in this case is the oldest form, † is represented in Zend by *Haptan*, in Armenian by *evtan*, in Greek by *Hepta*, in Latin by *Septem*, in Gothic by *sibun*, in Lithuanian by *Septyni*, in ancient Slave by *Sedmi*. If M. Levy-Bing imagines that the Semitic is the oldest form, he has not only to account for the *tan* in words for "seven" in Sanskrit and other cognate sister languages, but has also to prove by instances as a phonetic law that the Semitic *b* corresponds to the Sanskrit, Greek, Latin, Lithuanian, Slave or Zend *p* (individually and separately) to the Armenian *v* and to the Gothic *b*.

In this connection I would mention an unfortunately glaring instance of the theological bias creeping into the writings of an otherwise cautious and able writer whom I have to quote often for the lucidity of his remarks. I mean Canon Farrar, who in a note in his *Chapters on Language*, (p. 193) says :—"It is not indeed impossible that the Aryans borrowed from the Semites the single number *saptan*, seven, from its mystery and importance in the Semitic system." He evidently refers to the Semito Kabala, that mystic storehouse of ancient Occult lore, which students of Occultism in our Society with the mere glimpses of light that they receive from their illustrious Gurus are beginning to learn, is a *réchauffé* of remotely ancient Aryan science and learning. The reader will thus perceive how theological bias asserts itself in most unexpected quarters and very often limits the intellectual horizon of even the best thinkers of the West.

ERIOPOLES.

A SHORT COMPENDIUM OF ASTROLOGY.‡

WE beg to acknowledge, with thanks, receipt of a copy kindly sent us by the author through Mr. A. Govinda Charlu, F. T. S. The Science of Astrology requires a sound knowledge of Astronomy, which, being a part of mathematics, must be classed among those termed "exact." Unfortunately, however, Astrology has to contend against two classes of persons. One denounces it as a humbug, a sham, a delusion, while the other worships it superstitiously without realising its importance as a *Science*. As the author, however, of the work under notice does not enter into this question, it is not the legitimate province of a reviewer to force a discussion of the subject. But at the same time the author's concluding remark cannot be too strongly emphasised :—

> ...We cannot but sink into insignificance, when the gigantic minds of antiquity are brought out in bold relief. With all our enlightenment and scientific progression, we have still much barbarism to unlearn.

The work is in two languages, Kanarese and English, and gives the necessary hints for a beginner, who, if he wants to acquire more extended and detailed information, must dive into the Sanskrit works, so voluminous and so complicated as to confuse him who does not first seek the assistance of a useful pamphlet like the one under notice. In this respect the work is instructive and useful indeed, although the reviewer cannot vouch for its scientific accuracy, since he can lay no claim to a very deep knowledge of the subject. At the same time it must be said that it is a matter of regret that the book does not allude to the most essential condition of success in arriving at correct astrological calculations. The reviewer was informed by a competent astrologer that physical and moral purity are strictly enjoined upon the student. Now one who comprehends the phenomena of conscious clairvoyance will see the necessity of such a condition. Perhaps the reader may say in reply that in that case the horoscope would be the result of clairvoyance and not of astrology. Nothing of the kind, however. Clairvoyance proper is a part of astrology proper, and each is the necessary complement of the other. The former furnishes the details of combinations which the latter, however accurate, cannot in every individual case determine with scientific precision. The author would do well to investigate this matter and say a few words in connection with the same, whenever he should think of getting out a second edition.

B. S.

HEREDITARY FACULTIES IN MAN.*

A BOOK full of thought and provocative of thought is this new one of Mr. Galton's; a most useful book for the student of human nature. In his researches into the faculties of the mind he sometimes comes within sight of the very door of Esoteric Science, and, if he turns back without crossing its threshold, we must ascribe the blame to the unfortunate environment of the modern scientist, not, in this instance, to the man himself. If it were possible for a strictly orthodox Western scientist to become a thorough-going occultist, Mr. Galton is as likely an one as any to set the example. He is fearless, candid, systematic, cautious and thorough; the last, one would imagine, to make disgraceful surrenders to expediency or clamour and, after saying that matter includes every potentiality, to eat his words upon hearing the outcry they caused, as a certain other "scientific worthy" did. His present book is the more valuable to our party of Esotericism in that it shows at once the last step forward of Western Science and the gulf it has yet to leap. Those followers of Aristotle, who are so proud of creeping like the tortoise step by step from their "particulars" to their 'universals,' will find, in Mr. Galton's failure to grasp the one Final Vital Truth that lay almost within short reach, one more proof of the impotency of their method to solve the mystery of Man. But let us see what his researches have to show us. His general object is to note the varied hereditary faculties of different men and the great differences in different families and races, to learn how far history may have shown the practicability of "supplanting inefficient human stock" (he talks like one who is dealing with brute beasts!) by better strains and to consider whether it might not be our duty to do so by furthering the ends of evolution rather than to leave things to take their own course.

He begins by a study of human nature, making it clear that there is no such thing as a practicable unity of instinct as to wrong and right the world over: different conditions of development imply different standards of good and evil. And, as humanity is progressively evoluting the more perfect from the less perfect, the higher from the lower, not even the European conscience has as yet properly developed, for even in that quarter "there are elements, some ancestral, and others the result of degeneration, that are of little or no value, or are positively harmful." He finds our cosmic relations but imperfectly understood as yet, but the evidence increasing that we as men are but inseparable integers of nations, as nations but units of one terrestrial family, and as the humanity of one planet but one group of a "vast system which in one of its aspects resembles a cosmic republic." The tendency of this view is to make us feel a kindlier interest in people and things outside our several little circles of personal relationship, to broaden the sympathies, break down selfish conservation, and stimulate the yearning for a better, deeper, more complete knowledge of ourselves and our world. Among the chief barriers artificially erected between men, religious creeds are the most formidable and cruel; Mr. Galton therefore takes up that question and dissects it bravely. The arguments offered by non-scientific persons for believing in the interference of an extra-cosmic Deity in human affairs are weighed, tested by scientific observation, and refuted. The pretended efficacy of prayer is similarly analysed and similarly declared against. Mr. Galton backs his conclusions by citations from the statistical tables of population, life, fire and marine insurance, and banking corporations: affirming that the figures prove that those who pray least to and believe least in Divine care and guidance thrive as well if not better than those who believe and pray most. And there is nothing whatever of rudeness or ribaldry in his argument; he judges, thinks and writes with the passionless calm of the philosopher and the man of science.

* Vide M. Breal's Translation in French of his "Vergleichende Grammatic, p. 227, Vol. II.—(My Edition is that of 1868). Again M. Abel Hovelague in his "Grammaire de la langue Zende" quotes many recent authorities in this connection. Vide p. 157 of his book. (My edition is that of 1878.)

† Vide Bopp-Breal's Grammaire comparée, p. 228, and Hovelague's Zend Grammar, p. 158.

‡ By Bangalore Sooryanaraiana Row, B. A. Class, Central College, Bangalore. Price nine annas, inclusive of postage.

* *Inquiries into Human Faculty and Its Development.* By Francis Galton, F. R. S. London, Macmillan & Co.; 1883.

Among the many interesting and striking features of the book in question will be especially remarked the chapters upon "Composite Portraiture," "Criminals and the Insane," "Gregorians and Slavish Instincts," "Mental Imagery," "Number-Forms," "Visionaries," "Psychometric Experiments," (he seems to ignore Dr. Buchanan's priority in the use of this term), "Twins," "Theocratic Intervention," "Objective Efficacy of Prayer," and "Enthusiasm." Various photographic plates are given to show how one single face, startlingly individual in character, may be composed or made up out of 20, 30, 50, 60, or more different faces of separate individuals of both sexes. Thus, the portraits of father, mother, several brothers and sisters and relatives may be blended into a single composite portrait, which will represent not one personality but the aggregate personalities of all the individuals together. Thus a type of any given family or nation may be easily composed, and data of the greatest value to the student of human development thus supplied. Mr. Galton furthermore gives us a series of engraved and coloured plates to illustrate the curious discovery that in many persons' minds the mention of any given number or name immediately calls up a correspondential geometrical figure, or mechanical construction, such as lattice-work, steps of stairs, lines, groups of stars or dots, or clouds, or landscapes, or flashes of colour. Persons l ving this mental peculiarity may be at the same time in robust health and the soundest mind; it is simply a mental peculiarity of theirs, and shows that there is with them a sympathy of action between various parts or organs of the brain, such as Number, Form, Colour, etc. This is to speak like a Phrenologist, and Mr. Galton who ignores, if he be not actually ignorant of Phrenology, would do well to look over the treatises of Gall, Buchanan, Spurzheim and Combe in this connection. If any readers of the *Theosophist* have such perceptions of form and colour in connection with numbers or names, they will do a service by communicating the facts to the Editor, and if they can draw, by sending sketches of the forms and colours they mentally see when any given numbers, names or words are pronounced.

It is curious to find how the statistics collected by Mr. Galton with regard to the life-histories of twins go to support the doctrine of Karma as taught by the Hindu and Buddhist sages. This subject presents two distinct aspects. In one set of cases the twins are as like each other as may well be imagined; in another set—quite the reverse.

Instances occur, in which twins separated from each other by great distance are attacked by the same disease at precisely the same point of time with identical results, and thus lead Mr. Galton to the just remark that "we are too apt to look upon illness and death as capricious events, and there are some who ascribe them to the direct effect of supernatural interference, whereas the fact of the maladies of twins being continually alike, shows that illness and death are necessary incidents in a regular sequence of constitutional changes."

On the other hand there are equally numerous cases, in which twins presenting no dissimilarity in their nurture, are utterly dissimilar in all other respects. We shall quote a remarkable instance out of the many cited by the author:—

> They [the twins] have had *exactly the same nurture* from their birth up to the present time; they are both perfectly healthy and strong, yet they are otherwise as dissimilar as two boys could be, physically, mentally and in their emotional nature."

Two conclusions are clearly necessitated by these researches. First, that what we call accidents are not really such and that the reign of law in Nature is so perfect that theocratic intervention is an impossibility. Secondly, that the chain of causation which governs a man has its origin in the shadowy regions beyond his birth, or, in other words, everything is subject to the law of Karma. With regard to this last conclusion it may be urged that we are mistaking the law of heredity for the law of Karma; but a careful examination of the set of cases in which the life histories of twins are so utterly dissimilar will render the groundlessness of such contention quite clear. If heredity were the potent factor in the problem as imagined, the nurture of twins being the same, they ought, without a single exception, to be perfectly similar in all the events and acts of their lives. But, as we have seen, such is by no means the case. If the questionable supposition be here raised that there really *is* a difference of nurture in these cases which escapes the observation of all concerned, we have only to turn to the specific values assigned by Mr. Galton to Nature and Nurture, after a careful examination of a large number of facts—"There is no escape from the conclusion that Nature prevails enormously over Nurture." The effects of Nurture being thus eliminated, we have Nature alone to account for the similarity of the life of twins in some cases and their dissimilarity in others. If heredity were the sole directing energy in the formation of Nature, it would be utterly impossible to explain why such divergent results should be produced in the life-events of the two classes of twins we have referred to above. Surely this consideration points to the operation of some missing element, of great potency, which overrules heredity in, perhaps, the same proportion as heredity prevails over nurture. Occult science steps in at this stage and declares the succession of births, and the law of Karma as the *Deus ex machina*; and shows how this law is differently manifested as Nature and Nurture if science persists in shutting her eyes after all this, the loss is certainly not ours. Among the striking examples of the probable action of Karma, which have come under the writer's notice, was the case of the two Hindu lads brought to him at Moradabad a few months ago, to be cured of paralysis. The elder brother is about 17, the younger about 14 or 15 years of age. (These figures are perhaps but approximatively correct, the present writing being done at sea with no exact data available). They are the children of healthy parents and have brothers and sisters all healthy. So far as inquiries could show, there was no apparent cause whatever for their exceptional affliction. Yet each was stricken with paralysis upon attaining the age of 11 years. And by turning to page 88 of the *Theosophist* for December 1883, it will be seen that when the writer's Guru was appealed to to give permission for the cure of the boys, as many other paralytics had been cured, his answer was, "*Karma cannot be interfered with.*"

Our author's reflections upon the observed sympathies and repulsions between different kinds of animals are amusing to the occultist for their superficiality. No more than his compeers can he take in the idea that these phenomena of attraction and repulsion are but the expression of an universal law of polaric similarity and dissimilarity; that it is not the outer but the inner substance of the being which feels its attractions and repulsions. Ignoring this great fact, see how he errs in his hypothesis. "Swallows, rooks, and storks frequent dwelling houses [of man]; ostriches and zebras herd together; so do bisons and elks. On the other hand, deer and sheep, which are both gregarious, and both eat the same food and graze within the same enclosure, avoid one another. The spotted Danish dog, the Spitz dog, and the cat, have all a strong attachment to horses, and horses seem pleased with their company; but dogs and cats are proverbially discordant. I *presume that two species of animals do not consider one another clubable, unless their behaviour and their persons are reciprocally agreeable.* A phlegmatic animal would be exceedingly disquieted by the close companionship of an excitable one.....Two herds of animals would hardly intermingle unless their respective languages of action and of voice were intelligible." There are instances on record of friendships between a cock and a horse, a cat and young chickens, a cat and an elephant: would Mr. Galton have us believe that the horse could interpret the clarion crow of the cock, or the chickens and elephant the caterwauling of the cat? Or, to pass into the vegetable kingdom, we find that plants and trees have also their sympathies and antipathies, not only for each other but also for man. In some countries it is customary to plant a tree on the day of a child's birth, and to dedicate it to the latter as its, so to say, vegetable foster-brother. And so close becomes the sympathy between them that instances are noted of the tree's drooping and dying as the child becomes ill and dies, and *vice versa*.* Prof. Max Müller gives a number of such cases in his treatise: "On Manners and Customs," drawn from many countries of Europe, New Zealand, British Guiana, and Asia. And Mr. Tyler, (*Researches into the Early History of Mankind*) in pursuing the same topic, remarks that we are driven to "inquire whether there is not some intelligible and truly human element in this supposed sympathy between the life of flowers and the life of man." Some plants are so attracted by the sun [*e. g.*, the common sunflower] as to follow its course throughout the day, even

* For remarks upon this subject see *Isis Unveiled*. I. 209, 246, etc.

when hidden by a fog. The acacia unfolds its petals at the sun's rising and closes them again at his setting; so does the lotus. Equally faithful to the man is the nightshade. The vine hates the cabbage but loves the olive; the ranunculus is attracted by the water-lily, the rue by the fig; while, as Baptista Porta* tells us, so "fierce" is the antipathy between plants and even between cuttings of the same plant, that in the case of the Mexican pomegranate the shoots when detached from the tree repel each other "with extraordinary ferocity." We have dwelt upon this portion of Mr. Galton's excellent work at greater length than we otherwise should, because his lame and feeble attempts to explain an occult and universal law of nature give us so complete a view of the distance there still is between science and the truth, and of the enormous gain that there would be to Western research if our Tyndalls and Spencers would but honor their ancestors by at least reading their literary remains.

H. S. OLCOTT.

TWO LECTURES ON MAN,—HIS BODY, LIFE AND SOUL.†

THE pamphlet containing the two lectures by Dr. J. C. Daji, on the above subject, delivered before the members of the Self-Improvement Association—affords good reading. The first lecture, which takes up nineteen pages, is confined to the subject of man's body, from a medical stand point. It is the second lecture, occupying a space of thirteen printed pages, that is interesting to a psychologist. On page 20 one of the operations of *Life* is described as follows:—

> It counteracts the force of gravitation, so as to enable the fluids of the body to pass from below upwards, in opposition to the laws of gravity.

Let the reader now turn to the *Isis Unveiled* and the different articles in the *Theosophist* explaining the phenomenon of the rising in air of Indian Fakirs. We remain on the ground so long as our magnetic polarity is opposed to that of the earth. Should we succeed in reversing our polarity and making it similar to that of the earth, we shall be repelled from the ground and remain suspended in the air so long as the two polarities are similar. This phenomenon, although of very rare occurrence and extremely difficult of achievement, is neither impossible nor "supernatural." In the Law of Gravitation, the occultist recognises but the Law of Attraction and Repulsion, and, according to the preponderance of the one or the other, the effect is produced. When their forces are equilibrized, the body remains stationary. This is however a digression, though indirectly bearing upon the above quotation from the book under review.

The author further on goes into the subject of the *Soul*. He decides the question in favour of transcendentalism, and the *soul* being entirely distinct from the body and not a mere function of the brain. Whatever the readers' opinion be, there is no doubt the author's arguments are clear and concise.

B. S.

* These examples and many more are given by him in his *Natural Magic* (Magia Naturalis) which appeared in the 16th century.

† By Jehangir Cursetji Daji, L. M. & S. Printed at the Bombay, Gazette Steam Press, Rampart Row, Bombay.

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(SUPPLEMENT TO THE THEOSOPHIST.)

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ADYAR (MADRAS).

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[SUPPLEMENT TO THE THEOSOPHIST.]

JOURNAL OF THE THEOSOPHCIAL SOCIETY.

VOL. I. No. 5. MADRAS, MAY, 1884. No. 5.

BUDDHISM IN RELATION TO CHRISTIANITY.

AT the last large meeting held in February, by the Victoria (Philosophical) Institute, 7, Adelphi Terrace, London, a paper was read by Rev. R. C. Collins, M. A., on Buddhism in relation to Christianity. Referring to the parallels between the persons and characters of Buddha and Jesus Christ, he said:—Take, as a prominent instance, the birth stories. I need not here give details, which are to be found in any modern work on Buddhism. The supposed miraculous conception; the bringing down of Buddha from the Tusita heaven; the Devas acknowledging his supremacy; the presentation in the Temple, when the images of Indra and other Gods threw themselves at his feet; the temptation by Mara—which legends are embellished by the modern writer I have already quoted, and such phrases as "Conceived by the Holy Ghost," "Born of the Virgin Maya," "Song of the heavenly host," "Presentation in the Temple" and "Temptation in the Wilderness"—none of these is found in the early Pâli texts. The simple story of ancient Buddhism is that an ascetic, whose family name was Gautama, preached a new doctrine of human suffering, and a new way of deliverance from it.

There is no thought in the early Buddhism, of which we read in the Pâli texts, of deliverance at the hands of a god; but the man Gautama Buddah stands alone in his striving after the true emancipation from sorrow and ignorance. The accounts of his descending from heaven and being conceived in the world of men, when a preternatural light shone over the world, the blind received sight, the dumb sang, the lame danced, the sick were cured, together with all such embellishments, are certainly added by later hands; and if here we recognise some rather remarkable likenesses in thought or expression to things familiar to us in our Bibles, we need not be astonished, when we reflect how great must have been the influence, as I have before hinted, of the Christian story in India in the early centuries of the Christian era, and, perhaps, long subsequently. This is a point which has been much overlooked; but it is abundantly evident from, among other proofs, the story of the god Krishna, which is a manifest parody of the history of Christ. The *Bhagavat-Gita*, a Theosophical poem put into the mouth of Krishna, is something unique among the productions of the East, containing many gems of what we should call Christian truth wrested from their proper setting, to adorn this creation of the Brahman poet, and indicating as plainly their origin as do the stories of his life in the *Maha Bharata*; so that it has not unreasonably been concluded that the story of Krishna was inserted in the *Maha Bharata* to furnish a divine sanction to the *Bagavat-Gita*. If, then, as there is the strongest reason to believe, the Christian story, somewhere between the first and tenth centuries of the Christian era, forced itself into the great Hindu epic, and was at the foundation of the most remarkable poem that ever saw the light in India, can we be surprised if we find similarly borrowed and imitated wonders in the later Buddhist stories also?

Several Home and Colonial applications to join the Institute as guinea subscribers were received, and its objects being to investigate all philosophical and scientific questions, especially any said to militate against the truth of the Bible,—a discussion ensued in which Mr. Hormuzd Rassam, Professor Leitner, from Lahore, Mr. Coles, an earnest student of the question during 25 years' residence in Ceylon, Professor Rhys Davids, and others took part, all agreeing in and confirming the statements of Mr. Collins' paper. Dr. Leitner brought a large number of photographs of early Indian and Tartar sculptures showing the first introduction of the Christian story into those monuments, and he pointed out the value of such additional confirmation of Mr.—Collins' statements:—

(*The Englishman*, March 22, 1884.)

We produce the above abomination as an example to show to what extravagant perversions of the truth the pious zeal of certain "Reverends" may lead, if there be a desire to make disagreeable historical facts agree with their little sectarian views. According to the Rev. R. C. Collins, M. A., the legends of the New Testament, a book, which was written during the Christian era, were stolen and surreptitiously incorporated into books that were written ages before even the Old Testament was thought of. This beats the story of the man who, by "logical" reasoning, found out that he actually was his own grandfather, and was so much frightened at his discovery, that he hanged himself. But the Rev. R. C. Collins, M. A., will not do likewise. He will live to pervert historical data, to make them conform with the chronology of the Bible. Dr. Leitner will continue to bring photographs of the crosses and other "Christian" symbols, such as can be seen every day in the caves of Elephanta and which were cut out thousands of years ago, and he will make those who share his ignorance, believe that the "Christian story has been introduced into those monuments," and that these Christian symbols have been added by modern sculptors. If Rev. R. C. Collins thinks that he has "discovered" that the ideas of the "presentation in the temple," the "temptation in the wilderness," &c., are "Christian stories," which have "forced themselves into the Hindu epic," we can, on the other hand, assure him, that the whole story of the massacre of the "Innocents" by king Herod is bodily taken from *Bhagavata*, and refers allegorically to an historical fact. King Herod is the type of Kamsa, the tyrant of Mathura, the maternal uncle of Krishna, to whom astrologers predicted that a son of his niece Devaki would deprive him of his throne. Therefore he gives orders to kill the male child that is born to her; but Krishna escapes his fury through the protection of the Divine wisdom that overshadowed him, which causes the child to be carried away to another city, out of Kamsa's reach. After that, in order to be sure and kill the right boy, on whom he failed to lay his murderous hands, Kamsa has all the male new born infants within his kingdom killed.

The Rev. Mr. Collins' "paper" contains in a short space so many errors that it would take a volume to contradict him. The only truth in it is that "there is no thought in early Buddhism of deliverance at the hands of a God, but the man Gautama Buddha stands alone in his striving after true emancipation from sorrow and ignorance." Buddha did not come to make us ride to Heaven on the back of a God; but he taught us that we must use our own efforts, and he instructed us in what direction these efforts must be used. *He came to show the way—"The Perfect Way."*

If it is truly the object of the "Victoria Institute" to investigate *all* philosophical and scientific questions (not those *only* that can be adapted to their preconceived notions), we would earnestly recommend to them to read Mad. Blavatsky's "*Isis Unveiled.*" There they will find, for instance, on page 90, Vol. I:—

"While the miracles recorded in the Bible have become accepted facts with the Christians, to disbelieve which is regarded as infidelity, the narratives of wonders and prodigies found in the Atharva Veda, either provoke their contempt, or are viewed as evidences of diabolism. And yet, in more than one respect, and notwithstanding the unwillingness of certain Sanscrit scholars, we can show the identity between the two. Moreover, as the Vedas have now been proved by scholars to antedate the Jewish Bible by many ages, the inference is an easy one, that, if one of them has borrowed from the other, the Hindu sacred books are not to be charged with plagiarism."

Finally we wish to state that while we consider it our duty to tear the mask from the face of Bigotry, when she pretends to be Science, we do neither desire nor intend to "militate" against the truths of the Christian or any other "Bible." Whether the "Bible" has been copied from the Vedas, or the Vedas from the "Bible," can make little difference and be of little practical interest to one who understands these truths; but the misfortune is, that while these Reverends attempt to defraud, belittle and depreciate in a very "un-Christian" manner the religions of others, they neglect the study of the true meaning of their own sacred books, and, while they wrangle about the letter, the spirit is lost.

A "CHRISTIAN" BUDDHIST.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Translated from the French by a Buddhist.

Lecture IV.

The Object of Initiation.

The object of the ancient initiation was to become worthy to be a priest and a king.

The high science taught by Zoroaster and Hermes was amongst the ancients the art of priesthood and of royalty. Priests and kings were then looked upon as representing divinity upon earth. God spoke to the priests and governed the people through the kings.

To approach divinity without an intermedial and to exert power are still the privileges of him who is admitted in the occult sanctuary. He is admitted to see God through intelligence and reason and to adore him in spirit and in truth, and he is armed with strength to dispel from himself and others—not the necessary sufferings, but at least all the real misfortunes of life, and to dispose, in the measure of human forces, of all advantages and benefits which the perfection of nature can procure.

To become inaccessible to evil and error, to be master of oneself and therefore worthy to command others, always to choose, of all things in creation, only that which is good and to possess in peace that which one has chosen,—is not this a dignity truly sacerdotal and royal? In other words, is not this a divine existence? This is the object of the occult sciences, and we must arrive at it through the real initiation.

Is perfection possible to man? Yes, certainly! If we comprehend that we do not speak of absolute perfection, which would elevate him above his proper nature, a perfection of which we can dream, but which we cannot define or even conceive. We speak of a perfection, which is within the human nature and which can be expressed by the three words, which are so badly understood and which serve as motto to the adherents of the republican doctrine: Liberty, Equality and Brotherhood.

Liberty of intelligence, free of all prejudices; liberty of will, free of all shameful and irregular passions; liberty of affections, always voluntarily directed towards good. Equality through the perfect equilibrium of mind; and Brotherhood with the right of eldership to our own advantage and that of entire nature. Yes, the sage is the beloved brother of the stars, because he knows what they do not know, and he understands the laws which direct the thought before it is formed; he understands their influence, he analyses their light, he is in some respects the treasurer of their wealth; he is the brother and friend of all *nature*; he is the priest of the seasons and he offers their first fruits to God; he is the consoler of men, the minister of the animals, and all this without constraint, without efforts and perfectly naturally, as soon as he has succeeded in perfecting his nature. He is therefore the happiest, the most useful and the most amiable of men. His invisible divinity becomes visible in him; impersonal infinity manifests itself in his person, and he becomes a living solution of the great riddle of Man-God.

It is true that such a high prerogative dooms him at first to the sacrifice. He will be adored by some and detested by others; because there are good and bad people on earth. He has to defend himself as well against the imprudent actions which the enthusiasm of his friends may cause, as against the exasperated hate of his enemies. None possess with impunity the fire from heaven, and the slaves of Jupiter will always be the executioners of Prometheus. He will be persecuted in the name of God, and for God's sake will they try to kill him. He may be benevolent as Osiris, a poet like Orpheus, wise as Socrates, with the knowledge of Pythagoras; meek and patient as Jesus, pious like Savonarola, a good pastor like John Huss; nevertheless he will be treated as a public malefactor and be made to answer for his science before ignorance, for his ignorance before stupidity, for his virtue before the vicious. Christ said: If one will follow me, let him take up his cross before starting and let him walk resolutely to the rack.

Such was the fate of the revelators of the ancient world and of the reformers of the middle age. So does the type of the perfect man, which is divine and human at the same time in the person of Jesus present in an extraordinary manner the symbols of sacrifice. But the sacrifice is only the probation and the gospel is only the introduction to the great book of wisdom resuscitated by Jesus, and, living for ever in his disciples, must for ever write or rather form by acts, which are at once divine and human, all through the coming ages.

An act of humanity is truly a divine act, and good works are more efficacious than prayers. The best of all good works are those which are performed spontaneously and without any pretension to merit. Christ said, a good tree will produce good fruit, and thus do good people perform good works without much thinking about it. They perform them, because they could not act otherwise; they answer their goodness as sun gives his light; and if a drink of water given to a thirsty wanderer merits an eternal reward, what price can be adequate to pay him who discovers a spring in the desert and who constructs a fountain?

Mercenaries are paid and recompensed; but what can we give to him who possesses all? Would you offer an apple to an apple merchant? How can you justify the just, who is judge himself? All recompensations are temporary and an eternity of blessedness would not be a recompensation but a normal state at which the souls of those, who know how to make themselves immortal, must arrive. We obtain it by vanquishing fear, desire and death. He who has sufficient intelligence will understand it.

A just man can never become accessory to injustice and therefore he will never accept an unjust death. The Kabalists say Cain and Abel were equally guilty—the one by killing his brother and the other by doing nothing to prevent this crime. The condemnation of Socrates and Jesus were regular according to the laws of their times and countries, and they therefore accepted the sentence without protest. They were stronger than the laws to which they subjected themselves; they broke them by submitting to them and forced the moral world to enlarge by seeking for a new legislation.

It certainly cannot be told with impunity to the common people that Osiris is a black god. He who strikes at the altar ought to perish at the foot of the altar, and Voltaire would have merited the death of Socrates and Jesus, if, by denying the accredited superstitions, he had not affirmed the eternal dogma. But Voltaire was a fanatic and not a revealer. He neither deserved the hemlock nor the cross; he was not worthy to receive the glory of the martyrs.

Socrates, before he dies, advises his disciples to offer for him a cock to Æsculapius, and he, the adorer of the true God, is blamed for such an apparent act of superstition. Jesus, before he delivers himself to his executioners, performs with his disciples the ceremony of Easter-day according to Jewish customs by eating lamb and bitter herbs. Socrates as well as Jesus proved themselves to the end to be true observers of those religious customs, which their doctrine is about to change. They obey while they give liberty to others, and in this act they prove themselves to be perfectly just. It is known that Voltaire went to the holy communion, but he boasted that he was doing it as an act of policy and irony. He can therefore not be excused, and his apparently religious acts were in fact veritable sacrileges.

The divine life of the Initiate is by the vulgar crowd looked upon as being supernatural. Because nature rises up for the sage, he naturally avoids that which attracts catastrophes upon the head of the senseless. He radiates good and repulses evil, and superior intelligences are supposed to serve him.

Solomon was the king of spirits; Jesus could command angels; Socrates had a familiar demon; Appollonius held the key of miracles. They know the secrets of the present, uncover the past and penetrate the future by their sagacity of connecting effects with causes. They are sorcerers like physicians and prophets like astronomers; they are diviners simply because they are divine, and they are divine because they are perfectly human; that is, they are men, such as God and Nature evolve, and such as Science and Virtue complete.

The Initiate alone possesses riches, because he disposes of them for good purposes and is never afraid to lose them; because he alone can obtain them without desiring. He alone enjoys the pleasures of life, because he chooses his own and keeps sway over his senses. He walks like Jesus over the waves of the turbulent sea, and needs only to rise to pacify by a word or look the tempests which assail him during his sleep. He is not afraid of the bloody step to calvary; because he knows the luminous road to Thabor. He may be poor and leprous like Job, an exile like Pythagoras, sentenced to death like Socrates, imprisoned like Appollonius,

tortured like Campanella, burnt like Savonarola, Giordano, Bruno and Vanini; he cannot be impoverished of his true possessions, nor be humiliated in his own eyes, nor discouraged nor belittled, nor can he be made to fear death. He knows, like Job, that his redeemer lives and that he will come to raise him up again; his redeemer is the word of truth, it is God, always victorious in just men; he knows that to suffer is to work and that to work is to become rich.

Never can he be separated from those he loves; for he knows well that real love is immortal. He does not love death, he loves immortality, and he knows well that she will not escape him. Are we then really separated from our friends when they travel? Do not souls remain united from one end of the universe to the other? Does a mother cry because her child sleeps; and does the father, who works for his children, grieve because he knows that they have before him moved into the house where the whole family must unite again some day and for which he undertakes to pay by his work.

Being free from regrets, the Initiate is inaccessible to fear. He loves God and does not fear him. He knows that the religious laws are the ordinances which moral medicine prescribes, and that, according to the words of Christ, those who are sound do not need a physician. He looks with pity upon the imaginary sick, who allow the ridiculous threats of Dr. Quack to terrify them and respects all salutary practices, which he can advise others to follow, while he does not need them himself. Being more fortunate than the blind man of Thebes, he knows the three enigmatic words of the Sphinx: God, Nature, Man. He knows that the universal symbolism is only the paraphrase of that enigma; he knows that God explains himself by nature and manifests himself in man; that humanity is one in three persons, which are the father, the mother and the child; that the incarnation of God is the reversibility which results from solidarity; that Christianity, far from being an idolatry, has overthrown all the false gods by affirming the hypostatic union, that is to say, the personal union of God and man in such a manner that we all are each one the God of the other, and that he who loves his neighbour understands and fulfils the whole law.

He does not therefore need any preachers, his sovereign pontiff is reason enlightened by faith, and he does not need to mount the she-ass of Gallilea or the mule of Mastai to enter into the holy city, but he takes good care not to change a single word of the traditional and common dogma. Enigmas have the quality of appearing at first very absurd to the mind; but, if we suppress or modify only one of these apparent absurdities, the enigma becomes comprehensible and is more than a stupidity.

An adept will therefore accept the Christian dogma in all its orthodoxy and will take good care not to dispute the divinity of Jesus Christ; because it is the divinity of man. Jesus himself called the supreme formula of the great arcanum indifferently the son of man and the son of God. He said, the Father and I, we are only one, and I will become one with my disciples; and this is affirmed sufficiently in the divinity of man, the fall of Jupiter and the abdication of Jehovah. He also says: The kingdom of heaven is within you; that which you do to man you do to God; I give to you the keys to the kingdom of heaven; and that which you bind on earth shall be bound in heaven and that which you untie on earth shall be untied in heaven; and he did not say this to the priests, for there were no priests amongst the apostles; he said it to all the faithful and added: "He that believes can do all that I do and still greater things can he do."

Such was the immense range of Christianity. The death of the great Pan in all the idols which the sacerdotal lie infused with life and his re-birth into humanity. Since Christ became a man who suffers, God suffers; and that which you give to man you lend to God and still further: the whole of humanity is the body of God, of which we are the members; all must suffer what one suffers, and the happiness of one makes all happy. This is the dogma of salvation, the dogma of the future: *The holy solidarity.* According to the mythological legend Œdipus and the Sphinx have disappeared from earth and have been believed to be dead; but nobody has ever recovered their corpses; because the Sphinx threw herself into the abyss only to set a trap for her rival. Œdipus did not solve the enigma and he became king of Thebes only to become its scourge, became forced to abdicate and to put out his eyes. Œdipus in his turn disappeared in a tempest, and the king left nobody behind but two brothers who were enemies and bound to eternal warfare; and of the Sphinx remained nothing but her formidable and still not understood riddle; for the two brothers, that is, the two parties which are still dividing the world, must for ever tear each other to pieces, as long as they do not understand it. Œdipus and the Sphinx, those two corpses, which only survive to combat each other for ever, are now two phantoms, which still incarnate themselves and here we see how they reappear on earth. Œdipus, still blind, thinks he will become clairvoyant and he proposes riddles to the Sphinx, which he does not understand himself; but he gives them out as obscure truths, which science must accept without attempting to comprehend.

The Sphinx, in her turn, having become a riddle-solver, raises her head before the dethroned king of the holy city and is going to solve all riddles by the authority of science and reason; for the Sphinx is the genius of science and nature.

The sacerdotal Œdipus, the blind man who believes himself infallible, says that it is prohibited to guess; the Sphinx with her human head smiles at such a defence and begins to drive away before him like smoke, by a single word and a breath, the pretended immoveable dogmas of the old man.

Let us assist at this battle and take down stenographically their dialogue. This will be the subject of our next discourse.

INAUGURATION OF NEW BRANCH SOCIETIES AT CHITTORE AND VELLORE.

On the 14th of April 1884, Dr. F. Hartmann, accompanied by Mr. L. Venkata Varadarajulu Naidu, arrived at Chittore, where great preparations had been made for the reception of the delegates from head-quarters. A spacious bungalow was fitted up with flags, flowers and inscriptions. An address of welcome was read by Mr. H. M. Winfred, which was answered by a few remarks from Dr. Hartmann. The meeting then adjourned until 5. P. M., but in the meantime Messrs. Narainsami Mudaliar and L. Venkata Varadarajulu Naidu addressed the natives in Tamil and Telugu, and explained to them the objects of the Society.

At 5 P. M. a large and intelligent audience assembled, Mr. C. Masilamoni Mudeliar took the chair, and Dr. Hartmann then addressed them in a speech, of which we give the following summary:—

Gentlemen,—You have heard the name "Theosophical Society," and I have been asked to explain what that Society is. It is a Society that has been started some eight years ago in the United States of America; it afterwards transferred its head-quarters to India, and its branches extend now already all over the inhabited globe, counting in India and Ceylon some ninety branch societies, and having numerous branches in America, England, France, Russia, Australia and other places. Its members call themselves "Theosophists," and my interpretation of of the term "Theosophist" is, that it means, a *person who earnestly and without fear or prejudice seeks for the truth, and attempts to apply the truths which he has found, in practical life.* The Theosophical Society proposes to do what no Society ever succeeded in doing before, that is, to *reconcile* and *harmonise* the two old enemies, *Religion and Science.* It expects to show that *true* science and *true* religion cannot contradict each other; that one is the complement of the other, and that it is only the absurdity and bigotry of a pseudo-religion which cannot be accepted by true science, and the conceited ignorance of a pseudo-science, which cannot be harmonised with true religion. *True* religion and *true* science are two ways, which lead towards the absolute truth, and as there can be only *one* such truth, both must finally arrive at the same end; but *modern* science and *modern* religion, instead of going straight towards the truth, they take a circuitous route and lose their way. Like children, here they see a gay butterfly and chase it over the hills, there they wade in a swamp to pluck a curious flower, and are deluded from their path by all sorts of delusions.

There is just as much ignorance and bigotry in modern science as there is in modern religion. When Gallileo declared that the world was round, the religionist cried "blasphemy," and he would have been put to the torture if he had not recanted, and when Morse invented the telegraph, he was laughed at by the "scientific" world. But the world's evolution goes on in spite of bigotry either in science or religion. What was "blasphemy" fifty years ago, is accepted as truth to-day. No priest now-a-days dares to maintain that hell consists of a burning lake of fire and brimstone, or that God created the world in six actual days, and took a walk in his garden in the cool of the morning of the seventh; neither does any scientist now-a-days dare to ignore electricity, or deny the circulation of the blood; but there are plenty of other absurd dogmas and prejudices in

modern religion and in modern science, and if you attack either, the cry "blasphemy" arises as loud as before.

There can be only *one* truth; but that truth appears under different aspects according to our stand-point. If you go in a dark room, and let a ray of sunlight pass through a prism of glass, it will be divided in seven rays, each of a different color, but all these rays *can be* recombined in one single ray of pure white light. The pure white ray represents Theosophy, and the various colored rays represent the different religious systems or theologies. The word "Theology" (from *Theos*, God; and *Logos*, word) does not mean "the *word* of God" any more than "Geology" means the *word* of the Earth; but it means a collection of certain doctrines and opinions in regard to divine matters, and as every man has an idea of his own as to what "God" is, so there would be as many theologies in the world as there are men and women, if not the majority of them, either from inability of thinking for themselves, or from some other motive, had consented to accept some other man's belief as their own.

Some people cannot think of God as anything higher than a painted stone or stick of wood, others believe him to be a monster, others say that he is an angry old man, and others think that he is a kind being of some sort that can be reasoned with, and who after having made up his mind to do a certain thing, can be persuaded to reconsider his decision. Those people call each other infidels, heathens and atheists, if one does not believe in the same *kind* of a god as they do. They however all agree that God is the *supreme cause* of everything that exists, and as the existence of the world proves that some cause must cause its existence, consequently there can be no *real* "Atheist," for surely no man would be insane enough to say that an effect can exist without a cause; and if the pretended "Atheist" says that the universe itself is the cause of its own existence, then the *Universe* is his God, and he is an Atheist no longer.

There are *many* different *Theologies* in the world, and most of them have different sects, each of which claims to be the *only* possessor of the truth; but there can be only *one Theosophy*.

"Theosophy" means supreme wisdom. It is a word, composed of two Greek words: *Theos* or God, or *Supreme*, which means everything that is good and pure, and *Sophia*, or *Wisdom*, which means the highest degree of intelligence and knowledge. A *true* Theosophist should possess these two qualities, goodness and wisdom, and it will therefore be seen that a *true* Theosophist is not often to be found. Plato, Socrates, Buddha, Sankaracharya Confucius, the historical Jesus, the Rishis and Mahatmas and other great men may be looked upon as *true Theosophists*. A *real* Theosophist must necessarily be a nearly perfect man; and if we call ourselves "Theosophists," we do not presume to say that we are already perfect; we only mean to say that we are trying our best to obtain as much perfection as possible in this life. But we do not rest here. We are not so selfish that we only want to save *ourselves*, and do not care what becomes of others. We want to assist in the great work of evolution; we want to abolish ignorance and superstition, and to develope not only intellectuality, but spirituality also. Our Society has three specified objects:

The *first* is "to form a nucleus for *Universal Brotherhood*." Now this is nothing new. Every religion pretends to have the same object. Christianity invites you with open arms to become a "brother" by joining the church, but unless you do join the church, you cannot be a brother, and probably you will go to hell. Oh how glad will these pious theologians be, and how they will laugh, when they look down from heaven and see you squirm in hell; because you did not accept their doctrine of "vicarious atonement," etc. The Koran teaches universal brotherhood, and the Mahommedan has been often willing by fire and sword to make you his brothers; but unless you become a follower of the Prophet, you are an infidel dog. Every sect more or less restricts its idea of brotherhood to the narrow confines of its particular church. The French revolutionist also had a universal brotherhood. He said: "Come and be my brother and think and act as I tell you, or I will cut off your head." The kind of universal brotherhood, which resulted from our modern civilisation, is seen in the standing armies of Europe, where women and children, cripples and invalids, have to work and starve, to keep all able-bodied men on their legs, and without useful employment, to protect them against a surprise-visit from their brothers across the frontier.

The *Theosophist* makes his universal brotherhood unconditional. He reasons that *all* men and even all animals and all things that exist come from one universal source, and that therefore we *all* belong to one family and must respect each other's rights. He does not care whether you are a Hindu, or a Christian, or a Jew, or a Mahommedan, or a Parsee, or whether you believe in nothing at all, because if you act up to the principle of universal brotherhood, you will be sure to act right, and receive your reward.

The *second* object of our Society is the study of ancient religions and sciences. Comparative Theology shows that the modern sacred writings and their allegories and symbolism have been mostly copied from the ancient sacred books, and thereby they became disfigured by many mistakes, misinterpretations, falsifications and interpolations. It is reasonable to suppose that the nearer we go to the fountain, the purer we will find the water, and it follows that the most *ancient* sacred writings come nearest to the truth. In the Vedas, for instance, we find the originals of nearly all the principal allegories of the "Bible," or the Cabala, although dressed up in different forms and called by different names. The same basic truths, which we find in the ancient writings, we find repeated in almost all other religious books, and most of all sacred books have the same fundamental truths; but these truths are usually disguised under the form of some allegories, which are quite remarkable by their absurdity, if taken in their *exoteric* sense and believed *literally*. So if the Hindu says that the universe came out of the *navel* of Brahm, he means the same thing as the Cabalist, who says that Adam Kadmon is the first emanation of the supreme cause, or as the enlightened and therefore excommunicated Christian, who calls that first emanation the "logos" or "the *son* of God" or the "Christ principle," etc. All these different stories and allegories are so absurd, if taken in their literal sense, that children would laugh in your face, if you would tell them such stories, provided they had not been told before hand that they must not laugh, because that would displease God. These stories have been *intentionally* made so absurd, so that they might not be taken *literally*, and to show that they have a secret meaning, and in their very absurdity lies their protection; and yet priests of all classes will take them in their literal sense, and if you try to explain them, they will cry blasphemy! blasphemy! and call you an infidel, an heretic and an atheist. This is a great misfortune for them,—not for us. I myself have been educated in a Christian church; but my common sense revolted against the belief that we all should be condemned to die, because a certain woman by the name of Eve had the imprudence to bite in a forbidden apple; that God made Adam out of a piece of clay and Eve out of one of Adam's ribs, etc. I asked for an explanation of the meaning of these fables, and if I had received that explanation, I might perhaps be talking now in a Roman Catholic pulpit instead before you; but instead of getting those explanations, which are very beautiful, and which I now know, I was told that I must accept the literal meaning, and that to doubt was a sin. I could not swallow these stories; so I left, and hunted in other quarters for information, and I am glad I did so.

But *why* did the priests not give me the true information? Simply because they did not know it themselves, and if any explanation is given to them, they do not dare to investigate its truth. They have to think according to orders, and if one, wiser than the others, like Eliphas Levi, should dare to think for himself, he would be excommunicated and consigned to the allegorical devil and his symbolical imps. The Hindus are not so ticklish. They do not ask for a *literal* meaning of their symbols. They do not believe it when the missionaries say that Christna was a very immoral person, because he was not married, but had 60,000 concubines. They, or at least the intelligent amongst them know, that this allegory means to say, that Christna was assailed by 60,000—(that means a good many) temptations; but he did not succumb (that is, he did not get married) to a single one.

There have been at all times people whose common sense has revolted against accepting the literal meaning of theological absurdities, and it is no wonder that the scientists laugh at such stories. But explain them, and show their beauties, and the ridicule will cease, and the laughers will have cause to bewail their own ignorance. The misunderstanding of these legends has often been the cause of serious consequences. It has led to innumerable religious wars, to the killing and burning alive of thousands—nay millions—of people, and to a continual changing from an extreme of superstition to an extreme of materialism. The laws of the material and spiritual universe are an analogue. A pendulum in motion will swing from one extreme to the other, and back again nearly to the first extreme. It is not long since we have had an age of extreme superstition, when people were burned and tortured, because they would not believe in a certain kind of a god. Then followed an age of materialism, headed by the French revolution, and every one that believed in any kind of a god, had, if possible, his head cut off. Twenty-five years ago Dr. Buechner and his "Matter and Force" were all the rage; now nobody cares about such books any more. We are about at the turning point of this age and new superstitions spring up. I will not talk about such excrescences as the "Salvation Army," which perform their farces in public streets and are a general nuisance. Those soap bubbles will soon burst; but the great danger in Europe and America seems to me to lie in the misunderstood facts of spiritualism. The followers of spiritualism, especially in England, France and America, have become very numerous; they have left the basis of unprejudiced scientific investigation, and are adopting a creed. They wish to embrace their "dear departed" and are running after elementals and spooks. On the other hand the churches have degenerated into mere social organisations for religious amusement. You find there plenty of noise and show, but no worship, because the spirit has fled and the priests have lost the key to the sanctuary. Ignorant and superstitious "Free-thinkers" and wilfully blind "Truth-seekers" are stumbling over the country and poisoning the moral-atmosphere. Meat-eating and the use of stimulating liquors is looked upon as something necessary, lying and stealing are considered acts of "smartness," and the prevailing thought is,

how to make money and how to spend it. There is only one way to check the progress of superstition and immorality, and that is, to *prove* to the people the *necessity* of wisdom and purity. This is an age of reason, but of a superficial reason, without any spirituality. The people have had enough of mere *assertions*, they want *facts* and *explanations*, and these can be found by the scientific investigation of the ancient sacred books.

The third object of the Theosophical Society is the study of the hidden mysteries of nature and the occult powers of man. If I were talking to an audience of English or German professors, who believe that they already know all the laws of the universe, and who imagine that that which they don't know is not worth knowing, it would be a useless waste of time to try to convince them, that invisible things or hidden powers in man do exist at all. If those men know just a little more, they would know that (man and the universe also) has a sevenfold constitution, and that they do not yet fully understand the first one, do hardly believe in the second, and know nothing at all about the rest. But most of you have seen the effects of the occult powers of man, such for instance as that of sending the astral body to a distance, while the physical body remains in one place, etc., and some of you have developed similar powers. The question with us therefore is not whether such powers exist, but what is the best way to develope them? It is the general opinion that the exercise of the will in concentrating the mind is the most important thing for that purpose, and many think that "concentrating the mind means" to sit still, look for a long time at a certain object, and try to think of nothing at all. Such people do *not* concentrate their mind, but they render it a *blank* and make it a good play ground for elementals and spooks. To *concentrate* our mind properly, we should think intensely of some grand and noble idea, we should study the laws of nature and develope our intellect to the highest degree. As our intellect becomes developed, so must our spirituality be developed on a corresponding scale by a good and pure and moral life and by a proper unstimulating diet. How can we expect to control the forces of nature *without*, if we are not able to control the forces of nature *within* us. Theosophy therefore teaches that we should develope our intellect and purify our thoughts and learn to control our actions. We must above all do away with selfish ideas. We must consider ourselves as members of one family, and look more to the interest of the whole family than to that of our own little selves. If therefore there are any amongst you who want to join this Society for the purpose of obtaining some material benefit only for *themselves*, I am afraid they will be disappointed, and I would advise them to stay away. We do not want any members who ask: what good will I obtain; but such as say, what good can I do? We do not want a lot of helpless children, who sit down in the mud and expect our great masters to draw them out, without their using their own efforts; but we want in every town a nucleus of good and intelligent men, willing and able to assist others; men who can teach others; and in whom the people will trust, and to whom they will come for advise, and of which the people will say: These are good men, because they *are* Theosophists, and upon them rest the blessings of the *Mahatmas*.

After some remarks made by the Chairman a vote of thanks to the lecturer was proposed and accepted. Later in the evening a good many candidates were initiated into the secrets of the Society by Dr. Hartmann, assisted by L. Venkata Varadarajulu Naidu, and the rest of the evening as well as the next day was taken up by discussions on the subject of Theosophy.

Dr. Hartmann choose for his second lecture the subject "Theosophy and Theologies," on which occasion V. Sreenivasa Chariar took the chair, and concluded the work of the evening by some remarks highly complimentary to the lecturer. Another initiation ceremony followed that evening, and on the morning of the 16th Instant the delegates left for Vellore.

On the 17th, at 8 A. M., Dr. Hartmann delivered a lecture on Theosophy in Veeraragava Mudaliar's house, and in the evening of the same day a largely attended meeting was held at the house of A. Narainsami Mudaliar, at which the highest problems of metaphysics were discussed between Dr. Hartmann and one Ekanki Swami, a Sanyasi, after which the delegates took their departure.

(*From the Madras Mail.*)

LECTURE ON THEOSOPHY.

By Mr. St. George Lane-Fox of London.

On Saturday evening Mr. St. George Lane-Fox, a member of the Theosophical Society, delivered a lecture on Theosophy, in Patchcappah's Hall. The Hon'ble Gajapatti Row presided, and among those present were Dr. Hartmann, Damodar K. Mavalankar (Secretary of the Society), Mr. and Mrs. Coulomb, Mr. Bashyam Iyengar, Ragunatha Row, Dewan Bahadur, and Dr. Oppert. Mr. Fox is a member of many of the learned societies of England, and is best known as an expert in electrical science. He came to India to investigate, joined the Theosophical Society and is now staying at its head-quarters at Adyar, Madras. He has visited Calcutta, Lahore, Simla, Poona, Bombay and other places.

Mr. Fox commenced his lecture by remarking that he was sure all present would agree with him that the Theosophical movement was one of the most remarkable movements of the age. He had been watching the movement for some time from Europe, but long before he became acquainted with the name of the Theosophical Society, he was a Theosophist. There was a latent power growing in the West, which would soon burst forth, and the name of Theosophy would soon be adopted by thousands of people who so far have only sympathised with the objects and methods of the movement. The object of Theosophy was the promotion of unity—of mutual assistance between every branch and race of mankind; to enable the people of different nationalities to co-operate for the common good and join together in the work which obviously is the work which mankind has to accomplish sooner or later. The Society sought the promotion of a universal brotherhood. The movement—the movement did not necessarily mean the Society—was being assisted by thousands, and being promoted in very many and various ways. The methods which the Society proposed to adopt, although not thoroughly adopted yet, were methods of conciliation. It had had its difficulties, of course, as all new movements had had. The word "Theosophy" was an old one derived from the Greek. Underlying all external histories of nations, there had generally been one object, that of the promotion of unity and division of labour. There had always been an attempt to interchange ideas between different sects. When they had thoroughly interchanged their ideas more and more, they would find out that the fundamental bases of all their ideas were one and the same; that underlying the common ground was Theosophy. It was commonly and wrongly supposed that Theosophy was a sect; it really included among its members every variety and shade of nominal belief. As they united together in that common object, their various religious proclivities seemed to tone down, and they came to understand that that which they had been considering as the vital matter in religion was the mere husk or shell. Those who investigated the matter more carefully would see that there was no reason why any body professing any particular belief,—provided his objects were sincere and pure,—should not heartily assist the Theosophic movement. On what did human progress depend? For that was at the basis of all consideration of our future. Human progress did not mean the passing of time, but if they regarded these matters in the light of modern science and modern thought, they would notice that mankind is developing. The theory of Evolution had gained great hold over the minds of Western people, but he might say that it had always been professed by Eastern thinkers. The process of Evolution was merely this change going on in various departments, not only of human life, but of the animal, vegetable and mineral kingdoms. If they recognised the fact that human kind is progressing, and that we progress by fits and starts, or rather, cycles, they would understand that progress as a whole is continuous and real. What was human kind tending towards? He compared the human race to the growth of a child, having periods of bodily activity, then mental development and maturity, followed by decay. He contended that the reasoning faculties grew and grew until they led to a very extraordinary amount of intellectual thought. In the lower animals the senses we are possessed of are not all developed. These senses were added one by one, so to speak, as life grows from its very low states towards the higher. If man had had less powers in time past, we must, reasoning by analogy, come to the conclusion that we shall still progress evolving new faculties and powers. Some extraordinarily developed men now possessed faculties not possessed by others. One of the causes of the Society was the knowledge that those faculties can and do exist at the present time in a body of human beings. Those strange growths, so to speak, of human nature, have been believed in for a long time by the people of India, but until quite recently they were not suspected by the West. However, the fact that it seemed probable that those faculties could be evolved had begun to dawn upon the thinkers of the West. What were those faculties or powers? By the intervention of what are called our physical senses, we were able to take cognisance of outward appearances: could not they imagine that there might be other faculties latent in the mind, which enabled them to assimilate knowledge by other means? Undoubtedly they could. When that faculty he spoke of—the intuitive faculty or spiritual perception—was cultivated properly, it grew into a real power, such as could be utilised, and became a great deal more useful than other faculties already developed. That was the chief power which was in store for the future mind. He had been investigating esoteric Theosophy, which meant that study for the few which is not suitable for the multitude. It had existed at all times, but it had generally been hidden from public gaze for this simple reason, that it had been beyond the public reach. There was supposed to be a great amount of secrecy in what was called the occult doctrine and that was imposed—it was often thought—by people who were its custodians or guardians in order to deprive the public of its advantages. That was not the case, for the secrecy was in a wish on the part of those custodians not to be misunderstood. Knowing that people could not understand in its true light the whole of that doctrine, the custodians did not attempt the useless task of trying to explain it to the general public. But recently, owing to development naturally going on within a certain portion of

mankind, it had been desirable to make some effort to enlighten the general public, and that process of enlightenment was simply a phase of Theosophy. It was an attempt to draw the veil of *Maya* from the minds of more developed intellects, and so enable them to see in their truer light some of the phenomena with which they have already become familiar. Psychical Research next claimed the lecturer's attention, and he remarked that now for the first time was an attempt being made to elucidate some of the truths of that science. He explained the meaning of mesmerism and automesmerism. Proceeding to examine occult phenomena, he remarked that those phenomena had been misunderstood in many quarters. Some had thought, wrongly, that occultism was the chief means of the Society to produce a certain effect. It was not at all an important part of the scheme. The occult powers, which were possessed by people who had been able to explore the depths of nature beyond that of the ordinary mind, were manifestations of an intellectual power usually misunderstood by the general public, but they were not by any means miraculous. Occultism was merely hidden by virtue of its being beyond ordinary reach. In concluding his lecture, Mr. Fox said he was convinced that we are at the beginning of a period of enlightenment. It might not be a Utopia, but it would be a partial Utopia. We should be reigned over, as it were, by the peaceful influence of Harmony and Love. (Applause.)

Votes of thanks to the lecturer and chairman concluded the meeting.

HOW I BECAME A THEOSOPHIST.

By Gyanendra Nath Chakravarti, M. A., *F. T. S.**

Scepticism and rank materiality are two exotic plants which have taken root in the hearts of our young Indians by a purely physical education as imparted in our colleges and schools. My educated friends, presuming upon the fact that a knowledge of the western physical science is incompatible with a belief in occultism and in the existence of a superior science nearer home, are often taken with the surprise which characterises the dying words of Julius Cæsar when they hear that I am a Theosophist and a full believer in the occult portion of Theosophy to boot. It is with the object of explaining my conduct to such of my friends and acquaintances and to dispel the foregone conclusions of them and others like them, who muster very strong, that I take up some space in this valuable journal.

As regards the nobleness and practicability of the first two objects of the Society there can be no two opinions, especially as the practical work done by it during the short period of its existence has been so great and good as to attract the attention of almost every outsider. The Society has proved itself to be no dormant and theoretical Brotherhood. Many are the persons known to me—narrow though the circle of my acquaintance is—whom the Theosophical Society has reclaimed from vice and sensuality. The establishment of Sanskrit schools throughout India which the Society is aiming at is an object, in my opinion, the noblest and the most necessary that could be thought of at this present juncture of Indian denationalization and materiality. Spirituality will follow an extensive Sanskrit education as day follows night. There is already one school in every large city in Southern India. Ere long similar will be the aspect of Northern India. The Theosophical Society, discarding all notions of sham patriotism, is trying hard to build a solid foundation for the Indians to stand upon as a Nation worthy of respect and admiration in some future time. An Indian who keeps back his helping hand from lending support to such a grand movement for the moral and spiritual regeneration of his country, must surely stand accused of cold indifference verging on torpidity and even failure of one's duty towards one's brothers. Indeed it was chiefly through a purely patriotic motive that I first joined the Society. But upon this portion of Theosophy it is not my present object to dilate. I mean to say a few words on occultism, its science and philosophy. My conviction in occultism and its masters was brought home to me in a two-fold way. Firstly, by the ratification of the occurrence of what are commonly called "phenomena" by men of very great intelligence, sagacity and truthfulness—many of them being among my personal acquaintances and friends and even witnessing a number of them myself. Secondly, by a study, however limited it may be, of our Aryan science and philosophy, the grandeur and the harmonious nature of which struck me quite forcibly. I argued that such a complete system of philosophy, in which one could find perfectly satisfactory answers to all those questions which are supposed to be beyond the human ken, could not have been framed by men in the same stage of development as the ordinary mankind is. Reason, unaided by the higher powers in man undeveloped in the present race of mankind, could not have soared into the domains of the "Great Unknown and the Unknowable"—and, if men more perfect than ourselves could exist in times gone by, there is no reason why they could not exist now. The fresh accessions to that grand system which we are now getting through the Theosophical Society leads to the belief that such men do exist. I shall first deal a little more fully on the phenomenal side of the question and shall then try to show in a very rough and general manner—since a subject like this requires to be and has been dealt with by men far abler than myself—the incomparable superiority over the modern science and philosophy of the Esoteric doctrine, the faintest approach to the completeness and harmony of which has never been made by any philosophical system of the West, on the very pinnacle of intellectual development as it is.

Phenomena, as I understand them, have no intrinsic value. They can only amuse except in so far as they prove to us the existence of some extraordinary powers and hence leading us to a belief in the corresponding extraordinary knowledge of the laws of Nature not necessarily in the performer—(for a boy often may work the steam engine without knowing as to how it works,) but certainly in some Beings who are the masters of this Occult Science. It is with this view I doubt not that phenomena were shown to the world by Madame Blavatsky when the Founders first came to India, and it was for this loving desire of theirs to lead men up to the higher truths that they were called names by almost all the scurrilous Anglo-Indian newspapers. I for one have ceased to hanker after phenomena, being once convinced of the fact that Occultism is a true and noble science worth pursuit at any sacrifice. My friends will not be surprised to learn I hope that only a few months before joining the Society I was as great a sceptic as any of them though there were two incidents in my own experience besides many others which I had heard from reliable sources, that my knowledge of the physical sciences could not explain. The first was the suspension in air of a boy of about 14 years of age I saw seven years ago. The second was the projection of the double or the Mayavirupa of my old grandfather at the moment of his death and its appearance before a Vedantin Yogee (certainly more than 100 years old), who lived in a jungle near Benares and for whom my grandfather had great respect and admiration. But a study—meagre as it is—of the A. B. C. of Occultism has enabled me to look upon these incidents to be as natural as the repulsion of the North pole of magnetic needle when a similar pole of another magnet is brought near it, or its attraction in the vicinity of the south pole of another magnet.* The first work on Theosophy which I read was the Occult World. It helped much to break down in me that dogmatism of rejecting as untruth all that modern science has not yet discovered though indeed that very book is read by most Europeans without the slightest effect. But a Hindu mind differs from a Western mind. A Hindu is born in a land where phenomena are so common as to attract the attention of even a passing observer though many times they are passed over as feats of jugglery. Then again his manners and customs and even his habits of daily life point to the existence of a science wholly unknown and undiscovered in the West. The spirituality of his forefathers, transmitted to him by the principle of Atavism (heredity) is in him, though latent. Hence he is more capable than an European of comprehending the grand truths of the science, which these phenomena lead us to. I never did nor can ever believe in miracles. I think with Professor Huxley that the word in itself is a misnomer. How can we state that a particular phenomenon is a transgression of the laws of nature, before we have ascertained all the laws of nature and all that can be produced by them. The highest priests of the sanctuary of modern science own that the wider their researches extend, the more keenly do they realize the painful truth that they have yet got only a minute drop from the vast shoreless ocean of knowledge. Hence there is no *a priori* evidence against the existence of facts in nature, unknown and unsuspected in the scientific land of the West. The phenomenon occurring under test conditions mentioned in the "Occult World" and others mentioned in the "Hints on Esoteric Theosophy" attested by men of reputation and influence partially inclined me to believe in the existence of occultism and its teachers. Since joining the Society, the accumulative effect of all that has come under my experience has been so great as to fully confirm me in my belief. I have seen several letters received by several of my friends at different places under different mysterious circumstances from the venerable Mahatma to whom the "Occult World" is dedicated, all similar in writing and even style. One evening at one of our ordinary meetings all of us were engaged in discussing and thinking about a certain subject. After a few days one of our

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*Mr. Gyanendra N. Chakravarti, F. T. S., is a gentleman of considerable attainments, having passed through a successful career in Calcutta University. In 1883 he graduated in Physical Science and obtained the degree of Master of Arts with First Class Honours and University Gold Medal. It is with pleasure we learn that our friend and brother has been appointed Professor of Mathematics and Physical Science in Bareilly College.—*Ed.*

* The suspension in the air is explained by the fact that, by a certain process, the polarity of the feet is changed. Our feet are ordinarily charged with S. magnetism, owing to inductive action of the Earth's N. pole. Hence we cannot fly off. The feet being once made N. poles, repulsion from the body of the earth naturally follows.

The *Mayavirupa* at the time of death is drawn towards a certain person owing to the affinities the Ego cultivates or generates during its subjective existence.

G. N. C.

friends received a letter from the Mahatma mentioned above, quoting the very words in which he had thought and directing him on the subject. I may as well state here that the worthy founders of the Society were then at the Head Quarters. Another evening while we were at a public meeting a respected European friend of ours saw the *Mayavirupa* of a certain Mahatma present in the hall. On returning home we found the fact corroborated by a *chela* who was, a short time before we came in, *en rapport* with the Mahatma in question, without telling him as to what our friendhad seen. On another occasion a friend of mine, a graduate of the Calcutta University, a Bengali gentleman of sound education, heard distinctly the known voice of a Mahatma speaking to him while he was alone in his room in Calcutta, neither Colonel Olcott nor Madame Blavatsky being in Northern India. This fact alone ought to give a crushing denial to the slanderous charge often brought against the founders of the Society that they produce phenomena by jugglery. All my experiences about phenomena will be too numerous and even useless to relate in an article like this. Hence I shall conclude this portion of the subject by telling my readers that besides Mr. Ramaswamier two of my friends, one of them being not even a *chela*, saw in the first place the portrait of a Mahatma, then Mayavirupa, and lastly in his physical body. If I do my friends for whom I have very great respect the justice of supposing them to be men of ordinary veracity—(and indeed intentional lying is incompatible with the purity of character which they possess), I ought to believe in the existence of the Mahatmas, since the chance of my friends being themselves deluded is much reduced. Without stopping to conjecture how far what I have said about phenomena will be convincing to the public, I pass on to say a few words on the Science and Philosophy of Occultism. I must confess that according to my peculiarly constituted frame of mind this latter phase of Occultism did more towards bringing about my conviction and then creating in me the attraction for it which I now have than what I formerly called phenomena. Even the letters from the Mahatmas quoted in the Occult World impressed me with the idea that there must be lying hidden in the snowy ranges of the lofty Himavat, a great science unknown and unexplored, the glimpses of which are to be found in our own Shastras and which can even be discerned, dimly though it be, through the translucent veils of our daily habits and customs as enjoined by the Rishis of old. The study of the "Fragments of Occult Truth" and "Esoteric Buddhism" left no room for doubt. Therein I found a theory of evolution so complete and so grand that compared to it the recent one of Darwin cannot but be thought of as an ugly torso. That science of evolution is not only free from the defect visible in all western scientific investigations of leaving out the spirit quite in the cold, but considers the spiritual development of beings as the only circumstance which can explain so great changes of form which local circumstances and sexual selection can hardly account for. The very satisfactory explanation of the missing link which Western Science has so long striven for in vain to furnish is based entirely upon this fact. Once the human form is evolved from the ape, the spiritually developed entities find tenements of flesh ready for them, and hence there is no more necessity for the animal form to be forced up into human ones. Hence the intermediate links die out. The Fragments do not stop only with telling us that the mineral kingdom is evolved from fiery Nebulæ through intermediate forms and then developes into vegetable, animal and human kingdoms, but goes to give us an outline, faint though it is, of the life after death, the future destiny of man and the higher states of existence to which man kind is running up. It furnished me with the grandest philosophy I could conceive. The Eastern philosophy, I may here let the readers know, differs entirely from what is called by the same name in the West, in the fact that it is not only based upon but is identical with science. The Western philosophy and metaphysics are founded wholly upon conjectures. They are generally the fumes of one's imagination, seasoned perhaps with a little of reasoning. Eastern philosophy is the result of accurate observation by the higher powers of man, and whatever it tells us are not conjectures but scientific facts. Eastern Science is not antagonistic to Western Science, but the latter falls short of the former. In fact the legitimate conclusions at which modern science has arrived are the lower steps of the Occult Science. The sphere of the Occult Science indeed is incomparably wider, and hence such a repository of knowledge can wield powers immeasurably greater. It is a dogmatism of the orthodox scientists to think that no higher powers than what they possess can be attained by man; just as an ignorant ploughman refuses to believe that a message could be sent from one quarter of the globe to another in almost no time. The origin of this doggedness and obstinacy lies in the unwarranted supposition (though perhaps unconsciously assumed) that *all* the Laws of Nature have been discovered. The methods of investigation in the East and West are entirely different. In the West as many facts as possible are noted down as in a Day Book, and then from these we arrive at truths by means of deduction and induction. So that, as is repeated constantly, the West can only get knowledge indirectly through the media of the physical senses, which are so unreliable. The Eastern method stands in need of no *via media*. The Ego takes cognisance of things direct. An Adept *Guru* does not reason out the truths with his *chela* but makes him see. In the pursuit of this method one has to develope his intuitive faculties and then one can observe the truths. In this act of observation there is no inference or reasoning, and as stated by William Stanley Jevons in his Principles of Science, in an act of pure observation even by the physical senses there can be no mistake, if we do not, instantaneously though it be, reason and also infer. Even the chief discoveries of modern science are due, as I conceive, to intuition. Orthodox scientists will no doubt object to this assertion of mine. But I humbly ask them how the greatest truths in the physical sciences, comprising of course Mathematics, the most perfect of them, have been arrived at. They are not got certainly by any process of ratiocination or even of what is called accurate induction. The method of difference, the most perfect of the laws of induction as laid in John Stuart Mill's System of Logic, has been acknowledged by that eminent thinker himself to give us the least number of truths. But does he not together with a whole host of other Scientists own that the most wonderful triumphs have been performed by hypotheses? Hypotheses may indeed undergo the process of verification and then seem consonant with reason and physical experience; but the truths are no doubt due to hypotheses. And the catching hold suddenly of a particular hypothesis as the true one is—due to intuition. The discovery of the poet Goethe, that the skull is merely the expansion of the spine, and that flowers are but transformation of leaves, will throw light on the subject. To explain esoterically: all the truths that have been and will be discovered are imprinted on *akasa* and suddenly a certain truth passes before the intuitive eyes of some thinker and enables him to make a discovery and thenceforward to be admired as a man of extraordinary intellectual capacities. Complete verification as regards truths obtained by the higher and developed intuition is not practicable, because it encompasses things which are invisible to the physical eye. That one can take cognisance of things unseen by the physical eyes is well established by the phenomena of psychometry, clairvoyance and thought-reading. In the last case one can read through his inner sense the inscription on the *akasa* made by a certain person's thought, which is material, and a form of energy or a mode of motion just as heat is. Having said that Eastern and Western sciences are not antagonistic, it remains for me to add that it is only by a study of the occult sciences that we can effect that marriage between Science and Religion which mankind are thirsting after and which cannot but be productive of wonderful results. Let me remind my countrymen that our old and, in their eyes, antique religion is based entirely upon science; and Theosophy is trying to show that more or less every religion in its Esoteric aspect is so based. It is impossible to explain in a short article like this that a knowledge even of the elementary principles of the occult science is necessary in order to understand the full import of our manners and customs. The students of vital magnetism do know it partly. But the cardinal doctrines of Hinduism and Buddhism —the *Karma* theory and the theory of *Môksha* or *Nirvana* find their origin and sanction in the Occult Science. Nor has the Western Science to say a word against them. The former affords another instance of the universal Law of causation and the latter of the cyclic law—the law that things return to the place from which they started. As exemplified in the physical phenomena of the rotation and the revolution of the Earth. We come out of (are evolved from) the Universal Spirit or Parabramha through various forms and states of existence, and shall at the end merge into Him and attain the blessed *Nirvana*. I shall close this paper with this assurance to my readers, that daily I am learning to look back upon the hour I joined the Theosophical Society and became earnest in its cause with greater delight and appreciation, and sincerely wish that such an hour may not be far off for them.

Our New Branches.

Mr. S. Ramaswamier, B. A., our indefatigable friend and brother, formed two Branch Societies at Periya-Kulam and Dindigul in Madura District, on the 17th February and 1st March 1884, respectively.

Dr. F. Hartmann formed two Branches at Vellore and Chittoor in the North Arcot District, on the 14th and 17th April 1884, respectively.

Official Reports.

ADDRESS.

The members of the Society of Occultists of France at the commencement of the year of Hermetic Magism, beginning on the 21st of March, express to the Parent Theosophical Society at Madras their profound admiration for the work which has already been accomplished by their labours. The organizers of this great movement may look with pride upon their numerous followers.

and all his property was sold, and it was afterwards said he was working underground, like Wayland Smith, at some place in Germany."

The following interesting account is from a work by the Rev. H. Christmas, M.A., F.R.S. :—"A few years ago a person who pretended to have discovered the philosopher's stone, was living at Lilley, near St. Albans. Sir Richard Phillips, in his "Personal Tour," gives an account of a singular interview which took place between the two philosophers. Having heard of this gentleman, whose name was Kellerman, Sir Richard called upon him, and gives the following account of his reception :—

"I lament that I have not the pencil of Hogarth, for a more original figure never was seen. He was about six feet high, and of athletic make ; on his head was a white nightcap, and his dress consisted of a long great coat, once green, and he had a sort of jockey waistcoat, with three tiers of pockets. His manner was extremely polite and graceful ; but my attention was chiefly absorbed by his singular physiognomy. His complexion was deeply sallow, and his eyes large, black and rolling. He conducted me into a very large parlour, with a window looking backward, and having locked the door and put the key in his pocket, he desired me to be seated in one of two large arm chairs, covered with sheep-skins. The room was a realisation of the well-known picture of Tenier's Alchemist. The floor was covered with retorts, crucibles, alembis, jars, bottles in various shapes, intermingled with old books, piled upon each other, with a sufficient quantity of dust and cobwebs. Different shelves were filled in the same manner, and on one side stood his bed. In a corner, somewhat shaded from the light, I beheld two heads, white with dark wigs on them. I entertained no doubt, therefore, that among other fancies, he was engaged in remaking the speaking brazen head of Roger Bacon and Albertus. Having stated the reports which I had heard relative to his wonderful discoveries, I told him frankly mine was a visit of curiosity, and stated that if what I had heard were matters of fact, the researches of the ancient chemists had been unjustly derided. He then gave me a history of his studies, mentioned some men whom I had happened to know in London, who he alleged had assured him that they made gold ; that having in consequence examined the works of the ancient Alchemists, and discovered the key which they had studiously concealed from the multitude, he had pursued their system, under the influence of new lights, and after suffering numerous disappointments, owing to the ambiguity which they described in their processes, he had at last happily succeeded ; had made gold, and could make as much more as he pleased, over to the extent of paying off the National debt in the coin of the realm. When asked to produce some of it, he said, 'Not so, I will show it to none. I made Lord Liverpool the offer that if he would introduce me to the King, I would show it to His Majesty ; but Lord Liverpool insolently declined, on the ground that there was no precedent, and I am therefore determined that the secret shall die with me. It is true, that in order to avenge myself of such contempt, I made a communication to the French Ambassador, Prince Polignac, and offered to go to France, and to transfer to the French Government the active advantages of the discovery ; but after deluding me and shuffling for some time, I found it necessary to treat him with the same contempt as the other. The world, Sir, is in my hands, and my power.' With respect to the universal solvent, the attempt to get a sight of it succeeded no better than the former one to see the gold. Mr. K. accounted for having shut up his house and guarded the walls, by saying that all the Governments of Europe had endeavoured to get possession of his secrets. To prevent this he had burnt all his writings, and placed a spring-gun at the windows, by means of his combustibles he could destroy a whole regiment of soldiers, if sent against him. He then related that, as a further protection, he lived entirely in that room, and permitted no one to come into his house while he had locked up every room except that, with patent padlocks, and sealed keyholes. The house was in a most dilapidated state, surrounded by high walls, with hurdles on the top.

The village of Lilley has undergone a change for the better in its general appearance. Neat Gothic detached villa-like residences have sprung up here and there, instead of the old thatched cottages, and a new church and vicarage have recently been built. The question is to be decided whether if in those days, when the villages had many little homesteads, of their own centre of home attachments that do not now exist, and which now leave an aching void the present cannot fill up."

Kellerman burnt his writings and disappeared.

JAMES PRICE, M. D., F. R. S., AND ALCHEMIST, GUILDFORD.

By P. Davidson, F. T. S.

As a sequel to my article, "Pure Gold artificially made," which appeared in the January and February Numbers of the *Theosophist*, for 1881, I now subjoin the following :—

In the Parish Church of Stoke, next Guildford, is a marble monument with the following inscription :

> Near this place are deposited the remains of
> James Price, M. D., F. R. S., son of James
> and Margaret Higgenbotham, who departed
> this life ye 31st of July 1783, aged 25 years.
>
> *'HEU! QUALIS ERAT!'*

This man inherited the fortune, and assumed the name of his maternal uncle, James Price, Citizen, of London. He entered himself at Oriel College, Oxford, where he took a bachelor's degree in Physics. In 1782, he published an account given in the *Theosophist*—of some experiments in Mercury, Silver and Gold, made at Guildford, in May of that year, in presence of Lord King, and many other gentlemen, to whom he appeals for the truth of his account, without the slightest fear of contradiction. Mercury was put into a crucible, placed on a fire, and after some ingredients had been added, a certain *red powder* furnished by him was put in. The crucible in due time was cooled, and broken, when a globule of yellow metal was found at the bottom, which proved to be pure gold. In other experiments, a *white powder* produced silver, and in others the *red powder* transmitted the silver into gold. His experiments and the respectability of the spectators of his manipulations procured him the degree of M. D., at Oxford, and an introduction to the Royal Society, of which he was made a Fellow. This Society required that the supposed pretensions of this new associate should be thoroughly sifted, and he was commanded, under pain of expulsion, to repeat his experiments before a special committee. Sick and weary of heart at such disgusting treatment, he took a draught of laurel water (prussic acid) and ended his troubled life at the early age of 25. In the reading-room of the Literary Institute of this town, is a very fine portrait of Dr. Price, in crayon, by John Russell, R. A., and in the library of the same institution, are the two editions of his *experiments*, in 1782, printed at the Clarendon Press in 1782 and 83.

ASTROLOGY.

In the last number appeared the review of an elementary work on Astrology. It may not therefore be unprofitable to say a few words in regard to the subject itself. The popular idea seems to be that the planets and the stars exercise a certain influence upon the destiny of man, which the science of Astrology can determine; and that there are means within the reach of that science which can be used to propitiate "the evil stars." This crude notion, not philosophically understood, leads to two unscientific fallacies. On the one hand it gives rise to a belief in the doctrine of fatality, which says that man has no free-will inasmuch as every thing is predetermined, and in the other it leads one to suppose that the laws of Nature are not immutable, since certain propitiatory rites may change the ordinary course of events. These two

extreme views induce the "rationalist" to reject "Astrology" as a remnant of the uncivilized condition of our ancestors, since as a matter-of-fact student he refuses to recognise the importance of the saying, "Real philosophy seeks rather to solve than to deny." It is an axiom of the philosophic student that truth generally lies between the extremes. If one therefore proceeds in this spirit, he will find that there is yet not an unreasonable or unscientific hypothesis which can reconcile all these different views, and which, not unlikely, was what the ancients meant by Astrology. Although a study of this science may enable one to determine what the course of events will be, it cannot necessarily be inferred therefrom that the planets exercise any influence over that course. The clock indicates, it does not influence, the time. And a distant traveller has often to put right his clock so that it may indicate correctly the time of the place he visits. Thus, though the planets may have no hand in changing the destiny of the man, still their position may indicate what that destiny is likely to be. This hypothesis leads us to the question, "What is destiny?" As understood by the Occultist, it is merely the chain of causation producing its correspondential series of effects. One who has carefully followed the teachings of Occultism, as recently given out, concerning *Devachan* and future re-births, knows that every individual is his own creator or his own father, *i. e.*, our future personality will be the result of our present mode of living. In the same manner our present birth, with all its conditions, is the tree grown out of the germ sown in our past incarnations. Our physical and spiritual conditions are the effects of our actions produced on those two planes in previous existences. Now it is a well-known principle of Occultism that the ONE LIFE which pervades ALL connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man's existence, since he is but a microcosm in the macrocosm. Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature—the *Akasa*, the objective aspect of the UNMANIFESTED LIFE. All our thoughts and actions thus produce the vibrations in space, which mould our future career. And astrology is a science which, having determined the nature of the laws that govern these vibrations, is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life. Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual—which event is the aggregate result of the causes already produced—gives to the true Astrologer the data upon which to base his predictions. It should be well remembered at the same time that just as the "astronomer who catalogues the stars cannot add one atom to the universe," so also can no astrologer, no more than the planet, *influence* the human destiny. Perhaps the following beautiful passage from that exquisite work of Bulwer Lytton's—*Zanoni*—may help to make the meaning still clearer:—

"For the accomplishment of whatever is great and lofty, the clear perception of truths is the first requisite—truths adapted to the object desired. The warrior thus reduces the chances of battle to combinations almost of mathematics. He can predict a result if he can but depend upon the materials he is forced to employ."

This necessitates a consideration of the element of clairvoyance necessary to constitute a true astrologer.

The ancient *Rishis*, to condemn whose books without a hearing was till recently a general practice, had by observation, experiment and deep occult knowledge, taken account of all conceivable combinations of various causes and determined with mathematical precision almost to infinitesimal point their effects. But yet, since the cosmos is infinite, no finite being can ever take cognisance of *all* the possibilities of Nature; at any rate they cannot be committed to writing, since as *Isis Unveiled* says:—

"to express divine ideas, divine language is necessary." Recognising the truth of this most important but unfortunately often neglected axiom, they laid down as the first condition of success in astrology a pure life, physically, morally and spiritually. This was intended to develop the psychic capacities of the astrologer who could thus see in *Akasa* the combinations, not alluded to in the written works, and predict their results in the manner beautifully illustrated in the above extract from *Zanoni*. In short, true Astrology is a mathematical science, which teaches us what particular causes will produce what particular combinations, and thus, understood in its real significance, gives us the means of obtaining the knowledge how to guide our future births. True, such astrologers there are but few: but are we justified in condemning the science of electricity because there may be very few real electricians? We must not at the same time lose sight of the fact that although there are numberless combinations which must be determined by the psychic vision of the astrologer, there are yet a very large number of them which have been determined and put on record by the ancient sages. It is these cases which baffle us when we find that some astrological calculations prove correct while others are quite beside the mark.

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

II.

THE POWER OF WILL.

The Will is the first of all powers; for through the will of the supreme cause all things came into existence.—*Van Helmont.*

THE most abstruse metaphysical problems become sometimes comparatively easy to comprehend, if we continually keep in mind, that man is not an isolated individuality, separated from the other individualities by which he is surrounded; but that he is one of the central focusses of a universally diffused divine essence or "Mind;" that his "sphere" intermingles, influences or is influenced by not only every other individuality in the immediate vicinity of its central focus, called the physical body; but that his soul, like the sun which radiates its light to the most distant planets, sends its influence to a greater or less extent to all other souls, and is felt by them according to its power to give and, according to their capacity, to receive.

Will is the power, which Mind possesses over its own operations. Mind being an universally existing principle, must be able to exhibit its powers wherever Mind exists, and to put Will into action, wherever it can sufficiently concentrate the same. The action of the Will is therefore not necessarily confined within the limits of the material body; but as Mind expands, so expands the field of its activity, and if sufficiently developed, it will be able to exercise its influence at long distances upon animate and even under certain circumstances upon inanimate objects.

Occult science has long ago discovered the fact, and it has always been affirmed by the greatest thinkers of the ages, that there exists only *one absolute reality*, the supreme cause of everything that exists, and the ultimate of everything. In itself it is unchangeable, but it appears to us in different states and innumerable forms. Some call it God, some call it Matter, some call it Force, and others call it Spirit. It is to us necessarily as incomprehensible as absolute *Space*, *Motion* and *Duration*, because these abstract ideas refer to Infinity and Perfection and cannot be fully understood by finite and imperfect minds.

According to Plato, the primordial Being is an emanation of the Demiurgic Mind, which contains from eternity the idea of the "to be created" world within itself, and which idea He produces out of Himself by the power of His will. The Cosmos is looked upon as consisting of Will and its Manifestation.

The manifestations of that cosmic Will result either in formless exhibitions of power, or they take *forms*, which may be classified into the elemental, mineral, vegetable, animal, human or spiritual kingdoms, and which forms are always changing and therefore are called illusive. Whether their existence is confined to a second of time, or extended

over millions of ages, they are nevertheless unpermanent creations of the moment, and like a phantasmagoric picture thrown upon a screen by the rays of a "magic lantern," they dissolve, when the light, which forced them into existence, ceases to act, and the duration and solidity of their existence depend on the amount of time during which they are acted on by that light and on the amount of intensity of the same.

The natural universe itself is only a product of the eternal and universal mind, projected into existence by the omnipotent power of the same. It is the "materialisation" of a divine idea, and appears to man in an objective form. Such forms may be visible or invisible to the eye of man; because their *visibility* depends on their power to reflect light, and their *tangibility* depends on the density of their substance. Invisible gases, such as Oxygen and Nitrogen, have been solidified and therefore been rendered visible and tangible, and the most solid substances are made invisible and intangible by the application of heat.

The products of the action of the cosmic Will are therefore not all visible to us; in fact we can see under ordinary circumstances only a small part of their sum. No one doubts that there is an immense amount of invisible matter in the universe, whether cometary or otherwise; but there is also a superabundance of *invisible organised forms* in nature.

Bulwer Lytton in his "Zanoni" says:—

"Life is the one all-pervading principle, and even the thing that seems to die and putrefy, but engenders new life and changes to new forms of matter. Reasoning then by analogy—if not a leaf, if not a drop of water, but is, no less than yonder star—a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame as man inhabits earth, common sense (if your schoolmen had it) would suffice to teach that the circumfluent Infinite, which you call space—the boundless Impalpable, which divides earth from the moon and stars—is filled also with its correspondent and appropriate life."

And further on he says:—

"In the drop of water you see how the animalculæ vary; how vast and terrible are some of those monstermites as compared with others. Equally so with the inhabitants of the atmosphere. Some of surpassing wisdom, some of horrible malignity; some hostile as fiends to man; others gentle as messengers between Earth and Heaven."

Our "practical and scientific" age is only too ready to look upon the above quotation as the fanciful effusion of a prominent story-teller, whose object it was to amuse himself and the public; and the writer of this present article has neither the means nor the desire to convince sceptics, and to demonstrate to them the existence of the so-called elementals. He has, however, reason to believe that such invisible, but substantial and variously shaped, beings exist, and that they, by the educated will of man, can be made conscious, intelligent, visible and even solid and sometimes useful. This assertion is supported by the concurrent testimony found in the writings of Rosicrucians, Alchemists, Cabbalists and Adepts.

Will is a universally existing principle, and the reason why the scientific world generally has not yet come to an understanding of this principle, is because there is never to be found any arbitrary manifestation of the same, neither could there be any such arbitrary manifestation, because Will, guided by immutable laws, acts like a blind force. It evolves forms either consciously or unconsciously according to the principle by which it is guided, and is subject to law. If guided by the higher cosmic intelligences, it must be subject to the law of harmony and justice and cannot be arbitrary. It will perhaps be well, here again to refer to Bulwer Lytton, when he exclaims: "How all our wisdom shrinks into nought, compared with that which gives the meanest herb its virtues."

As the macrocosmic Will of the solar system consciously or unconsciously evolves forms, so does the Will of microcosmic man. If we form a concrete or even an abstract idea in our mind, we give it a skape and create an existence, which may either remain subjective or become objective, and even material according to the means applied for that purpose. Every thought creates a subjective form, which may be seen and perceived not only by the originator of that thought; but also by other persons endowed with abnormal faculties of perception. Mahatma K. H. in his letters to Mr. Sinnett says:—

"We see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow creature at the police station."

And further on he says:—

"Because every thought of man upon being evolved passes into another world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with the offspring of his fancies, desires, impulses and passions; a current which re-acts upon any sensitive or nervous organisation, which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his "Skandha;" the Hindu gives it the name of "Karma." The adept evolves these shapes consciously; other men throw them off unconsciously."

While writing these lines we notice in an American Journal a curious illustration of the above, and of which we will give the following extract from an account given by W. Whitworth:*—

From my earliest infancy I was said to be an odd, queer tempered child, with exquisite sensitiveness to all outward impressions. I well remember the wonderful development that sprang into being, when I attended a musical party during my fourteenth year. A German professor was playing on an organ, when I was suddenly spell-bound, as my eyes became rivetted on a host of strange appearances moving about the keyboard, that seemed to dart up and flit about with each note and chord echoing forth. They were veritable beings—Lilliputian sprites, fairies or gnomes of astonishing smallness, yet as perfect in form and feature as any of the larger people in the room. They were clothed in the most fantastic garb, of every imaginable color, though white, red and green were largely predominating, along with a great deal of shimmering silver and gold ornaments, mingled with the gayest and most beautiful flowers.

It was also apparent that these strange beings were divided into sexes, as was shown in their different style of apparel and features. Not a note was struck that did not produce its separate sprite, either singly or in combined twos and threes, and which seemed to start up directly, each from its appropriate key, and move about in exact time and concert with the rest. The thought struck me: 'Are these the essence or soul of music?' They appeared and acted in such perfect accord with the measure and sentiment of the theme, moving to the pleasing rhythm of the waltz, the solemn tread of the funeral march or the swift coated rattle of the jig-dance; their tiny throats giving voice to the tune, so that it seemed as if they must be the very spirit of the sounds peeling forth.

In the quick measures, how madly they danced, waving their plumed hats and fans in very ecstasy, and darting to and fro in inconceivable rapidity, with feet beating time in rain-like patter of accord. Quick as a flash, when the music changed to the solemn cadence of a march for the dead, the airy things vanished, and in their place came black-robed gnomes, dressed like cowled monks, sour-faced Puritans or mutes in the black garb of a funeral procession. Strangest of all, on every tiny face was expressed the sentiment of the music, so that I could instantly understand the thought and feeling that was intended to be conveyed. In a wild burst of sounding grief came a rush of mothers, tear eyed and with dishevelled hair, beating their breasts and wailing piteous lamentations over their dead loved ones. These would be followed by plumed knights with shield and spear, and hosts of fiery troops, mounted and on foot, redhanded in the fiery strife of bloody battle, as the clang of martial music came leaping from the keyboard, and over as each change brought its new set of sprites, the old ones would vanish into the air as suddenly as they had come. Whenever a discord was struck, the tiny sprite that appeared was some misshapen creature, with limbs and dress awry; usually a hump-backed dwarf, whose voice was guttural and rasping, and his every movement ungainly and disagreeable.

In my twenty-fifth year I was just as suddenly transfixed in astonishment, by the appearance of such fairy like beings, coming from the lips of persons talking. With every uttered word darted forth one of these strange creatures, clothed, and in every action the very counterpart of the feeling conveyed in the uttered speech. It was on the occasion of hearing the conversation of two sisters, who had been long separated, and were now pouring forth their unchecked wealth of affection for each other. The little beings that trooped from their lips were transcendentally beautiful, and fitly expressed in form, features and attire the words of love that seemed to bring them forth.

On one never-to-be forgotten occasion, I was a pained witness to a scene of living faithfulness on one side, and a treacherous double faced treacherous duplicity on the other. A fair young girl and her departing lover had met to exchange greetings, ere he went on a distant journey. Each word of hers gave forth the same beautiful radiant fairies I had seen from the lips of the sisters. But while the front half of his that were turned to the girl, were equally fair to look upon, and smiled with all the radiant seeming of undying affection, the rear half of each was black and devilish, with fiery snakes and red forked tongues protruding from their cruel lips, as gleams of wicked cunning danced in sneaking sidelong glances from the corners of the half closed eyes. These dark backgrounds of the little figures were horrible to look at, ever shifting, dodging and seeming to shut up within themselves, as they sought to keep only bright and honest seeming towards the trusting girl, and hold the black deception out of sight. And it was noticeable, that while a halo of cloudless radiance surrounded the good outside seeming, a pall of thick vapor hung like a canopy of unbroken gloom above the other.

Most beautiful of all were the tiny sprites that flew from the lips of a fond mother to her only child. They seemed to float in a fleecy

* Religio Philosophical Journal.

cloud of whitest silver, and fall into the bonny curls of the child's head, sprinkling flowers and sweet incense in a ceaseless shower of blessing all down to its feet. But terrible was the change, when I saw the horrible imps that leaped forth from the cruel mouth of an ungrateful son. The tear-dimmed mother was softly pleading with him. The coarse sharp response of an ingrate brute darted forth in forms like fiery fiends, with hissing breath and lowering eyes; and as the long bladed barbed knives that seemed to tear and rend the soft white bosom of the mother to pieces, as it was thrust to the hilt with every uttered word, the sweet loving sprites, that came from her quivering lips, were thrust aside and dashed to pieces on the walls beyond.

The double faced gnomes I saw come forth from scores of lips, from those of the time-serving, lying minister in the pulpit, from glad-hearted people, hanging around the bed of a wealthy relative, with hypocritical tears and false words of sorrowing regret, and from the deceptive utterances of deceitful friends.

In conclusion I would suggest: it may be that our every uttered word is an absolute living entity, sent forth for weal or woe, whose mission, once started, can never after be changed, but must go on through the ages, performing the work of good or ill we established with its birth; and that the fruits of this good or ill must be charged to those who sent it forth. In view of this fearful possibility, what a constant guard should we keep, that no word, however light in seeming, is launched forth on any other mission but that of good.

But it is asserted by the sceptic that such exhibitions of force have no objective existence, and that such forms are only subjective creations of the fancy. Let us therefore examine what is the difference between objective and subjective representations?

The terms "objective" and "subjective" are misleading, and the distinction between them is only imaginary. "Subjective and objective" express the distinction, which in analysing every intelligent act, we necessarily make between ourselves the conscious *subject*, and that of which we are conscious, the *object*. It follows, therefore, that whether a form appear objective or subjective to us, will only depend on the circumstances, under which such *existing* forms come to our consciousness, and it is a matter of choice whether we desire to consider them objective or subjective. Persons who cannot distinguish between ideal conceptions and materialized ideas are called hallucinated; but by the power of an educated Will their "hallucinations" may become more or less materialized, objective and visible to others. An idea once formed has an existence, and can take a bodily form, if the proper means to that effect are applied. On the other hand a person who declares that he does not believe in the existence of anything that he has not seen, declares himself to be insane; for if we accept his words as an honest expression of his opinion, such a man would not believe that he has any brains, because he has never seen them. However he believes that he has brains, and arrives at that belief by *logical reasoning*.

It cannot be truly said that only those things have any objective existence which we can perceive with our senses; for our senses continually deceive and mislead us. There are innumerable things the existence of which no sane person will deny; while that which we perceive with our senses frequently has no existence at all. In fact, we do not see, hear, feel, taste or smell any external object; we only perceive the impressions which they make upon our mind through the medium of our senses. We do not see the *real* nature of the things at all, but only their symbolical representations. Sight is a language by which nature speaks to our mind and our understanding, the same is a result of education and practice.

But it is said that "objective" is something belonging to what is external to the "mind." If man were an isolated individuality, and his "mind" only confined to the space in the human scull occupied by the brain, or if it were—as some physiologists will have it—only a "function" of the material brain, this definition might hold good, and we might then perhaps better say: "Objective is something belonging to what is external to our brain."

The latest modern authority on the Physiology and Pathology of the "Mind"* says: "The brain is the chief organ from which the force called the mind is evolved." And "by mind, I understand a force produced by nervous action, and in man especially by the action of the brain." Such a *narrow-minded* definition of course excludes or renders impossible every explanation of occult phenomena, such as mind-reading, action of mind in the distance, clairvoyance and hundred other facts, which are denied belief by modern "scientists," because they do not conform with their theories, but which are at present disputed by nobody who has patiently investigated the same.

* Professor W. A. Hammond, "A Treatise on Insanity."

It is not our object at present to demonstrate the absurdities of modern science; it will be sufficient for our present purpose to say that "*Mind is a universal principle, which can be focalised in the brain, and the brain is at once the physical centre of attraction and the laboratory of the Mind.*"

If this is true, if mind is universal, and if its potentiality reaches out far beyond the limits of the physical brain, then it follows that everything that exists must exist within that universal mind, and it is only a question of what conditions are necessary to bring those things to the cognition of our consciousness in the silent laboratory of the individual brain.

The phenomena of sympathy, antipathy, clairvoyance, clairaudience, psychometry, etc., prove that the part of our mind which resides in the brain is capable of receiving impressions otherwise than by the avenues of the physical senses *only*. It is therefore simply a matter of *judgment* to say under what conditions the things which we cognize exist. What may appear subjective to one man or to one plane of existence, may appear objective to another, and there can be no real difference between the two states. The only difference that can exist between an idea formed in the mind, and one that is expressed in visible and tangible form, lies in their different planes of existence. In one condition the idea exists invisible to physical eyes, in the other the idea is more or less materialised, so as to be able to reflect light and thereby come to the cognizance of our physical senses. This materialisation is effected by the either conscious or unconscious action of the Will, or in other words: An idea exists as an image in the mirror of the Mind, and by the exercise of Will that idea obtains density proportionate to the amount of will-power exerted for that purpose, a form according to the desire which guides the Will, and a perfection according to the intelligence by which it is applied. How to develope this will-power will be the subject of our next discussion.

(*Continued from the last Number.*)

MAGICON:

Or the Secret System of a Society of Unknown Philosophers.

IV.

Religion.

The animal never rises above the sphere of its sensuous desires; but man only finds true happiness and contentment in the contemplation of that which is *above* that sphere. He feels an inward necessity to satisfy his desires for the Divine, and to give this satisfaction is the object of religion. Man rises up to God by means of his religious aspirations, and man's nature becomes elevated in the same proportion as his religious ideas become elevated, expanded and pure. An investigation into the relationship existing between man and religion, leads to the adoption of the following points:

1. Religion is *natural* and *necessary* for man, and an examination of ancient and modern history will prove the truth of this assertion.

2. Religion is *as old as mankind*. The principles of religious systems cannot be a result of invention or arbitrary presumption; their germ must be necessarily regarded as of divine origin. It has withstood all the revolutions of nature, and only its aspect has changed according to the various necessities or capacities of the people and the condition of their civilisation; but true religion is more than simply a code of morals.

3. *True religion can be only one*, and there can be only *one* true religion, because there is only *one* principle of perfection. *Unity*,—the law of true religion—requires a perfect harmony between sensuous and intellectual man.

The divine light, which illuminates man, is for every man one and the same, and the differences between the various religions systems, are caused by the *different aspects* in which this light is seen by different people.

The truth is one, but the *forms* in which it appears, *differ*. Every individual man, no matter where he lives or what he believes, can be a temple in which the divine spirit will reside. Wisdom is attainable to all, and *the attainment of wisdom by all re-establishes unity*.

4. Man *rises up* to the divine light of love and wisdom by means of his religious ideas, and becomes thereby more and more susceptible to beneficent influences. Man, like every other thing in nature, is subject to natural laws, and according to these he partakes to a certain extent of the nature of the influences with which he associates. There have been

at all times men who rose higher than others to the divine source, and to whom we may look as upon our guides and teachers. The revelations and traditions which we have received from such men are laid down in the history and religions of all nations, and in all of them can a certain similarity and unity be traced. We may therefore look upon such men as *divine agents.*

5. Divinity can become accessible to man by means of these divine agents, or, in other words, the *divine ray* by passing through those media or agents becomes tinctured with the color which is appropriate to each of them, else it would for ever remain incomprehensible to man. Some of the angels and prophets may have existed as human beings, but they all are representations or symbols of forces or perfections which primordial man originally possessed.

6. By means of these divine agents a *communication of thought* has been established from the highest to the lowest. A mode of *instruction* was thereby made possible, by which those who did not possess sufficient power to rise, could be lifted up by their guides, and by which they could receive information in regard to the nature of things and the history of mankind.*

7. *The divine agents* or messengers selected in all times certain men, to whom they communicated their knowledge, and through those men the various colored light was shed over the different parts of the globe; partly by *oral instruction*, partly by *tradition* by means of *symbols, arts* or *usages.* These traditions have in the course of time become so perverted as to be often almost unrecognizable, and giving rise to innumerable *sectarian* differences.

8. The science and history of man comprise therefore the origin and object of *Mythology* and *Symbolism.* Much is fanciful in these systems, but in those of the oldest nations an *identity* can be traced.

A large part of these mythologies have their origin in superstition, and in others the true original meaning has been lost; but sufficient truth remains to show that the oldest inhabitants of our globe conceived the destiny of man to be a higher one, than simply to pass through certain chemical and physical processes. They are all relating to the *origin* of man, the *laws* of his existence and his *destiny*, and give us a more or less correct history of the visible and the invisible universe.

9. The celebrated ancient mysteries with their doctrines and initiations took their origin from these old traditions, handed down from antiquity by the *sages* and their disciples. The perpetuation of these mysteries was necessary, and the secrecy by which they were surrounded was due to the desire of guarding them against profanation and to keep them intact in their original purity.

10. One of the oldest and most reliable of the histories of antiquity is that of the Hebrews.† The *Cabala* gives a very clear conception of cosmogony, and the esoteric meaning of their symbolism is extremely beautiful. Unfortunately its *esoteric* sense is at present very little understood even by the Hebrews themselves or their Rabbis, and has been still more perverted and obscured by the imperfect translations made from the original text.

V.

Science.

The retrocession of Man, from the true source of light, has rendered it more difficult for him to obtain *true* knowledge, because to obtain that knowledge he must have the light of *truth* as a guide. Nevertheless a certain degree of true knowledge must be attainable to man, because every being is subject to a certain and unchangeable law.

The possibility of this attainment finds its basis not only in *the intellectual germ*‡ in man, which is as unchangeable in its intrinsic nature as the principle from which it originated, but also in the fact that man, in consequence of his two-fold nature, resembles a mirror, in which all the laws of the sensual and intellectual realms are concentred. Therefore the *knowledge of man* is the *basis* of every other knowledge; he who perfectly understands *man*, understands the laws of the Intellectual and Sensual and can explain everything. In the study of man, however, we must be careful not to confound the Sensual with the Intellectual, and to ascribe to the one that which belongs to the other.

There is in fact only *one* science, it includes the Intellectual and the Sensual; and both realms have to be studied together. The arbitrary separation of the two parts of that *one* science has given rise to the birth and growth of so many false systems and doctrines and contradictory conclusions. Whenever man desires to arrive at the truth in regard to the intellectual without using the means given to him by nature for that purpose, he invariably falls into error; and it is no less dangerous to attempt to study the *sensual* without the light of the intellect. If we desire to use our reason properly, we must "*divinise*" *our own heart* and thereby enable it to approach the source of all light, which is higher than human reasoning.

The *false* study of the sensual gives rise to materialism and the *false* study of the intellectual leads to *superstition*; but true science must deal more with principles than merely with the phenomenal aspect of things. Both extremes are dangerous; because in one case we crawl like a worm over our path without seeing to where it leads; in the other case we soar above it and become lost in the clouds. True knowledge can only be obtained by right *discrimination* and by taking into consideration the laws of the Sensuous, the Intellectual and the Divine, by which alone man can become free and return to the universal source of Light and Truth.

The Science of Numbers.

The entire system of the universe rests upon certain primordial and basic *principles*, from which result the *substance, shape* and *action* of everything that exists. These basic principles are called the *numbers* of nature. Whoever comprehends them, understands the *laws* by which nature exists, the *proportions* of her component parts, the *manner* and *measure* of her activity, the connecting link of all *causes* and the *mechanism* of the Cosmos.

Those numbers are not arithmetical symbols, but true *principles*; they are the basis of all true science and of all intellectual understanding.

The subject under our consideration is of *infinite extent* and can only be understood by the infinite *Mind*, who encompasses within himself the chain of all causes, proportions and effects, and human language is too imperfect to fully express the same. Every effect is the result of an energy, and that energy the expression of a power. The quantity of power expended, corresponds to the *essential*, and the quantity of energy to the *potential* number. *Principle* and *Form* are two poles, which are united by the link of *Number.* By our senses we receive certain impressions from the *sensuous* action of things, and by our reason we receive ideas of their *invisible* positions and terminations, if we are able to grasp them. The Intellectual as well as the Sensuous has number, measure and weight, but they can only be comprehended by our reason or intuition.

The numbers of the universe are infinite, but their movement is simple and *straight*, because everything rests upon the primal numbers: 1—10. These numbers are contained in the *four basic numbers* (1+2+3+4=10) which fact indicates the sanctity of the *square*, the symbol of divinity in man.

A few remarks about the meaning of the numbers.

I. The number 1 represents: 1. Absolute *unity*, the essence and the universal centre of all Being. 2. The centres or principles of all individual unities, which are not absolute and necessary; but only direct or indirect *eradiations* of the absolute unity.

II. Signifies: 1. The absolute unity in a state of *motion* or progression, as an eradiation or reflection of 1. 2. *Light*, or an emanating ray. 3. The *origin* of all things, the projection of the Divine into the Intellectual. 4. The double law of *action* and *reaction*, male and female, positive and negative, &c.

III. Is the number of *results*. 1. Without Three there can be no result, either in the Intellectual or Physical. From the I, the real *possibility* of existence, and the II, the *energy* and *reaction*, results III, the *product* or *form*. 2. The *constitution* of bodies, formed (*a*) of the bases of the three elements: *Earth, Water* and *Fire*; (*b*) the three actions. *Action, Reaction* and *Cause.* 3. The immaterial, but *not*

* These agents are the Dhyan Chohans. The first teacher who taught the principles of the ancient Wisdom-Religion on this planet, says the occult doctrine, was a Dhyan Chohan. A Dhyan Chohan will appear again on this planet as a teacher and guru at the end of the 7th root-race.—T. S.

† At the time this book was written, the mythology and traditions of the Hindus and Egyptians were little known.—*Trans.*

‡ The germ is in fact the 6th principle in man, in which his higher individuality resides.—T. S.

thinking universal principle (Will ?). The number of unthinking, but immaterial beings (Elementals ?) is represented by $3 \times 3 = 9$.

IV. Is the number of *perfection*. 1. It is the symbol of the *divine square*, the *thinking universe*. 2. The symbol of the square of *time*. 3. The representation of the intellectual man in his *primordial* condition; and 4, the symbol of the *universe*, *North*, *South*, *East* and *West*.

V. This number may be regarded either as $1+4$, or as $2+3$, or as $4+1$, and its aspect differs accordingly. *Five* is necessary for the harmony of a perfect accord; but in another aspect it is terrible and represents the *principle of evil* in its battle with good. It is the symbol of *idolatry*, *superstition* and *fear*, which can only become moderated by the combination with 6. It is the number of suffering and death, and whoever *remains* with it becomes a victim of the terrible power of 65.

VI. Is not a *perfect* number, but good for *sensuous* results. By 6 as the symbol of 2×3 visible nature came into existence. It is the symbol of temporal and changeable existence.

VII. Consists out of $3+4$; $4+3$; or $6+1$. It represents the *seven principles* in their different combinations, the *seven planets* and many other things. Like 16 (4×4)—and 9 (3×3) so is 49 (7×7) of great importance.

VIII. (2×4) Is the number of the *double square* of time and eternity; of the Intellectual and the Sensuous and contains the connection and antiphony of the same.

IX. (3×3) is the number of the *Sensuous*, of *Sensuality* and *Degradation*; of everything circular and material. $4+9$ is the full number of nature. The relations of 1—3—6—9 and of 1—4—8—16 are very important.

X. Is the *completion* of every thing that exists. In it are combined all the double, ternary and quaternary relations, and it is the result of $1+2+3+4$.

*Occult Mathematics, or the application of basic numbers to the spiritual and physical world.**

True mathematics is the basis of all *true* sciences. *Ordinary* mathematics is its shadow, and is only infallible as long as it occupies itself with *material* conceptions. All forms and images of sensuosity are the result of simple principles, and the origin of mathematics is therefore to be found in something on which the laws of the Sensuous, of Matter and Form depend; but which in itself is not material but intellectual. A man may be a very good mathematician on the ordinary plane, and yet incapable of solving an intellectual or physical problem as to its *genetic cause*. The true axioms of Mathematics are intellectual, and only by such can the regularity of all sensuous products be explained. In *true* Geometry we need a scale which can be applied to *all* kinds of dimensions; but such a scale can have no extension in itself. It can therefore not be found in *ordinarg* Geometry, but must be searched for in the intellectual principle of extension; and consequently it will be imposible for *ordinary* Geometry to solve such problems, as for instance the *squaring of the circle*.

If we wish to measure a *curve*, it is above all necessary to have a correct idea about a *straight* and a *curved* line. The attempt to explain a *curved* line by forming a combination of infinitely small *straight* lines, is inadmissible and irrational and conflicting with the true laws of nature; for besides the moral proofs of infinite unity and perfection, there are other reasons, why two such opposites as a straight line and a curved one never can be united and why such an attempt should never be made. Every thing in nature has a number of differentiation, and this is also the case with both of these lines. *Emanation* into infinity is the object of one and *detraction* from infinite progression the aim of the other. Both are opposing each other, their numbers and actions must be different; their numbers are in the proportion of 4—9 and in all their gradations and potencies this proportion remains the same. This law explains the *generic* and *individual difference* between *intellectual* and *sensuous* natures, which although differing from each other, yet are nevertheless derived from the *same source*, possess the *same original number*, and are governed by the *same law*.

The arbitrary scale used in *common* Geometry is extremely useful for the purposes of *common* life, because it deals with proportions of matter; but if we attempt to apply the same for the measurements of *essential truths*, we are likely to be led into errors, the least of which may grow into extensive dimensions, while the numbers 4 and 9, as representations of the straight and curved lines will in their proportions remain unchanged, and they therefore constitute the proper scale for such truths.

It would be impracticable to apply *occult* mathematics and geometry to the measurement of *sensuous* perceptions and ordinary combinations of matter, neither can *common* Mathematics be applied to *spiritual* things. Matter exists only by and through *motion*, but matter is not the *source* of motion.

This source must necessarily exist in an *immaterial* principle, and the phenomena of extension and sensuosity are only *results* caused by the action of that principle. If the principles of matter are dependent on a higher action or reaction, how much more must this be the case with the evolution of such principles.

Although in the realm of the sensuous there is no motion without extension, still even the sensuous *indicates* a motion without extension; that is, an attraction of the bodies towards a common centre. The Sensuous is always guided by the Intellectual, and it follows that in the latter the cause of motion must exist. Both motions, taking an *inverse* direction, are guided by the number 4, which is the number of all motion. Therefore *no arithmetical* progression exists in the realm of the living nature, and the *geometrical* progression of the square is the only guiding one, because it is the principle of life and the activity of living beings.

The number of extension and also of the curved line is 9, because everywhere in nature, where we find extension, we also find curved lines and both are therefore *equivalent*. Every form in its last analysis approaches the form of an oval or a *sphere*. The number of the *straight* lines belongs to *causes* and principles; that of *curves* to products and *results*.

The numbers 4 and 9, the straight and curved line, represent therefore the *two principal laws* of nature, and the two should never be mistaken for each other. Man, ever since he ceased to be perfect, has vainly tried to unite the same and thereby unsuccessfully attempted to square the circle; or to understand a fourth dimension of space, problems which can be *intellectually* grasped, but cannot be demonstrated on the *physical* plane.

There must be a distinction made between the *natural* circle and the *artificial* one. The first one does not consist of a periphery of connecting points, but is formed by an expansion of energy from the centre.

The *square* is not to be regarded as a *geometrical extension*, but as a *symbol* of a universal creative principle. This principle only reveals itself by the *triangle* formed by the three immaterial principles which cause forms and bodies, and this triangle in combination with the unity of the first principle forms the basis of all possible phenomena in the realm of the Sensuous. The *action* of the principle however is a *straight* line.

The four allegorical sides of the square represent:

The *first* one, the basis and *root* of the others, is the symbol of the first and only cause, whose number is absolute *unity*.

The *second*, emanating from the first, is the first ray, the Adam Kadmon or primordial man, who in his double capacity is symbolized by two numbers, also called the "Son of God."

The *third* completes the *trinity* of all existing forms in the visible and invisible universe; and the *fourth* represents the *essences* of all classes and kinds, whether they are possessed of intellectual powers or restricted to the realm of the sensuous, and it finally stands in intimate relation with the mysterious nature of *man*.

(To be continued.)

(From the Harbinger of Light.)

HISTORICAL RESEARCHES IN MAGIC.

TRANSLATED FROM THE FRENCH OF BARON DU POTET.

BY C. W. ROHNER, BENALLA.

IT was often a matter of the greatest surprise to me not to find anywhere in the vast literature of Spiritualism, but especially in that of the recently revived Theosophy and Occultism, the slightest notice taken of the numerous works

* We refer the student to the footnotes on page 82 of the "Theosophical Miscellanies" (unpublished writings of Eliphas (Levi), which speaks especially about the sacred number seven.—*Ed.*

and speculations of M. le Baron Du Potet. And in this respect his book on "Magic Revealed" is a regular mine and storehouse of facts, illustrating the principles of occult science, worthy of the greatest attention and study of those modern thinkers who have made Occultism and Spiritism the principal object of their researches.

This great work of Du Potet, "La magie Devoilee, was published by subscription in 1852, and I doubt very much whether there is another copy of the book in Australia, except the one now lying before me, and from the third part of which I intend to place before the readers of the *Harbinger of Light* a few selections, in order to direct the more thoughtful minds of the Australian Spiritualists to a subject which offers a rich harvest of historical facts and psychological data of the utmost importance. With these few prefatory remarks I shall at once plunge *in medias res.*

Let us now see what is the real cause of the phenomena, the experimental operations of which we have now placed before the student; let us search in the records of antiquity for the opinions formed on this subject, by its most eminent thinkers. At the outset, it is certain that all facts of a recondite and elevated order were connected with magic. Let us, therefore, carefully study in what manner they comprehended and dealt with its principle—the active principle of magic.

The word magic, in its most general acceptation, can be taken both in a good and bad sense. It designates an attractive force, a spring which sets in motion either the supernatural (superhuman), the natural, or the inferior realm of spiritual existences; occult force or power acting upon the spirits or upon the bodies, and consequently also upon all strata of air, from the most ethereal and elastic to the grossest and densest.

Connoisseurs in this department of human knowledge distinguish five kinds of magic, not to reckon the varieties which may be found intervening between the principal divisions.

To begin with, we have the high, holy, and divine magic or attractive force of the *Verbum Deus*, which attracts to itself and adapts all that which in a purified state can be admitted and received into its divine essence. "*When I am taken up from the earth I shall draw all men after me.*" This divine magic is in close *rapport* with faith, and its operation is closely allied to pure spirit.

There is also a natural or physical magic; the bodies attract one another mutually in accordance with laws calculated by Newton.

There is a carnal magic whose source is to be found in the appetites, desires, and passion of the lower faculties of man.

There is also an angelic, holy and pure magic without any admixture of foreign elements.

The ancients distinguished, moreover, a diabolical magic, and this is the kind by means of which large streams of human blood were made to flow.

This expression of magic is derived from the *Magi*, or the ancient sages of Persia and the Orient. These were the *savants* of those times and countries whose senses and spiritual faculties were more refined than those of the rest, and who consequently were enabled to penetrate more deeply into the mysteries of nature than their contemporaries. This moral and physical superiority supplied them with a higher order of knowledge both natural and spiritual. Such were also the sages of ancient Egypt. These men possessed a profound knowledge of all the phenomena of the universe, and were able to combine and produce their effects *ad libitum*. It is almost incredible what they have seen and what they were able to operate by means of this their profound and extended insight into the working of the universal forces. Zoroaster is believed to have been their chief and principal initiator. It is possible that the Latin word *imago*, our image, is derived from *magus* or *magaim*, because everything was depicted in the imagination of these magicians—the prophecies, the oracles, etc.

To write on all kinds of magic would make us lose ourselves in darkness and obscurity, for there are more than three hundred different kinds of the magical art and its varieties. Sorcery was one of its branches.

There was a physical, polygraphic and stenographic magic; a holy, oneirocratic magic, an astrological magic, there was pyromancy, erotomancy, hydromancy, geomancy, physiomancy, metoposcopy, chiromancy, capnomancy; there was also a political magic, the vulgar art of the aruspices, of the augurs, sycomancy, the notary art, and theurgy, there were also forms of ceremonial magic, diabolic magic, necromancy, goetic magic, etc, etc.

The most advanced Christian philosophers never rejected the existence of magic; they were too well acquainted with the evidence of its phenomena submitted to their senses and also found detailed in the scriptures. They thought to explain and render it objective in the following manner:—Admitting thef all of man, they said: "Man, having lost the spirit of God, is blind and obliged to feel his way, so to speak, in the dark; and sighing for the light with an all-absorbing desire, he submits himself to the influence of his lower soul faculties; he becomes a prey to his diseased imagination, memory, and senses; he feeds on all the lurid lights which his mental faculties can supply him with, as a substitute for God and unity with God, in order to keep himself on a level and in close relation with the things and objects of this earth, and to become a fellow-citizen of this world of passing vanities. Thus the divine light is lost, and in its place appears a fire less pure, less refined, less celestial, from which he derives his heat and new light. This light has been called by profound thinkers the *astral* light, or fire, in analogy with the lights of the stars; a quintessence of fire allied with the material fire, but very impure and inferior in comparison with the fire and light that emanates from the spirit of God—a spirit which is the sublimest fire, the purest flame, and the most celestial light.

This Astral spirit, or astral fire or light, which represents the highest degree of the light of the spirits, is, however, superior to what is called the spirit of nature, of which it forms the force, the virtue, and relations.

This is the principal agent, the true cause of the facts of magic; it is a fire, a light, a force, which natural science does not acknowledge, and hence springs the powerlessness of that natural science of producing or imitating the wonderful works of the ancient theosophists and thaumaturgi. Let us take a glance at the opinions of the most enlightened philosophers of these distant times on this mysterious fire and light.

The stoic philosophers admitted the existence of a fire-ether—the basis of our intelligences; from that fire the spirits emanated, to that fire they returned.

The ethereal luminous substance was the foundation of the theology of the Christians, as we shall directly prove.

Pythagoras has designated a portion of the Divinity by the word light, calling God not only the Universal Force which circulates in all parts of the world, but he also joined with it the epithet of Luminous, to characterise the intelligence, as he has designated the principle of life by the same vivifying force which manifests itself in all the bodies of the world. Through this latter part man was connected with the animal; through the former he was united with the gods.

We can see in Cicero that the reason which made the ancients look upon the stars as intelligent and divine beings consisted in the fact that they were composed of the pure and luminous substance which forms the nature of ether. The reason of God was the luminous fire of which the stars contained a larger or smaller portion, a fire which is ordinarily called ether.

St. Augustine, in accordance with the principles of Varro, analyses the universal soul of the Great All, subdividing it into three parts: the animal soul, the sensitive soul, and the intelligent soul. He says of this latter, or intelligent soul, which he calls the third degree of soul that it is the fire-ether which constitutes the essence of divinity.

What the ancients understood by *spiritus orbis* (world spirit) was not what we call the element, air; it had nothing in common with it but its name; it was a far more refined and active substance having emanated from the ether, and which caused to flow in its current all the principles of motion and life manifested in animal creation. This was the ethereal fluid which circulates throughout all the stars and all the heavens whence all animals derived the principles of their life, shown in the heat and breath of all animated beings. Thus the fire-principle, eternal and Divine, enclosed in its substance the *spiritus* and the *logos*, or the universal intelligence of nature and of all its beings.

These ideas are in absolute conformity with the theology of Orpheus, who united in the sole fire-ether, which encloses

the world, the three principles of divine nature, or the only divine force, under the names of light, counsel and life. Such is the *Verbum* amongst the Christians : *vita erat lux, et lux erat vita, et lux erat Verbum.*

"In the beginning," says Orpheus, "the ether was made by the first God. The ether existed in the bosom on the vast chaos, and in the awful night enveloped it from all sides. From the summit of the ether issued forth a ray of light which illuminated the earth and all nature. This light, the most ancient of all beings, the most Sublime Being, is the Inaccessible God which shrouds him in its substance, and which we call light, counsel, and life."

These three names designate but one substance.

The Gospel of John presents the Great God to us as enclosing within Himself the light and life, *id est*, the first principle, or the universal principle, which is subdivided into the principle of intelligence, which is light, and into the principle of life, which is what the Christians call *Spiritus*.

The theology of Zoroaster taught that when God arranged and organised the matter of the universe, he despatched His *will* under the form of a bright shining light ; and this light assumed the shape of man.

The heresiarch Simon asserted that the Supreme God, the only One and Incomprehensible, is unknown and hidden in His ineffable light, in His inaccessible, infinite, and incorporeal luminosity, which emanates from Him and which is His residence ; He is Himself this immensity of light.

The theology of the Phœnicians places also into the substance of the light the intelligent part of the universe, and that of our souls, who are emanations thereof. Its irradiation is regarded as the very act of the pure soul, and its substance as a being as incorporeal as intelligence itself.

Do not be surprised, my readers, if I insist here so much upon the reality of this light, guessed or seen by so many great men, for here lies our secret as well as the secret of every force or power. All the ecstatics, all somnambules, speak, as you know, of a luminous substance of brilliant lights. And do they not all alike see the magnetic fluid by which they are affected under the form of a light? And has Jesus not said, "I am the light of the world" ?

Oh blind men, and in consequence of that blindness, unhappy, struck with poverty in the midst of the greatest of wealth; oh barren barins, though surrounded by unspeakable fecundity, when will you at last recognise and learn the infinite treasures in the midst of which you live ? When will you perceive the wealth which you possess in yourselves and in your nature ? When, for once reflecting on your own selves, will you learn to read by the aid of the eyes of your spirits and hearts in this book, which is yourselves, all that the Supreme Being has placed there in images ? When will you be able to run over all these pages on which He has inscribed with His own sacred finger the truth of His being and of His mysteries ?

See what the *savants* of our day have accomplished by simply gathering up all the dead forces spread throughout space; they are, however, nothing in comparison with the living and pure forces of which human magnetism is only a feeble ray ! Do you see that light discovered by Mesmer flooding the bodies and enlightening the spirit by rousing it from its lethargic sleep ? Do you see it also in your magnetised subjects who at certain times are illuminated by it ? Breath of life, fire of all genius—Mesmer has discovered its SOURCE !!!

BENALLA, 14*th February*, 1884.

THE AMERICAN UNIVERSITY AT BOSTON.

THE American University which has been organized at Boston and has held a three month's course of lectures in the months of April, May and June 1883, is a pioneer movement for the elevation of humanity above the plane of crime and selfishness, and the redemption of philosophy from the degrading influence of materialism, bringing it at the same time from the region of barren speculation into contact with the realities of life and the wants of humanity.

It was well said by the *Madras Herald* that "the whole subject of the relations between mind or spirit and body, is one of great difficulty, and the truth seems to be that science hitherto has been able to say very little about it"—and yet until this mystery has been explored, there is no science of man and no system of Biology which can afford a solid foundation for the healing art. The attempt to develope a Science of Medicine without a full development of man has been a dismal failure in its practical results, which were often worse than a failure, being an increase of mortality. From this gloomy condition, the Medical profession has been slowly emerging in the past fifty years, by unwearied labor, blindly groping without the guidance of Philosophy.

What the world has called philosophy has been but barren speculation—a speculation that ignored the most conspicuous and important psychological facts, which have been known in Eastern lands and in Egypt for many thousand years,—occupying itself solely with verbal and speculative discussions barren of all value and having no relation to human life.

Still worse and more calamitous in its results, the system of education, unguided by any true philosophy or knowledge of the constitution of man, has been confined to the intellectual faculties, which it crammed and wearied to the entire neglect of manhood, in the practical knowledge and usefulness—so that the most highly educated man was often the most inefficient narrow-minded and useless citizen. All Europe under this meagre and paralysing system of education has positively degenerated in morals and happiness during the last fifty years, as shown by the increase of intemperance, insanity, suicide, bastardy, theft, murder, pauperism and physical degeneracy.

Against all this the establishment of the American University is a protest. It proposes to introduce a complete education of soul and body—an education to develope the virtues, to give practical skill and energy in the industrial arts—to give independent originality of thought and healthy development of the body.

In Medical science it proposes to give a basic philosophy, and a system of treatment which recognises not only all the resources of medicine and of external appliances, but the safe and potent agency of animal magnetism, guided by the new science of *Saroognomy*, which explains the location of all the nervous forces of life. To this is added the cultivation of *Psychometry* as the power which reveals the mysteries of *disease, giving* certainty and security in its treatment, giving also a power for the exploration of the Materia Medica and discovery of new remedies never heretofore known.

Against so fundamental a change as this all the organised forces of society are arrayed. The old universities, the medical colleges, the conservative pulpits and the unprogressive press resist and discourage every effort.

Nevertheless, the truth which I have presented, and which in reference to education is as clear and demonstrable as chemistry or astronomy cannot fail of ultimate success. Letters from the best thinkers commend these educational views as the most important that have ever been presented to the world, and hail my work on "Moral Education" as the beginning of a complete revolution. Buildings suitable for the purposes of the University have already been offered me in other locations in Connecticut and Pennsylvania, but I prefer to carry on the work in Boston as a more influential centre.

There are a few enlightened persons here who appreciate and sustain my labors, and I look forward to the time when in the light of all comprehensive philosophy and the warmth of the true religion which establishes the brotherhood of man, the old world and the new shall feel and recognize their community of thought and unity of purpose.

BOSTON, 29 FORT AVENUE, *November 27th*, 1883. } JOSEPH RODES BUCHANAN.

CAN THE "DOUBLE" BE MURDERED ?

THE question has been discussed, whether the "Double" can commit murder, and several instances have been cited, which seem to answer that question in the affirmative. We may now go a step further, and inquire : Can the

"Double" be murdered, or perhaps to express it better, can any injury be inflicted upon the "Double" of a person, in consequence of which the person whose double is injured, will be caused suffering or death. The ancient witch trials, if denuded from all irrelevant matter and read without prejudice, answer this question.

I.

A small boy by the name of Richard Jones was one day touched by a woman named Jane Brooks. She passed her hands over his body, shook hands with him and gave him an apple. The apple was then cooked and he ate it, but after eating it he became immediately ill, and his illness took a serious turn. One Sunday as the sick boy was being guarded by his father and a witness named Gibson, he suddenly exclaimed, "Here is Jane Brooks." "But where," asked both. "Here," he said, "on the wall, at the end of my finger." Of course no one saw what the boy Richard pretended to see, and they supposed it was his fever that caused him to talk in that manner. Nevertheless Gibson rushed to the spot which the child indicated and struck at it with his knife. "Oh father!" said Richard, "Gibson has cut Jane; she is bleeding very much." When the boy's father and Gibson heard that, they went to get a Constable to whom they told the story, and all three went to the house of Jane Brooks. They found her sitting in a chair, supporting one hand with the other. They asked her what was the matter with her hand; but she refused to tell or let them examine it; and when the Constable tore away the bandage, they found her hand cut and covered with blood, for which circumstance she could give no satisfactory explanation. She was arrested, tried and found guilty of witchcraft on the 26th March 1658.

II.

A woman named Juliet Cox, of about sixty years of age, came one day to beg at the door of a house. The servant girl who opened the door when she saw the beggar-woman, gave her a rather discourteous reply. "Very well, my darling," said the old woman, "You will soon be sorry for it." That night the servant girl fell into terrible convulsions. At her cries the people living in the house came to her room. During an interval of pain she extended her finger, as if pointing to an invisible being, and exclaimed: "Here is the villainous beggar that persecutes me." The attendants however paid no attention to what she said, believing her to be hallucinated or hysterical. But one day the servant girl, believing that the phantom of the witch would return again, armed herself with a knife, and as the double of Juliot Cox appeared, she struck blindly at the treacherous shadow. Those present saw the glare of the knife, saw her strike, and at the next moment they saw the bed covered with blood. "I have cut her in the leg," exclaimed the girl, "go and see." They all go to the house of Juliet Cox and rap at the closed door, but no answer comes. They burst in the door and find the woman prostrate, covered with blood, and with an ugly wound in her leg, which has just been freshly dressed. The knife is produced and its diameter corresponds exactly with the shape of the wound. Juliet Cox was arrested and burned alive.

MR. MONCURE D. CONWAY'S
"*A TOUR ROUND THE WORLD.*"

THE *Glasgow Herald* of April 11, 1884, contains 2½ columns devoted by the eminent London Ontologist to—"The Theosophists." A dangerous subject taking it all in all, yet one that the traveller has handled in quite a masterly and dexterous manner. There is quite sufficient fairness in the article to satisfy the Theosophists, than whom there are few less accustomed to praise, and who, in the simplicity of their hearts, have entertained Mr. Conway, to the best of their ability, a whole evening at Adyar (Madras Headquarters of their Society); and quite enough of possibilities of vistas in the many would-be *innocent* inuendoes with which the article abounds, to make every enemy of Theosophy rejoice.

After carefully reading the narrative, we cannot refrain from exlaiming with Jerdon: "All men are apt to have a "high conceit of their own understanding, and to be tena-"cious of the opinions they profess; and yet, almost all "men are guided by the understanding of others, not by "their own; and may be said more truly to adopt, than to "beget, their opinions."

Now Mr. Conway is a sceptic. He prides himself on it, and, therefore, it is no wonder when he says that in coming to Adyar "he had no faith that anything lay for me (him) in occultism, after thirty years' observation of similar phenomena" in spiritualism. So much for his prejudice confirmed by an *exhaustive* examination of "*nearly six hours*" of a subject that he has never investigated; for spiritualism is no more occultism than his London "Church" of heterogeneous religions is a Methodist chapel. His investigation resolves itself, as we understand it, into three heads. *First*, the Adyar "lay chelas" would not shake hands with him; *Second*, these "graceful" but too credulous Asiatics presumed to prostrate themselves before the portrait of one whom they reverence in the presence of him who never reverenced anything or anybody; *Third*, his conclusion and broad hint that the "Shrine" phenomena were alleged to have ceased because the inhabitants of Adyar *knew* of his coming.

Without losing time in commenting upon the first two grievances, we will simply remark that Mr. Conway's arrival at Madras and visit to Adyar were quite unexpected, the first intimation of it being his actual presence, and the letter of introduction from an Australian member of our Society which he brought with him. Nor had the forbidding of placing letters to be phenomenally carried away and the answers brought by the same method, anything whatever to do with our sceptical traveller. To the positive knowledge of all the Madras Theosophists the event had occurred several days before, on December 31, Mr. Conway—however eminent—not being taken by the Mahatmas into the slightest consideration on that occasion.

Notwithstanding our critic's definite *prejudices*, and, begging his pardon—"high conceit of his own understanding," he seems to be as willing as the rest of the mortals, perchance less intellectual than he is, to allow himself to be "guided by the understanding of others," even when the latter is flagrantly incorrect, provided his own ends be served. Thus, instead of "begetting" he indeed "adopts" another man's opinion when he says that he is "informed by an eminent Oriental scholar, that the name of Koothoomi lies completely outside the analogies of any language that ever was spoken in India." This is either (*a*) a deliberate misstatement of the writer, or (*b*) of his "eminent Oriental" informant. For being "eminent," as Mr. Conway says, he could not make such statement ignorantly. Mr. Conway is challenged to furnish the "eminent Oriental scholar's" name, or failing to do so—confess himself between the horns of a very serious dilemma.

The phonetic name Koothoomi, or Kuthumi—however variously spelt, is one too well known in Indian literature and language to need help from any Oriental scholar, whether eminent or not. Koothoomi is the name of one of the Rishis, the author of one of the 20 remaining Codes of law, now in the Asiatic Society's Library in Calcutta; again, he is named as one of the 36 Rishis in the *Padma Purana*; and we would strongly advise Mr. Conway to consult these authorities, and Monier Williams' *Indian Wisdom*, for one, wherein Koothoomi is mentioned; so that his next *lay* sermon might not contain this very serious as well as ludicrous error. To conclude, Mr. Conway could never have seen an "autograph" of the Master signed "Kothume." Such a spelling—an *impossibility* for a Hindu or a Theosophist may only become a *possibility* with the prejudiced imagination of an Ontologist. There are many other little inaccuracies in Mr. Conway's chapter on the Theosophists which, for lack of space, we pass unnoticed.

Answers to Correspondents.

O Tehsil Musoopirkhana. Declined with thanks.

Bireswar Banerji, F. T. S. Declined with thanks.

M. M. A. Constantinople, S. R., St. Petersburg, S. T. Indianopolis, U. S. A. and others. All that can possibly be given out, is now forthcoming in the "*Practical Instructions for*

Students of Occultism," and in the "*Unpublished writings of Eliphas Levi*," published monthly in our *Supplement*.

A. K. Vienna. We have often attempted to explain that these "spirit materialisations" are usually nothing else but the Astral form of the medium. When the "spirit catcher" comes and creates a disturbance, the Astral form necessarily reunites with the body of the "Medium." There is nothing to expose except the ignorance of the exposer as well as that of the "Medium."

C. T. Benares. If the law of Karma does not suit your taste, we would suggest that you might join a "Christian" church. You will then be offered several plans of salvation, and have your choice between dipping, sprinkling and pouring.

Fyzabad. You say that in your opinion an imperative order as to what the members of the Theosophical Society should eat, is indispensible. We beg permission to differ. We can advise our members as to what is in our judgment the best course to pursue; but we leave it to their own judgment to follow our advice or not. The Theosophical Society is not a narrow sectarian society, but embraces men of different tastes and opinions. An imperative order as to what we ought to *eat*, would perhaps make another imperative order necessary as to what we ought to think and what we ought to *believe*, and we then would need a little tyrant or pope, and a secret police to enforce the orders. We do not interfere with individual liberty, and if a man be such a glutton as to eat the half a dozen eggs, &c., as you suggest for breakfast, it will be a matter which only concerns him and not the Society.

F. Ellen Burr, Hartford Conn. U. S. A. The stabbing and tearing of the "Theosophist" is due to the violent exercise of the petty authority of some imbecile quarantine officers. It is a piece of petty tyranny, to which we must submit, because we have no means of protecting ourselves. It is done for the supposed purpose of facilitating fumigation for disinfection. It is as unnecessary as it is useless and, like many other medical superstitions, proves that the majority of medical authorities, instead of being a benefit to mankind, are only a plague.

Vera. The poem is very beautiful.

B. Sooryanarina Row, B. A., Bangalore. If your friend is a believer in a personal Jesus Christ, by whose assistance he expects to be saved, and which belief has been to him "the source of the greatest comfort and happiness," and if he at the same time attempts to identify himself with that Jesus Christ by acting up to his highest conceptions of justice and truth, it would be very wrong for you to shake his faith and entangle him in the meshes of a philosophy which he perhaps cannot understand; but if your friend prefers the knowledge of truth to the delightful dreams of a fool's paradise, you might explain to him that the real Christ principle is to be found within himself, or as the supposed Jesus said: "The kingdom of heaven is within you." This "Christ principle" is represented in all religions under different names. It is most beautifully represented in the Brahminical and Buddhist religions; but to explain it fully will require a long article, which we expect to present to our readers shortly.

Letters to the Editor.

A ROMAN CATHOLIC SAINT AT GOA.

St. Francis Xavier was a Roman Catholic priest. His sacred corpse is lodged at Goa, and exposed every third or fourth year to the public view, when several miracles are wrought. He must, without doubt, have been a true believer in Roman Catholicism, which religion forbids us to join secret societies. This being so, how can the Theosophists put down Roman Catholicism in their monthly Journal? Will the *Theosophist* please to give the public its views about this Great Saint in India.

Samuel Jonathan.

Civil Court, Salem, *April 13th* 1884.

Note:—We regret that we have had no opportunity of forming the acquaintance of St. Francis Xavier; neither were we given the chance to investigate any of the "miracles" performed by his corpse; but as our correspondent, according to the address given by him, is connected with the Civil Court, it is reasonable to suppose that he is a lawyer, and therefore that he would not accept anything as true, unless he were fully convinced by the evidence brought before him. He tells us that

1. The corpse of St. Francis Xavier is occasionally exposed at Goa.
2. On such an occasion "miracles are wrought."

As to the *first* assertion, we are quite willing to believe that the corpse exposed at Goa is really that of St. Francis Xavier and no other. Besides it would make no difference; for even if the corpse exhibited in that costly shrine at the Church of *Bom Jesus* were that of the cruel bigot Don Fre Alexo de Menzes, or of one of the many miserable victims of the loathsome Inquisition who died in the dungeons of the *Casa Santa*, or that of some unknown criminal, it would make no difference as far as the working of "miracles" is concerned, as long as the true believers can furnish sufficient faith to believe seriously in the efficacy of the fetich. We fully believe in the mysterious power of faith.

Besides the body of St. Francis Xavier, there are plenty of other "miracle-working" relics in the world. "A monk of St. Anthony," says Stevens, "having been at Jerusalem, saw several relics, among which was a bit of the finger of the Holy Ghost; the snout of the seraph that appeared to St. Francis; one of the ribs of the Verbum caro factum (the word made flesh); some rays of the star that appeared to the three Kings of the East; a phial of St. Michael's sweat that exuded when he was fighting with the devil";* and up to this day there is a church in Italy, where a feather out of the wing of the Angel Gabriel is exhibited.

All these things work "miracles," especially cures, provided the patient has sufficient faith. Neither is it at all necessary that such fetiches should be relics of Roman Catholic saints. A tooth of Buddha, a backbone of Confucius, a toenail of Gladstone, a boot of Col. Ingersoll, a tail of a monkey, or any other thing, will and must have just the same effect, if believed in with sufficient strength. Jesus Christ gives the desired explanation after making a cure. He does not say "I cured thee," but he says: "Thy *faith* has made thee whole, go and sin no more." Many Yogis are buried in India and cures are wrought at their graves. Thousands of Mahommedans go annually to Mecca to visit the tomb of the Prophet for that purpose, and all the patent medicines and quack nostrums derive their efficacy principally from the faith of imaginary or real invalids. The powers of Imagination and Faith are almost omnipotent, and if our correspondent desires to know *how* they act, we advise him to study theosophical books, and especially to read the lectures of Eliphas Levi published monthly in the Journal of the Theosophical Society. The Theosophical Society is *no* secret society, she invites every body to investigate her doctrines.

As to the second point, it is useless in this enlightened age to say that a real *miracle* can occur. Originally a "miracle" meant something supernatural, or something that goes against the laws of nature. At one time thunder and lightning were supposed to be works of Jupiter or of the devil, and therefore miraculous; but we are inclined to believe that our correspondent is sufficiently intelligent to know all this, and that by "miracle" he probably meant "a wonderful thing." There are plenty of wonderful things, but they are not supernatural, and can all be explained by a proper application of our intellectual faculties.

"But," says our correspondent, "you try to put down Catholicism." We say: "We do no such thing. We do not try to put *down* Catholicism, but to raise it up and purify it. We want to make the Catholic church still more Catholic; instead of wishing her to remain only *Roman* Catholic, we want her to become *universal* Catholic; but to become such she must have priests instead of bigots, knowledge instead of relics, love instead of hate, freedom instead of tyranny, truth instead of superstition, and a pope who is endowed with supreme wisdom. If she arrives at that point, we shall join her in her efforts to extend her dominion all over the earth."

If we attempt to cleanse a noble statue from filth, do we destroy the statue, or destroy the filth? If we try to remove superstition and ignorance, which hide the truth, do we try to put down the truth? Forms change, principles are lasting. He who adores a form is an idolator; he who admires the principle is the true worshipper. The Roman Catholic

* See Isis Unveiled.

Church is getting old; the principle has left, the form remains. The priests have lost the key to their sanctuary; they cannot explain their own mysteries and do not want them explained. They worship forms, out of which the spirit has fled, and, unless they awake from their slumber, a new and universal religion will arise and conquer the world, while the mummified body of the Roman Catholic Church will be laid away in its tomb and forgotten like the dried up old body of St. Francis Xavier in its shrine at Goa.

KARMA.

It is generally supposed that animals are not under the operation of the law of Karma, as applied to human beings. If so, how can we explain the difference between the position of an animal exposed to all the torments that can afflict sentient beings, whipped almost to death, starved out of existence, and that of another, enjoying all the luxuries of the material world, fed with the best of food and treated with extreme kindness? How again can the cases of animals born blind be explained? We do not actually mean to invest them, with as much responsibility as human beings, but can they not be supposed to possess it in a far less degree? A solution from you on this point will go much towards elucidating our ideas on the subject.

Gyanendra N. Chakravarty,
(of Cawnpore)
Professor, Physical Science.

Note :—The error often committed, is to mistake the general law of cause and effect for the law of merit and demerit. If we ask, why has one animal an easy life to lead and another a hard one, we might ask also, why is one tree cut down before it is grown up, while another tree is allowed to die of old age? Why is one pair of shoes made to adorn the feet of a lady in a ball room, and another pair to be dragged through the mud by a boor? No one will maintain that minerals and plants have any moral responsibility. Neither have animals, children, idiots or the insane any such moral responsibility. This is a fact recognized by human legislation, and it was reserved for the ignorance of the 14th century to judicially try and punish animals according to a Jewish law, laid down in Exodus xxi. 28, which says: "If an ox gore a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten, but the owner of the ox shall be quit." According to that law in 1386 the judge of Falaise condemned a sow to be mutilated in the leg and head, and afterwards to be hung, for having torn the face and arm of a child and then killing it. This was a Draconian infliction of punishment. This sow was executed in the public square, clothed in a man's dress.

The law of Karma is a moral law, and where no moral responsibility exists, there can be no application of the law of Karma; but the law of cause and effect applies to all departments of nature.

A celebrated writer says: "Suffering is heaven's divine medicine." The law of *compensation* is also active in the animal world. A dog, that has to exercise its own sagacity to find food, will sooner develope psychical powers in that direction, than one that does nothing but eat and sleep, and the individual or differentiated monad of the former will sooner reach the condition necessary to enter the human kingdom. The rudiments of hope, patience, faith, fidelity, confidence, etc., are found in the animal kingdom. By putting them into exercise, they will become stronger, and as no effort in nature is ever lost, they will find their uses. If we understand the laws of the universe, we shall have no occasion to find fault with them, and become convinced of the uselessness to attempt to improve or correct Supreme Wisdom, or "God."

ADEPTS AND POLITICS.

The communication in your December number from Chhabigram Dolatram, headed as above, is a piece of special pleading, directed against the adepts, and flowing from a source not friendly to either the cause of Theosophy or to the Masters. Personally, I do not believe Mr. Dolatram wrote the article; he simply allowed his name to be appended to it. It is, to my thinking, the emanation of a European Christian and royalist mind.

It is quite true, as you say, in your comment that I referred in my article to *adepts in general*. But my own unsupported opinion was and is that the American revolution was a just one, started to accomplish a beneficial end, and that the Hindu or Tibetan Mahatmas would not be disgraced by any connection with it, notwithstanding the royalist and anti-republican feelings of the real authors of Mr. Dolatram's paper. That revolution was not degraded, in the American side, by the shedding of blood except in lawful battle for human rights.

Allow me to point to a historical fact in connection with the Count St. Germain, which will shed some light on the question of what, if any, connection do some adepts have with justifiable revolutions.

One of the well-known generals who fought with Washington, in the Continental army against the British, was General Fred. Wm. VonSteuben, a Prussian. In 1777 he was in Paris, and at the same time the Count St. Germain was Minister of War there. They were well acquainted with each other, and the Count induced VonSteuben to come over to America and offer his sword to Genl. Washington. He did so, was gladly received, and did splendid service in the cause of liberty. Everybody knows that St. Germain was *an* Adept, and the fact above detailed is set forth in many publications and letters of authentic force.

Mr. Dolatram picks up the expression "brother Franklin." I never heard, nor ever said, that Franklin was a Theosophist. He was a Freemason, and therefore a "brother," so was Washington and also Jefferson. A sincere mason will be a just man who reveres liberty and abhors a tyrant.

As Krishna says in the Bhagavad Gita of himself, we may hear the Adept saying: "I am manifested in every age for the purpose of restoring duty and destroying evil doing."

Ex Asiatic.

ESOTERIC BUDDHISM AND HINDUISM.

I shall be deeply obliged to you by your giving publication in your journal to the following observations suggested by a perusal of Mr. Sinnett's "Esoteric Buddhism." I think they fairly represent the views of many a Hindu Theosophist on the subject.

According to the author the book contains the teachings of the Himalayan Mahatmas, communicated to him under exceptional circumstances by means of letters transmitted to him mostly by occult means in response to certain questions put by him at random on scientific subjects. They have been arranged and presented in a systematic form suited to a scientific treatment of the subject by the author himself from the apparently meagre materials supplied to him by MSS. in the handwriting of the Rishis, so that his work may be compared to a lively portrait got up and finished from the bare outlines hastily drawn by a master artist.

The author further states that these teachings do not belong to any particular creed or faith, but embody the universal truths common to all religious systems alike, revealed under ordinary circumstances only to regular initiated disciples, and thus sacredly guarded from generation to generation from the unsympathetic masses. Under such circumstances there is not much reason to believe that the Mahatmas themselves have especially thought it proper to identify these doctrines with any creed or religion, since they have no special predilections whatever to any particular form of faith. The selection of the title of the book and of the peculiar phraseology adopted in it to express these eternal and fundamental truths, must therefore have been the result of Mr. Sinnett's own choice, and his previous acquaintance with Buddhism and Buddhist scriptures must have had a great deal to do with it. Why Mr. Sinnett should have considered the system of Esoteric Science and Philosophy treated of in his book to be more closely allied to Buddhism than Hinduism is not very clear, unless the following passage extracted from the preface to his work be considered to throw some light upon the alleged superiority of exoteric Buddhism to exoteric Hinduism:—

"Exoteric Buddhism is in closer union with the esoteric doctrine than any other popular ancient creed."

Now by crediting exoteric Buddhism with greater proximity to the esoteric doctrine than any other ancient religion, Mr. Sinnett must have meant either of two things, (1) the moral, religious or spiritual development of the great mass of religious votaries, or (2) the religious creed embodied in the popular sacred literature. Now on the former supposition it may be safely asserted (not to speak of the fact that the Hindus are unlike any other people in the world, Christian or Buddhistic, in being strictly a vegetarian people) that popular Hindu notions of man's destiny after death and other problems having to do with the mysteries of existence, embody to a great extent the doctrines propounded in "Exoteric Buddhism," and are thus calculated to strengthen the moral propensity of any people who are familiar with them. It is only when these beliefs had to undergo a terrible wreck at the hands of western education and a variety of other circumstances, that their influence came to be less felt, when, thanks to our revered Mahatmas, the Theosophical society began to shed its beneficial influence as the saviour of Hindu Society and nationality. And the popular wisdom of the majority of the Hindus to this day is more or less tinged with the esoteric doctrines taught in Mr. Sinnett's book misnamed "Esoteric Buddhism," while there is not a single hamlet or village in the whole of India, in which people are not more or less acquainted with the sublime tenets of the Vedanta Philosophy, notwithstanding the frequent onslaught of them by Missionary bodies and other destructive agencies. The effects of Karma in the next birth, the enjoyment of its fruits, good or evil, in a subjective or spiritual state of existence prior to the reincarnation of the spiritual monad in this or any other world, the loitering of the unsatisfied souls or human shells in the earth (kamaloka), the pralayic and manvantaric periods, the seven or rather fourteen rounds of humanity in this planet, the existence of other worlds besides the one we inhabit and of other states of existence, the spiritual constitution of man and the descending or incarnation of the Planetary Beings or Guardian spirits of the world from time to time to preserve the spiritual wisdom from becoming extinct in the world, and many other subjects entirely untouched in "Esoteric Buddhism," are not only intelligible, but are even familiar to a great many Hindus, floating even in ordinary colloquial language under names different from those made use of by the author of "Esoteric Buddhism." As many close observers of Hindu and Brahmanical habits of thinking of the present day will sufficiently testify to this fact, it is useless to dilate upon it any more.

On the second supposition, however, by taking the word "exoteric" to refer to the popular religious literature, it may be maintained, without any fear of contradiction, that all or nearly all the Hindu sacred books contain the very essence of esoteric truths. And considering that the author frequently repeats the statement that he does not lay claim to Oriental scholarship, the reason is not evident why he should regard exoteric Buddhism as *more esoteric* than any other ancient Eastern religion. Perhaps it may after all only indicate that he has too much modesty to aspire to the coveted distinction of an Oriental scholar or he might have greater acquaintance with the exoteric doctrines of Buddhism than with those of Hinduism, and has taken greater pains in studying and getting information about exoteric Buddhistic writings. Hindu sacred writings, on the other hand, from the Vedas to the Puranas, contain almost all the spiritual truths that the Mahatmas have revealed. To avoid any ground for misapprehension on the part of my brethren, I have respectfully to submit that I do not belong to that class of shallow-minded critics who, in a spirit of intolerant bigotry, accuse the Founders of the Theosophical Society of partiality to Buddhism, without feeling grateful for the inestimable blessings which Theosophy has already conferred upon India during so short a period, by infusing a spirit of patriotism into the hearts of its people, and by uniting men of diverse races and creeds in bonds of brotherly sympathy. Neither is it my intention to dispute the truth of the doctrines themselves, or the fact of their having emanated from the sacred source from which they are professed to have been inspired. In fact there is nothing to be questioned in the doctrines so ably and scientifically expounded by the author, which are held sacred both by Hindus and Buddhists, for they form but a portion, and not even the greater portion of that perfect system of Esoteric Science, which cannot be claimed to have been the exclusive possession of any religious system in particular, but which is identical with the Wisdom-Religion of antiquity, so often referred to in Theosophical writings as the common foundation of all religions. This humble paper is only meant as a protest against Mr. Sinnett's attempt to identify the Esoteric Doctrine in the keeping of the Great Himalayan Teachers with any exoteric creed, however much favored of him. That such an identification is against the whole tenor and aims of the teachings of *the Theosophist*, is evident from the following editorial note (Vide March *Theosophist*, p. 150) which is worthy of careful consideration:—

"Surely, without in any way lowering down the Christ system, or even the *ideal* Christ, we can say what is but too easy of proof, that, properly speaking, there is no 'esoteric Christianity,' no more than there is esoteric Hinduism, Buddhism or any other 'ism.' We know of one Esoteric Doctrine—the universal secret Wisdom-Religion of old. The latter embraces every one of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—*not for his own self and personal predilections*—ought to respect every religious system—*pander to none.*"

What the profound and respected Editor in the above passage affirms with respect to partiality to any religious system in general and Esoteric Christianity in particular, is even more pertinent when applied to Mr. Sinnett's undue partiality, if not pandering, to the Buddhist religion: Substitute in the preceding quotation "Buddhism" for "Christianity" and *vice versa*, and it exactly conveys the force of my criticism. Mr. Sinnett is at perfect liberty to explain *his* Esoteric Buddhism, as any Theosophist is to explain the religion which he thinks to be the best. And it will be quite unjust on my part to find fault with Mr. Sinnett on the score of his inquiring into the sublime truths of Buddhism and setting forth their transcendental value before the world, *as his own individual opinion*; but I am fully confident that I am not one inch deviating from the Theosophical programme, when I charge him with having interpreted the teachings of the Great Himalayan brothers as supporting one form of faith in preference to another. Buddhism is not of very ancient growth. It is professedly an offspiring of Hinduism, and one that was introduced into the world in comparatively recent times by Lord Buddha. Lord Buddha, according to popular Hindu tradition and literature, is an Avatar (Planetary spirit?) of Vishnu. His venerable name is chiefly associated with having taught mankind the principle of benevolence to all sentiency, in fact, Universal Brotherhood in its widest sense. The Hindus have no idea of his having taught the mysterious doctrines embodied in Mr. Sinnett's work. His mission was to raise the moral status of the masses of the Society to whom he accordingly addressed himself. Perhaps he might have taught the secret doctrines to the inner section of his disciples, as Christ did, who is said to have spoken to his pupils in parables. The works of Sankarácharya, Ramanujacharya and Madhvacharya, do not recognise Buddhism as having been associated with these sublime doctrines, but discuss some of the tenets of the Bauddhácháryas or disciples of Buddha, such as Yogachara, Mádhyamika, &c. And as there is no religion in the world which has not some portion of divine truth in it, the mere fact of the Buddhist religion having a core of solid truth underlying it, would not entitle one to say that *this* is the religion which the great occult teachers of the Himalayas have so long and so zealously guarded. Hindu students of Occultism will be much benefited if the esoteric truths are explained and illustrated by the familiar phraseology of their own Sastras, the works of their greatest Mahatmas. For Mr. Sinnett has positively obscured his work by using a phraseology quite unheard of hitherto, such as Devachan, Avitchi, Dhyan Chohans, &c., which are not found in the writings of the greatest Mahatmas. Nor do I wish that the esoteric doctrines should be exclusively claimed for Hinduism in preference to Buddhism. On the other hand, Sanskrit being the language in which these

ideas have been invariably expressed from time immemorial, there is no use in effecting a regular linguistic confusion of names by mingling together such terms as Devachan, Dhyan Chohans, &c., with Karma, Pralaya, Manvantara and other well established names. It is therefore highly desirable that the ideas of "Esoteric Buddhism" should be definitely transferred to the Vedic and Vedantic cosmogony of Vedavyasa. For instance, the seven planetary systems may refer to (1) the seven planets of astrology, (2) the seven Locas भूः, भुवः, सुवः, महः, जनः, तपः, सत्यः, (3) the seven dvipas, or (4) the seven worlds अतल, सुतल, वितल, रसातल, तलातल, महातल, पाताल, &c. The Dhyan Chohans may mean the Gods, the Demi-gods, the Sapta Rishis, the Adityas or Suryas, the Pitris, the Rudras, the Vasus, the Manus, the Prajapatis, the Lokapalas or Dikpalas, or the 49 Maruts, or all of these combined. Or they might correspond to the 33 crores of divine beings of the Puranic Literature. Again, the septenary constitution is utterly obscure. It is not certain whether it refers to the seven classes of *Tattvas*, such as Mahat, Tanmitra, Ahankara, &c., of the Sankhya Philosophy of Kapila, or to the *panchakosas* or five envelopes of the soul, viz., अन्नमय, प्राणमय, मनोमय, विज्ञानमय, आनन्दमय, explained at length in the Brahmanandavalli of the Taittiriya Upanishad. In the same way many other doctrines of Esoteric Buddhism may be variously interpreted, and no light will be thrown on any of them unless it is clearly explained to what terms of Vedic cosmogony they respectively refer.

In conclusion, I have respectfully to suggest that a great boon will be conferred on the Hindu section of the Theosophical Society if the system of Esoteric Science and Philosophy, propounded in such obscure phraseology in Mr. Sinnett's book, be explained and interpreted in your Magazine, by adopting terms from the works of Vedavayasa, Sankara Charya and other great Mahatmas and Rishis, for the Hindu Theosophists to ponder over the striking coincidences of the teachings of their Sastras, with the identical teachings of the great and illustrious Mahatmas of the Himavat.

A BRAHMAN THEOSOPHIST.

TREVANDRUM,
17th March 1884.

NOTE.—We print the above letter as it expresses in courteous language and in an able manner the views of a large number of our Hindu brothers. At the same time it must be stated that the name of *Esoteric Buddhism* was given to Mr. Sinnett's latest publication, not because the doctrine propounded therein is meant to be specially identified with any particular form of Faith, but because *Buddhism* means the doctrine of the *Buddhas*, the Wise, *i.e.*, *the* WISDOM-RELIGION. At least that was the understanding on which the name was permitted to be used. We have now only to make one remark in regard to what our correspondent says concerning *Exoteric Hinduism*. The Hindus have devoted ages to a study of religious problems. Hence all possible phases of thought are propounded by different schools. Extreme materialists, positivists, theists, dualists, non-dualists, &c. &c., can, one and all, quote some ancient authority or other in their favour. Hence it is extremely difficult to say whether exoteric Hinduism is nearer the Esoteric Doctrine than any other Faith. One can say that a *particular form* of Hinduism approaches the Occult Doctrine much nearer than any other; and that is all. We must say a few words more. Although the book of Mr. Sinnett employs a Buddhistic phraseology, our correspondent must have noticed that the *Theosophist* almost invariably uses the Vedantic form of expression. Thus readers of the Theosophic literature will see that, although the two Faiths may use different phraseology, the ideas underlying the same are identical.

D. K. M

We are in a position to state that Mr. Sinnett never intended to maintain that Buddhism, as popularly conceived, is the nearest approach ever made to the ancient Wisdom-Religion. His assertion simply means that the Tibetan form of Exoteric Buddhism is in closer connection at present with the Esoteric Doctrine than any other popular religion on account of the presence of the great Himalayan Brotherhood in Tibet, and their constant guidance, care and supervision. The name given to Mr. Sinnett's book will not be misleading or objectionable when the close identity between the doctrines therein expounded and those of the ancient Rishis of India is clearly perceived. As the writer of the foregoing article seems to be in a state of doubt as to the position occupied by the septenary constitution of man as expounded by Mr. Sinnett, in the Aryan Hindu Occult System, we shall herein below state in a tabular form corresponding principles recognized by the Vedantic teachers:—

Classification in Esoteric Buddhism.	Vedantic classification.	Classification in Tharaka Raja Yoga.
(1.) Sthula sarira.	Annamaya kosa.	Sthulopadhi.
(2.) Prana.	Pranamaya kosa.	
(3.) The vehicle of Prana.		
(4.) Kama rupa.	Manomaya kosa.	Sukshmopadhi.
(5.) Mind { (a) Volitions & feelings, &c.		
(b) Vigñanam.	Vignanamaya Kosa.	
(6.) Spiritual Soul.	Anandamaya kosa	Karanopadhi.
(7.) Atma.	Atma.	Atma.

From the foregoing table it will be seen that the 3rd principle in the Buddhist classification is not separately mentioned in the Vedantic division as it is merely the vehicle of prana. It will also be seen that the 4th principle is included in the 3rd kosa, as the said principle is but the vehicle of will power which is but an energy of the mind. It must also be noticed that Vignanamayakosa is considered to be distinct from Manomayakosa, as a division is made after death between the lower part of the mind, as it were, which has a closer affinity with the 4th principle than with the sixth and its higher part, which attaches itself to the latter, and which is in fact the basis for the higher spiritual individuality of man.

We may also here point out to our readers that the classification mentioned in the last column is for all practical purposes connected with Raja Yoga, the best and simplest. Though there are 7 principles in man, there are but 3 distinct Upadhis, in each of which his *Atma* may work independently of the rest. These three Upadhis can be separated by an adept without killing himself. He cannot separate the 7 principles from each other without destroying his constitution.—T. S.

THEOSOPHY AND CHRISTIANITY.

I REGRET to see that "An American Buddhist" finds, in some humble sentences of mine regarding Theosophy, a misconception of the meaning of its name. Ill defined terms are the cause of so much confusion of thought, that disciples of truth must be always thankful for correction of them. In saying that Theosophy seeks to develop the power of spiritual vision, I think I owned it to be Light, while holding that Christianity manifests a tempered radiance of glory which is satisfaction for sight, but, in defining Theosophy as "search for divine wisdom" merely, I hasten to own that I failed to express its full claims. While writing the phrase, I had in my mind the latter half of a definition given by Colonel Olcott in his letter to the *Epiphany* of Sept. 22*nd*. "Theosophia is 'divine' wisdom, I believe, and a Theosophist one engaged in its research," and I perceive that my phrase should rather have stood—Theosophists search for wisdom; Christians hold themselves incorporate in its very Being.

But while revealing to me the inadequacy of my definition, the critic demands an explanation of the meaning attached by myself to the term Christianity. He rightly argues that by that wide name I defined no separate portion of the church universal, of which each truly incorporate branch performs, we are taught, the diverse functions necessary for the well-being of the whole! But in the quotation by which he would define my meaning as "the doctrines and precepts taught by Jesus Christ," I beg to explain that he falls very short of what I meant.

Christianity, or the Holy Catholic Church, is the mystical "body of Christ," and as such I hold it to be the developing expression throughout earth of that power of life which is the true Theosophia—the wisdom of God. The terms, if I mistake not, stand to each other in the relation of cause and effect.

This mystical corporation claims to be in itself a living and growing development of Truth, whose Head is that Holy One whereby vision and audience and speech with the Infinite grow possible and the human and divine are atoned in one. The thoughtful author of "Life after Death" teaches that "spirits united by their mutual possession of some element or idea of the true, the beautiful, or the good in its eternal purity, will remain united for ever, sharing for ever the same spiritual property. In the same measure, therefore, as the higher spirits comprehend the eternal ideas, they will grow together in larger spiritual organisms; thus spiritual world

in its perfection, is not a simple gathering together of spirits, but it may be likened to a living tree of spirits with its roots in the earth and its crown reaching throughout the heavens and this sacred union of the living and the dead with the one Head in the one body through the one spirit, was my meaning of the term Christianity; the mystical manifestation of the Lord Christ, informed with His mind, instinct with his spirit, animate with the eternal life whereby he lived, and whereof doctrines and precepts, although emanating from himself and fundamentally necessary to its constitution, are but the bare organism that sustain it.

Would that unprejudiced seekers of the True would study Christianity in the pure thought of the mighty medium St. Paul, of its initiated teacher or of its divine Founder, as well as in its uncomprehending and noisy opponents. Then surely many must own that "pure Christianity divested of all extraneous matter" is, in the words of the critic, "nothing else but pure Theosophy," or, in other words, that its life is the "wisdom of God," and that "the real founder of Christianity cannot have been anything else but a being full of divine wisdom," which is surely manifestation of the supreme.

"An American Buddhist" concedes that Theosophy, or divine wisdom, is the underlying life of pure Christianity, but we submit that it is a misconception to suppose that Christians are willing to extract from the sacred body its animating principle, the very Sophia of its logos, its saviour from spiritual death, and to cling to its garb alone. Take away from the Holy church the element of Divine Wisdom, which is its very breath, and nothing vital would survive; and wherefore are we supposed to desire it?

No Christian is, at heart, content to cling to earthly trappings, rather than to the pure beauty of the divine form which is soul's legitimate expression.

Yet Christianity teaches that forceful spiritual energies must develop form, whereby they find expression, and it is a deep philosophical truth which announces that unto earth a child is born, its form Humanity, its head Emmanuel Christ, the power of God and the wisdom of God.

Christian faith is spiritual perception of that mystical corporate life, developing in earth's midst as the negative principle at one with her Lord and Head, the positive power in the higher spiritual plane, through whom is communicated the eternal life, which is the knowledge of God.

And, if our claims for the Church of Christ seem too wide, we can but appeal to facts; cast our glances across the continents, to Australia, America, Europe, South Africa, and see how, through five hundred year's union to the numerically stronger factor for Truth, her members evidence a vital power of thought, of energy, and of endeavour which attest to energy of life.

The divisions of Christendom, so long as they vitiate the pure beauty of love, wherein alone is the vision of the eternal, are a most true cause of offence, but it must be remembered that life implies friction, sadly as such excrescences militate against the perfection of its form, there is nevertheless a sign of the vigour of the life, which throws out the offending impurity, rather than allow it to stunt its growth or stifle it in the uniformity of death. Dead pebbles on the seashore, as Robertson long ago taught, manifest uniformity but life implies variety in unity. Nevertheless when the churches are no more a religious body, pure Christianity will prevail, for it recognises but one Holy Church as essential Truth, to whose development the present disunited members tend. It is, I humbly submit, a mistake to say that "the intelligent classes," in England at least, "have retired in disgust from the arena of controversy," except so far as their close assimilation of religious thought begins to obliterate the arena itself. Men everywhere, I think, begin to perceive that Truth is wider than they thought. Verily not intellectual reasoning but spiritual wisdom *is* the indwelling impulse that leads to Truth,—that way which is life, the "Christ in us, the hope of glory." If it be true that to understand what Theosophy means is to become a Theosophist, to be incorporate in the mystery of Christ's spiritual body,—His energising Karma form contains promise of growth in spiritual life, not limited to the understanding, although corroborated by reason and depending for audience, for vision, for speech with the supreme, not on our own individual powers alone, but as quickened by the power of the mystical body, wherein we dwell, nourished and cleansed by the energy of its sacred coursing life power, and that indwelling life is, if I mistake not, the Light and the Theosophy of Theosophists, which if they care to search they will find expressed in Christianity.

E. C.

Note:—We have nothing of importance to object to the above letter. If all "Christians" would define the term "Christianity" in the same manner as E. C., in that case the "Christians," instead of opposing the "Theosophists," would unite and co-operate with them, because a true and enlightened Christian, or a true and enlightened Brahmin, or Jew, or Parsee, or member of any other church, if he seeks for the truth, unhampered by superstition and fear, necessarily becomes a Theosophist; because there can be only *one* truth; and whether that *one* truth or light is tinted by the color of the ray of light coming from Buddha or Christ, or Confucius or Sankaracharya, makes no essential difference. But unfortunately the majority of "Christians" have an entirely different conception of the term "Christianity." They believe Christianity to mean a certain set of church-dogmas and ceremonies, at the head of which stands a personal saviour, who saves them by vicarious atonement, if they will accept a certain proposed "plan of salvation." Those Christians refuse to look behind the absurdities of their own myths and allegories, and prefer to take them in their literal sense. It is those "Christians" that belittle and calumniate other religious systems, and desire to "convert" better and more enlightened men and women to their narrow creeds. It is only the superstitions and the bigotry of nominal Christians, that we contend against; but pure Christianity, enlightened by wisdom, is nothing else but Theosophy.

To show that "Christians" generally have a different conception of the word "Christianity," we append the following from the *Christian World*. (Jan 11):—

DISCARDING A MISSIONARY.

On Monday last the Committee of the Church Missionary Society came to the resolution of expelling from their employment one of the ablest and most useful missionaries in their service in consequence of his public adoption of the Doctrine of Life in Christ, which involves the denial of inherent immortality, and of the doctrine of endless misery. Mr. Dening has embraced these views after long and careful study of the questions concerned, and in full experience of their bearing on the faith of Buddhists and Confucianists. The Committee required his presence at home, in order to give an account of his change of belief. Leaving his wife and family on the other side of the globe, he returned to England, to learn within a fortnight, and without a hearing before the General Committee, that the Church Missionary Society will tolerate no teaching in its stations among the heathen, except that of natural immortality, and the endless torments of the unsaved. Mr. Dening has laboured for ten years in Japan, has translated works such as "Mozley on Miracles," into Japanese, and has gained a stronghold upon native scholars of the upper classes, as well as on the common people. It now remains only for Mr. Dening to make an appeal to the Christian public to enable him to continue his work in Japan.

Reviews.

(*Concluded from the last Number.*)

LA LINQUISTIQUE DÉVOILÉE.

By M. L. LEVY-BING.

(Third Notice.)

Eriopoles, F. T. S.

PART III.

Now let us discuss how the explanation is sought of the hitherto puzzling coincidences of Aryan with Semitic roots, not to speak of the coincidences or similarities of words, for our science is extremely chary in the acceptance of them, as they are more often fortuitous and accidental than not.

This discussion leads us to a higher plane of research—a grander and therefore more difficult field to work in—namely, that of the Origin of Language in general as an instrument of human thought. Various have been the theories propounded by the devotees of our science, and as this subject trenches upon the domain of metaphysics—controversial battles have been many and arduous, as some of the best thinkers of the age are the belligerents with their armies of followers ranged against one another in philosophical combat, in no way devoid of interest to the students of philosophy and philology in all their bearings. It would be almost out of place in this contribution to enumerate and give

a short sketch even of the various theories of the origin of language; but there is one which I should like to dwell upon at some length as being the most reasonable and acceptable, and already becoming so far successful as to attract many a deserter from the opposing camps. It is the theory of the present leading school of German philology as represented by Heyse in his "System der Sprachwissenschaft" (System of Speech-science *i. e.*, Philology). The English exponent of this theory in England is Canon Farrar, whose invaluable book "Chapters on Language," is a lucid and masterly treatment of the theory in question, a succinct analysis of which would, I trust, be not out of place here in our enquiries.

According to this theory, which completely discards the idea of Language being a gift of God, directly imparted to our "first parents," man is endowed with the faculty of speech just as he is endowed with other faculties or senses—but of a higher and more perfect order than the brutes from which he has evoluted. This superiority he owes to the perfection and pliability of his vocal organs, and to their extreme adaptability to the requirements of his mundane wants. Armed with these implements and with the faculty of imitation which plays a most significant and useful part in all that concerns humanity from its very infancy upwards, human speech enters the path of development, and Language is the result. It then becomes, in time, of great use to man in the easy intercommunication and exchange of his thoughts, thus accentuating the differentiation that has been progressing between him and his immediate ancestors—or, as some believe, his collateral cousins, the Anthropoid apes. Now three things play an important part, according to Heyse, in the formation of Language. These are:—

1. Interjections.—These are first used as signs to express sudden emotions and are natural involuntary cries. Being so used for some time, by the law of association the sound recalls the feeling to the mind. Eventually by taking a further step the sound begins to signify that feeling and rises to the dignity of a word or root.

2. But there are other Interjections which differ from the former in not being used as the former are in "a concentrated soliloquy" (to use Farrar's words) beginning and ending with the utterer. They are sounds which are used to convey a meaning to others in the way of a desire or command like *st! ps! pshaw! hist! pooh!* &c., &c. These are called vocal gestures by Heyse in his expressive mother-tongue, the German, *Lautgeberden*, literally sound-gestures, or *Begehrungs laute* or Desire-sounds.

3. Onomatopœia.—This is the method of forming words by imitative sounds. A sound is perceived and reproduced and gives to the Intellect "a fixed mark of the object perceived." In process of time when this imitative natural sound is firmly held as a sign of, and then as a name for, the representation, it becomes a word, and this method is onomatopœia.

These then are the principal factors in the formation of human language, and as the last, viz., Onomatopœias are by far the most numerous in all primitive languages, this theory is called the Onomatopœic Theory.* Professor Max-Müller who has done more than any man living to popularize the science of Language—an exotic if I may say so from his own metaphysical Fatherland—in England, the country of his adoption, opposed this theory at first and warmly rejected it as being inadequate to prove the origin of linguistic phenomena. But he has in his later lectures gradually yet imperceptibly veered round, and although not actually adopting it in all its integrity, has, in not a few places, given it a greater importance and weight than he was inclined to do at first. This change of front has been clearly demonstrated by Canon Farrar in his chapters on Language. M. Levy-Bing cannot but adopt this theory, as his prosemite predilections must compel him to do so almost instinctively, for the Semitic languages, being more primitive in their structure, and therefore less developed in the scale of linguistic growth than the Aryan languages, are extremely onomatopœic in their roots and verbal forms. This fact again does him yeoman's service, and he is never tired of citing it as an additional argument *more suo* to prove that the Aryan speech was derived from the Semitic. But he seems to forget, or rather, I cannot help saying with all due deference to his great learning, to advisedly ignore the fact that if Onomatopœias play such an important *role* in the formation of language, it is but natural and easy to account for the similarities and coincidences which he has taken so much pains to fish out, between Aryan and Semitic roots and words. My humble idea is that if a Chinaman well up in the morphology of the Chinese—a language which is neither Aryan nor Semitic—were to deliberately sit down and use M. Levy-Bing's method of investigation, faulty and illogical as it has been shown above, he would no doubt prove in his own way that both the Aryan and the Semitic families were derived from his favourite Chinese. Nay, he would go further and more safely than M. Levy-Bing by asserting that the characters he uses are but slightly modified hieroglyphics or picture writings, and are therefore more primitive than the Phœnician. What would M. Levy Bing say if he—our hypothetical sinologue—were to draw the same conclusions with respect to his language as he himself has done with respect to his favourite Phœnician *Credat Judæus non ego.*

At this stage of our enquiry it would not be amiss, were I to give the readers a few specimens of etymological curiosities—or rather monstrosities which he has with his unwieldy and clumsy hammer beaten out on his Phœnician anvil with so much ado. We shall only pick but a very few of his specimens out of this Semitic curiosity shop, and hold them up for the edification and instruction of the numerous readers of this journal. Out of this congeries of savoury philological polyglott Pot-pourris let us take the Sanskrit word Devanagari—the designation recognized of the Sanskrit characters very commonly used in this country—which M. Levy-Bing dissects with his Phœnician scalpel with all the zeal of a Linguistic vivisectionist.

The word *Devanagari* he maintains consists of the essential parts *Deva, na, ga. Deva* proceeds from a Semitic root *dae*, meaning to fly, to cut the air, to soar, to hover. He then remarks that the word *div* or *diva* signifies in Sanskrit the air, that is to say, the space in which birds fly, soar or hover; and compares the extended meaning to the Greek *Zeus, dios*, which also signify the sky, the air, and to the Latin idiomatic expression *sub-dio*, which he believes is equivalent to *en plain air*, in plain air to suit his theory, but which would rather mean "in broad day light." He then quotes four texts from the Jewish Bible, in which the root *dae* has only the signification of flying or hovering on wings. He, in the face of all well-known opinions, thinks that the Aryan root *div*, to shine, has only an extended or rather derived signification for the Indians raised themselves from the idea of air to that of ethereal light, the Empyreon, the luminous region. They soared still higher, he says, and *dev* was made to mean God. The second element *na* he derives from a Semitic root *nua*, meaning to refuse, to annul, to annihilate. The third element *ga* he traces to the Semitic root *gal* or *ga*, meaning elevation, growth, and maintains afterwards with no small modicum of obscurity that these significations are correlated with the idea of wandering. going to and fro, also the idea of leading and conducting. *Naga*, he then says, is something immobile, and as a consequence it has the signification of a mountain, a tree, a city and a citizen, and then of something that is polished or civilized. This idea is so

* To the speculative student of Occult Philosophy, I doubt not but that the Onomatopœic Theory of the origin of Language will be acceptable. It is the distinguishing feature of all our speculative men of science, especially in this age of freedom of thought, to soar higher and higher into the origin of all that concerns Humanity. But their adventurous flight is unfortunately impeded by their being handicapped by the bugbears of their methods of research, the imperfection and inadequateness of which have yet to be removed by methods that can only be supplied by Occultism. This they wantonly and recklessly ignore or are helplessly innocent of. Noise or external natural sounds being the very "Fonset origo" of the Onomatopœic Theory, Occultism would show them that there are many more sounds than "what meet the ear" physical. These sounds are the products of the ethereal and highly subtle vibrations of the Universal *Akash* of the Occultists that can only be perceived by the trained ear of the "clairaudient" Chelas and Adepts, and therefore of the progenitors of the human race whose psychic clairaudient powers far transcended those audient and consequently imperfect powers which we are at present endowed with. These primitive Progenitors had therefore inexhaustible materials from which they could frame Language, for to them everything in nature was sonorous, ringing, speaking in no subdued accents. Nay more—even the thought-processes, cerebrational, intellectional, must have emitted no uncertain sounds easily audible to their supremely sensitive auditory nerves. Hence it is that the higher Chelas and our illustrious Gurus are great thought-readers. I have indulged in these speculations, solely because I think they are confirmatory of the Onomatopœic Theory which has yet to win its spurs to merit acceptance at the hands of all philological scholars.

far generalised by the Indians, he says, that in Sanskrit it means writing and even reading too—I suppose as a mark of civilization. He then self-complacently laughs at the clumsiness of the Indian in forging such a laborious expression to designate his system of writing. This overstraining, not unmixed with a deal of ratiocinative obscurity, would, I venture to believe, make any Sanskrit or philological scholar creep out of his skin, to say the least of it, either through sheer vexation or through mere bewilderment.

In his chapter on the discovery of the Sanskrit, which no doubt is a red flag to the equanimity of our author, he combats *inter alia* most unmercifully against the view which eminent philologists take of the Sanskrit alphabet as being highly scientific, and as being consonant with the "physiology of the human voice." He believes that his Phœnician (he means Hebrew) alphabet, of not half the number of letters as the Sanskrit, is decidedly superior—an assertion unsupported by any argument or any proof or any illustration, raising almost a doubt in the mind of the intelligent reader as to the author's familiarity, even in a small degree, with the Sanskrit alphabetical system. Although it would be unscientific to maintain, as I have heard some bigoted Shastris doing in this country, that the Sanskrit alphabet represents *all* the sounds of the human voice, yet a mere tyro in Sanskrit will be able to perceive without an elaborate effort how rich the alphabet is, and how adequate it is to represent the articulate sounds not only of the Sanskrit but also of many a language, European and Asiatic, whilst the pretensions of the Phœnician alphabet remind one of those of a gnat before an elephant as the Persians would say.

In the chapter devoted to the "Standard Alphabet" of Prof. Lepsius of Berlin, the author is still unfortunate in his assertions. This alphabet was invented by that eminent German *savant* as a convenient means of transcribing in Roman characters, with, of course, diacritical points, the sounds of the unwritten languages, chiefly African and American, and has been adopted by Christian missionaries and other pioneers of civilisation in savage countries. This alphabet which had been approved by a committee of German philologists, Bopp, J. Grimm and others, before its universal adoption, is disparagingly spoken of by M. Levy-Bing, as too cumbersome, as it unavoidably contains a hundred and eighty letters. But what does he propose as a substitute and as a solvent of all alphabetic difficulties?* Of course, his Phœnician alphabet with modifications *en très petit nombre*, very few indeed. As is usual with him he asks us to believe him without adducing a tittle of evidence or argument—an unscientific assertion highly reprehensible in a *savant* of great learning, as he no doubt is, and in an author who is never tired of using the word "scientific" for his methods. But to crown the whole he winds up this chapter by naively saying these words! "Neither the Israelites nor the Christians will be able to blame us for citing here a text from the old Testament, which tallies exactly with the object of this chapter." He then quotes the following from Isaiah, lxvi. 19.

"The isles afar off that have not heard my (Jehovah's) "fame, neither have seen my glory, shall declare my glory "to the Gentiles."

He then proceeds to say that "thus the great prophet, in "saying that the nations left strangers to civilization, would "know the name and glory of God, appears to announce that "some day the missionaries of God would come in contact "with barbarians, would transcribe their diverse languages, "and would be able to reveal to them the greatest truths. "Isaiah elsewhere (xix v. 18) calls the sacred language, "*Sepeth Kenaen*, language of Canaan, *i. e.*, the Phœnician. "Above all he prophesied without doubt that this language "of Canaan would be considered one day the best and the "most suitable to communicate to the most distant nations "the word of God." With the light vouchsafed unto us in these degenerate matter-of-fact days, I fancy that M. Levy-Bing shall have to wait long, and most probably have to wait in vain for this consummation, which he thinks is devoutly to be wished,—for this fulfilment of the obscure Jewish prophecy. Now I should like to ask any intelligent person whether these words appeal with even a mere shadow of success to the scientific instincts of a student of this blessed Nineteenth Century, not to speak of the implied identity of Christianity—a "decaying and dying creed," and of Judaism, an already obsolete and almost dead creed that originated from the worship of a tribal god, Jehovah or rather Javeh?

At this stage of our long, but I hope, not tedious, inquiry, it would be, I venture to think, interesting to the readers of this journal to see how the Semites get over the difficulty presented by the strange myth of the Tower of Babel and the confusion of Languages, and still continue to maintain the, to us, absurd allegation that it was the Hebrew which God taught Adam and Eve, "our first parents." The Masorites,* those Hebrew doctors who are known to Hebrew students for their exegetical zeal in determining with scrupulous care the purity of the Hebrew text of the Old Testament, have not failed to sweep this difficulty away with their ingenious broom from the dusty domain of Biblical interpretation. In our present case the text:—"And all the inhabitants of the earth were of one language," (Genesis xi. 1)—is their *corpus vile*. The two Hebrew words for "one language" the numerical value† of whose letters is 409, are changed into two words *lason-ha-kadosh*, meaning "the Hebrew language," as they think, the numerical value of the letters of the latter being also 409.

Now supposing for one moment that these learned doctors were right, without enquiring further into the plausibility of this ingenious exegesis, may I be allowed as a student of Occultism to indulge a little in a Theosophic speculation concerning the two words given above? They literally mean the "language of the Kadosh," *i. e.* "the holy," a name which the Hebrews as "the elect of God" may have applied to themselves in after ages for Kadosh "means holy," as a fact borne out in Hebrew Lexicons.‡ I therefore beg to suggest that that primitive language—the name of which I have learnt from the esteemed Editor of this journal, but has not yet been published—*was* and *is* the language of the *holy*, the immortals, the Dhyan Chohans, our Param Gurus. In connection with this subject I cannot resist the temptation of quoting the highly suggestive passage from Farrar's Origin of Language which closes his book:—"If all men "be hereafter of one speech, it can only be after they have "arrived at a condition when knowledge has superseded "the necessity of inquiry, when intention supplies the place "of discovery, and certainty has been substituted for faith."

As far as the science of philology can pronounce an opinion, we must infer that the familiar line will remain true henceforth as heretofore:—

"Polloi men thnetois glottai, mia' d' Athanatoisi.
Mortals have many languages, the immortals one alone."

Revenons à nos moutons phœniciens.—It is highly amusing to find our author demolishing at one stroke, as if by a magician's wand—the work of Bopp, Grimm, and other philological scholars—giants I was going to say—with reference to the origin and growth of the grammatical terminations used in the ancient and modern Aryan languages. The Mantras that M. Levy-Bing uses with his self-complacent self-confidence, are but a few Semitic words which he twists and otherwise manipulates in a manner highly original and unscientific. This ruthless onslaught on the honest work of really great men reminds one of the hallucinations of the celebrated hero of Spanish Romance running full tilt against a huge windmill, vainly imagining it to be a redoubtable army of warriors worthy his steel and lance. As his fanciful conclusions are of a piece with those similar ones already animadverted upon, I will deny myself the temptation of quoting instances. But the question arises in the mind of the reader as to whether this wonderful essay, after all the strange deductions of the author, has any value to the student of philology. I seriously cannot help saying that it has—the learned and talented writer,

* To the curious student, it will be interesting to know that far surpassing in precision Dr. Lepsin's Standard Alphabet,—a system is devised by an Englishman, called Bells' Visible Speech, that, as is said, accurately transcribes all and every sound that the human voice is capable of emitting.

* From *masora*, a Hebrew word meaning *tradition*. These, besides fixing the text, counted and noted the number of verses, the words, and even the letters, all of which they looked upon as highly mystical. They had also other modes of interpretation of the sacred texts—not unknown to the students of the Kabala. Their Prototypes of the Alexandrian School, called the *Diaskeuastae*, treated the poems of Homer in the same fashion. See Farrar's Families of Speech, p. 308. Note.

† For the lay student it may be mentioned that each letter in the Hebrew as well as in the Arabic and other Semetic languages has a numerical value. It was so in the Greek also. This is called by the Arabs the law of Abjad with which students of Hindustani and Persian in this country are familiar.

‡ Compare the Arabic "Kuds" which means Jerusalem, also called *beit-ul-mukaddas*, literally the "holy house."

much as I differ from him, has not to my mind wasted his energies in vain. M. Levy-Bing has done a great service to the cause of Modern Philology, by insisting on the attention of students the existence of a variety of coincidences and similarities which exist side by side on both the Aryan and Semitic grounds, serving as landmarks to the future investigator in the still unexplored but still higher regions of Philology, where the two streams take their rise and flow on in one volume. To the student of Hebrew, on the other hand, this book will afford very valuable assistance in his studies, as he would find in it innumerable coincidences, whether fanciful or otherwise, which will serve him as so many "Aids to Memory"—mnemonical pegs, as it were, to hang the words or roots he may have to con in his daily progress.

I will conclude this review by translating from the original French a characteristic passage at the end of his book from a letter he writes to the Editor of the *Frankfürter Zeitung (Frankfort Times)*, as a critique on an essay by a German *savant* on the relationship of Linguistics to Anthropology :—

"I believe, sir, that you belong to the race of the Semites; "you must have been seized with astonishment and with "grief at the news that more than one European nation has "been suddenly overtaken by hatred recently against the "Israelites. If it is religious fanaticism which lets loose "(qui déchaine) the Antisemites against us, they ought at "least to have remembered that the founder of Christianity "was a semite. But evidently we should find in this un-"merited persecution a political and social reason, which, I "believe, I ought not to speak of at this moment. I should "rather like to say that my work—which restores to the "Jewish nation the glory of having given to civilised nations "*all the creative elements of their* diverse tongues, may re-"commend itself to your favour, and I would particularly "be flattered by obtaining your suffrage as well as your "support in the eyes of your readers."

POSTHUMOUS HUMANITY.

By Adolphe D'Assier.

(Reviewed and translated from the French.)

About fifty years ago the fall of meteoric stones (aerolithes) began to attract the attention of the scientists. Before that time they refused to believe in such "absurdities and superstitions," and it is well-known that Lavaisier peremptorily denied their existence, and proclaimed, in the name of the Academy of Sciences, the ominous sentence, which was to settle the disputed question for ever: "*No stones can fall from the sky, because there are no stones in the sky.*" In spite of this authoritative decree, and with little respect for the dignity of the Academy of Sciences of France, there fell on the 26th day of April in the year 1803 an enormous body from the sky. It fell near L'Aigle (Orne), burst with a great deal of noise, and its fragments covered more than 40 square kilometres of ground. Several thousand people witnessed that phenomenon, which occurred in plain day, the Academy could ignore the fact no longer, and they sent one of its members, Mr. Biat to investigate the matter. He went to the spot, returned with a bag full of samples, and proved to the Academy that stones can fall from the sky, although the professors said there were no stones in the sky. To save the reputation of the incredulous professors, Laplace produced calculations to show that it was the moon who was doing the mischief, and who by means of his volcanoes was bombarding the inoffensive earth with stones. By and bye it was found out that innumerable such stones were circulating around the earth, and to-day any one, who would deny their existence, would be laughed at for his ignorance.

We should suppose that a lesson like the above, which is by no means an isolated one, would have not been lost, and that scientists generally would be more careful in regard to expressing their opinions as to the possibility or impossibility of an occurrence; but such is not the case. Almost everybody has been told of or has himself heard and witnessed certain noises without any visible cause, that often occur in houses where a person has recently died; and the scientists, instead of investigating their causes, only deny the facts. The well established phenomena of haunted houses, stone-throwing, raps, and of the appearances of spectres and ghosts, refuse however to be disposed of in such a summary manner, and demand an investigation. The theory, that they are produced by the "spirits" of mortals, who, no matter how well behaved and sober they may have been during life, after death suddenly become cranks and return from their state of bliss to scare their wives, friends and children into fits by playing foolish pranks and to pass away their time in tossing tables and spelling out messages, the stupidity of which is often undeniable, is more difficult to believe than the occurrence of the facts themselves. The author, therefore, after having convinced himself of the facts, went with an unbiased mind to investigate their true causes, and he found them to lie in a living but as yet only little known principle, which in certain cases and within certain limits is able to exhibit all the manifestations of an active force; a principle which is not only found in man but also a higher species of the animal creation. This principle represents not the *spirit* of the deceased, but his animal part, and this animal part is a natural result produced by the processes of life. The study of this principle leads us into an investigation of animal magnetism, and to an understanding of the physiological and moral nature of ghosts and apparitions. It brings those phenomena back to the realm of science and liberates mankind from the hallucinations of spiritualism.

There exists an almost unlimited amount of well authenticated facts, which prove the reality of such occurrences; and the book of Mr. Adolphe D'Assier is well supplied with such as have been selected to illustrate his explanations of these phenomena, but the limited space of a review renders it necessarily impossible to reproduce more than a few of those that appear the most remarkable, and as they all are very remarkable, such a selection becomes rather difficult from superabundance of material, from which to select.

One of the best known histories of that kind, is that of the Abbí Peyton, who died at Sentenac, and who afterwards was not only almost daily heard to make noises in the sacristy of the church, such as he used to make in taking snuff, opening wardrobes, moving furniture, &c.; but who was also frequently seen in plain day, reading his brevier, &c., and who was spoken to by various persons, however without eliciting an answer, and which persons, when they saw the apparition, were not influenced by fear or excitement; because at the time when they spoke to it, they had no intimation that they were talking to a ghost. There is one fact, however, very prominent in this as well as other similar histories, and which indicates that ghosts like to perform such actions, or perform them instinctively, as they have been accustomed to perform during life.

Sometimes the personality of the defunct is recognised by his manner of walking. Steps and other noises, sometimes of extraordinary violence, are heard in closed rooms; but if we open the door everything is quiet and in order. The "spiritual" papers are full of accounts of such facts, and most frequently they occur soon after the death of a person in or near the haunted locality, and they sometimes as suddenly cease as they began.

Very often these "ghosts" seem to like to amuse themselves by pulling the bed-clothes away from people that are lying in bed, whether asleep or awake, so that they have to be retained by force to keep the parties from being uncovered, to pass "materialized" hands over their faces, to touch people in different ways, etc. These manifestations occur usually at night, but also in day time; sometimes at regular intervals, sometimes irregular. Sometimes they last periodically for months and even for years, and sometimes they cease suddenly after the compliance with a certain wish of their invisible producer.

A young man who was very fond of arms, and who had a great collection of swords, etc., became insane, was removed from home and died in an asylum. On the night of his death, and on many subsequent nights, a great noise was heard, as if somebody in his room was amusing himself with fencing, swords were apparently thrown down with a clash, the tramping of feet was heard, and the people in the house became so accustomed to it that they ceased to take any notice of it, and simply said, whenever the noise began: "Here is the fool again." Whenever during the greatest noise the door of the room was opened, everything was found to be in order and all quiet, only to commence directly again.

Usually those "physical manifestations" take place only in the dark and cease immediately, when light is introduced upon the scene. The explanation of this we shall see further on.

Actual apparitions in the human shape are less frequent, still they sometimes occur either at the time or *soon after* the death of the person whom the apparition represents. The

following is told by Madame D....." When I was a young girl, I slept with my older sister. One night we had just gone to bed and I blew out the light of the candle. The fire in the chimney was still glowing, and there before it, we saw a well-known priest sitting in a chair before the fire and warming his feet. Thinking I was hallucinated, I woke my sister, who saw the same apparition. We then screamed for help, but, when our father came, the apparition had disappeared, and the next morning we received news that the said priest had died during the night."

In such cases, distance seems to be of no consequence, and a young man who died in Africa was seen the same evening in Foix (France). Mr. Bonnetty saw one evening the apparition of a friend in America, who spoke to him and told him that he was about to die. The peculiar pattern of the waistcoat of the apparition attracted his attention, and when soon after the letters arrived, informing him of his friend's death, he inquired about that waistcoat and found that identical pattern.

These apparitions sometimes appear to us while we are awake, at other times when we are sleeping, and in the latter cases we are liable to believe them to be meaningless dreams, whose reality however may become established by subsequent events, such as the receipt of letters, etc. The reality of the existence of a posthumous personality is proved by the occurrence of thousands of such facts, occurring at all times and amongst all nations; and which we must try to explain. They evidently originate from the living personality of which they form, so to say, a copy or continuation, showing the form, shape, prejudices, inclinations and habits of the deceased person. Let us, therefore, see whether there is not in man a certain principle, which, when the vital forces leave the physical body, separates itself from the same and continues for a time the activity of the human personality?

Numerous facts attest the existence of such a principle. A woman who with her husband and child emigrated from Alsace to Rio de Janeiro fell sick on board of the ship. After having been for a while apparently without consciousness, she awoke and said to her husband: "I die contented; because I have just been at Rio de Janeiro and saw our old neighbour standing at the door of his house. I showed him our daughter and he consented to take care of her. When you arrive he will recognize her." She then died. At that time the neighbour in question was standing at the front of his door in Rio de Janeiro. To his surprise, he saw a woman with a child in her arm standing at the other side of the street, and intently gazing at him. He recognized in her the wife of his friend in Alsace, but not believing his eyes, he called one of his workmen, who also saw the woman, before she disappeared. When the ship arrived, he immediately recognized the child.

An English officer, returning from India, saw a stranger on board going from one cabin to another, looking into all and seeming disappointed. He told the Captain about it, who recognised, in the description of the stranger, his own father. When the Captain arrived in England, he was informed that his father had died; but that, on a certain day, corresponding with that of the occurrence on board, the patient had recovered from a delirium and said: "Where do you think I have been? I have been on board of the ship of which my son is commander. I have looked in all the state rooms, but could not find him in any."

On another steamer, a stranger was seen to write at the Captain's desk. The figure disappeared, but there were the written words: "Steer to the North-west." The Captain followed the advice from curiosity, and three hours afterwards he came in sight of an iceberg with the wreck of a ship from Quebec. Amongst the passengers of that wreck was the identical man whose figure had been seen writing, and the captain of the unfortunate ship said that three hours before, that man had been sleeping; but that, when he awoke, he said that they all would be saved. On comparison, the man's handwriting was found to be identical with that of the inscription in the steamer. In this case, that passenger, however, did not exactly remember what he had done during his sleep, but he said that the interior of the steamer looked familiar to him, although he never had been (physically) on board of the same. The remembrance of what has been done during the separation of the "double" is here indistinct and confused. These phenomena present the various stages from a simple dream up to the full and living appearance of the human form. These manifestations depend evidently on the degree of moral energy, tension of the spirit towards a determined object, the physical constitution and the age of the man; and probably from other causes, which are as yet unknown to us. Some people remember exactly what has been going on during their trance, others have a dim recollection, and others again do not remember anything at all.

Jung Stilling tells of what happened to Baron de Zulya, chamberlain of the king of Sweden. The Baron came home late at night. As he arrived at the entrance of the park leading to his house, he was met by his father, who was dressed as usual and had a walking cane in his hand. They spoke together for a long time and went together to the house and to the bedroom. On entering the bedroom the baron saw his father in bed, undressed and in a deep sleep, while the apparition disappeared at the same time. When the father awoke and was informed of what had happened, he did not seem surprised, but said that such things had happened to him before.

In this case we see the human phantom endowed with the power of speech, while in the preceding one it was only able to write. This difference does not astonish us, if we consider the fact that such a phantom is continually in relation to the physical body from whence it is projected, and with which it is connected by a kind of fluidic communication. This fluid or force is at one end of the line required to keep the vital processes of the man in action, while at the other it produces the manifestation. Its maximum point is at the place from which it departs, it becomes weaker as the distance, in which it travels, increases, and after it passes over certain limits it becomes zero. The phantom of the father in the park, did not have to travel so far as that of the man on board of the steamer, and was therefore stronger; but a case is told in detail by Jung Stilling, where the phantom of a man in the neighborhood of Philadelphia went to London, found a sea captain in a certain coffeehouse, spoke with him, told him about the anxiety of his wife in America for his safety, and inquired of him when he intended to return. The man, after waking from his trance, told the astonished wife, who had seen him asleep all the time, of what had happened and reassured her, and, when her husband returned, he recognized in the man that stranger, with whom he had spoken in the coffee-house in London.

In the preceding cases a deep sleep is necessary to produce this separation of the "soul" from the body, but certain constitutions, who have a very refined constitution, can send their "souls" away at a distance without falling asleep. Such constitutions are rare, but Moses, Appollonius of Tyana, Simon Magus, Merlin, Swedenborg, Cagliostro and the Seeress of Prevorst are historical examples, and if any one will take the trouble to investigate, he will find many people in India and other places endowed with similar powers. The human phantom does not only possess legs and hands to act, eyes to see and a voice to speak, it also possesses all the other organs including a stomach, for it can drink a glass of water, and that water will pass into the stomach of the person from whom the phantom proceeds. There are several such cases known*; and they prove that the phantom-body is the ethereal counterpart of the physical body, and stands in an intimate although invisible connection with the same. It is true that this seems to go against all known physical laws. We cannot understand how an aeriform or gaseous recipient can without breaking be the recipient of a heavy substance like water, and, what is still more perplexing, how such a heavy substance can be transported to a distance without any visible means of communication. The "fluidic" world obeys laws, which are not yet fully known to us, and which seem to belong to those which govern the rarefication of matter; † but there are not wanting certain analogies in nature. We refer to waterspouts on the ocean, to the cord which attaches the child to the womb of the mother, etc. There is nowhere in nature a separation of continuity, the human phantom does not break its connection with the body, invisible links chain it to the source from whence it comes, and whatever happens at one end of that chain is felt at the other end. The "double" of a person can therefore under certain circumstances actually injure or benefit a person at a distance, or a person can injure or benefit another by acting on his or her "double," and an impartial and unprejudiced reading of the history of witchcraft and witchtrials will prove the truth of this assertion.

* See the "Living Vampires and Vampirism of the Grave" in the April (1884) number of the "Theosophist."

† To understand them we must know the power of *Will*.

The body of a person and its double has often been seen at one and the same time and Robert Dale Owen gives several interesting accounts.

On one occasion forty-two young ladies in a boarding school at Neuwelke saw at the same time one of their number, Miss Emilie, walking around in the garden and gathering flowers, while at the next moment they saw her sitting in an arm chair in the room. They looked again into the garden, and there she was again; but they noticed that she seemed to be weak and suffering. Two girls, more courageous than the others, went up to that "double" and attempted to touch it. They felt a slight resistance, such as muslin or gauze would produce. One girl even passed through a part of the figure and the phantom disappeared afterwards gradually. This was repeated on several occasions, during a year and a half. The more distinct and apparently material the double seemed to be, the more the real person appeared suffering and feeble; but when the appearance of the double became weak and indistinct, the patient seemed to regain her strength. Emilie herself did not know anything about such a bicorporeity, and was informed of it by the other girls. She never saw her double herself; but her condition disquieted her parents and they took her home.

The action, which such a phantom-form can produce, and the resistance which it offers to the touch, prove that it is not simply an optical delusion or projection of light; but these circumstances give us an idea of the nature of its substance, and show that, far from being an ideal conception, it must be composed of material atoms; belonging however to a higher state of matter. We know that highly attenuated gases, such as Hydrogen, can pass through certain metals, and these phantoms glide through walls and closed doors. The double apparition of Emilie presents another important point. Her image was not produced suddenly but appeared gradually and grew stronger by degrees; and the stronger it grew, the more the real Emilie became weak.

The law, which causes this, is well-known in nature as the correlation of forces and the organic equilibrium. Where one organ grows abnormally, the others diminish proportionately in power. The existence of an invisible "magnetic" cord between the body of a person and its phantom cannot be reasonably doubted. If this cord breaks or is violently broken, the life in the physical body becomes extinct, the phantom becomes a separate entity, and instead of being only so to say the reflection or the counterpart of its living source, it becomes a posthumous phantom or a ghost.

Is the possession of an ethereal counterpart of our physical body a privilege belonging only to man, or does it belong to the entire animal kingdom? We believe it belongs to all, and our belief is based upon experiments and facts. The appearance of so called animal "spirits" at "spiritual seances" is nothing unusual; but the following instances render the matter still more plain: A young man went home one evening, when, passing by a field, he saw an ass grazing in the oats. He approached, took the ass by the halter and led him to the stable. As he opened the stable door, the animal disappeared before his eyes; and an inspection, in the morning, of the field of oats showed no visible sign of any nocturnal asinine visit whatever. Two custom-house officers were making their rounds one night when they saw at a short distance from the village a mule loaded with goods. They approached, but the mule ran away. Giving chase, they drove him into the village, not without awakening the villagers by their noise. They finally succeeded to drive him into a corner, but as they were about to lay their hands on him, mule and baggage disappeared into the air. In both cases, the night was clear and the men sober, and many other similar facts could be cited if our space would permit.

We have seen that the posthumous human phantom exhibits the habits, instincts and peculiarities of the man. The same may be said of animal phantoms. The ass grazes peacefully his imaginary oats, is patient enough to be led away, but when the stable door is opened and he is expected to enter into his prison, his asinine nature revolts and he disappears. The phantom of the mule acts like the living mule; and in both cases a little further investigation in the vicinity would probably have brought to light the body of an ass who recently died in the neighbourhood, and the carcass of a mule who dropped dead under his load in charge of some smugglers.

In certain cases, however, of which we shall speak further on, it appears that man's inner personality, according to its fluidic and elastic nature, and in consequence of some as yet unknown laws, can take bestial forms, and that when we are apparently in presence of a ghost of an animal, we may have a real case of lycantropy before us; in which case, however, its actions will differ from the habitual actions of the animal it represents.

The mineral and vegetable kingdoms have also their representatives in the phantom world, and the Seeress of Prevorst could perceive them at will, as well as the "doubles" of animals, and we may conclude that the possibility of a separation of any material thing from its ethereal counterpart, depends only on a knowledge of the laws which regulate the conditions under which they exist.

If we consider the attributes of these posthumous visitors, we find that they are the exact counterpart of the living body; that they can penetrate through walls, closed doors or cracks and keyholes; that they can in an almost incredibly short space of time traverse immense distances; and one attribute especially seems common to all, their aversion to light.

An eminent jurist, Alexander of Alexandria, writes: "In a haunted house in Rome we were annoyed every night by the appearance and noise of a hideous and entirely black spectre of menacing aspect, who seemed to want our assistance. No one before my arrival dared to live in that house. I took several friends with me, night came on, and I closed the door and tied it with a silken cord. I was lying on my bed awake and dressed and the light was burning. Suddenly I heard the spectre tapping at the door, trying to open it, and at the next moment, to my horror, I saw it come in through the cracks and clefts. As soon as it entered, it went gliding under my bed with a quick movement. My disciple, who was with me and saw it, was screaming in terror; but as I saw the door was still locked and tied, I tried to persuade myself that what I had seen was only the effect of my imagination. Just then a long and dark arm projected from under the bed towards the light, its fingers clutched the lamp and extinguished it, and at the next moment everything was in an uproar. Books, furniture, in fact everything in the room, was tumbled and turned over, the house resounded from the tumult and the wailings of the spectre, the neighbours were awakened by the noise and came with lights, and as they came we saw the spectre disappear through the door."* Here we see a phantom with sufficient intelligence to use means to extinguish the light before exposing itself to its influence. Every one knows that light produces vibrations on the ether, and we believe that the ethereal body of the phantom becomes disintegrated by the action of light. During the day it may remain in the darkness of its tomb or in some other dark place, but even there diffused light may penetrate. The phantom can prolong its existence, but not prevent the end. Gradually the luminous, caloric or electric influences of space will dissipate the phantom, and its long agony is illustrated by the nature of the manifestations, which are at first strong, then become feeble, and finally die out, as the agents, which produced them, become reabsorbed into the cosmos.

The next curious circumstance in the appearance of ghosts is, that they are not always dressed in their grave clothes, but often in such clothes as they used to wear during life. But this fact becomes explainable, if we remember that the Seeress of Prevorst beheld in everything its material counterpart. Furthermore, these posthumous visitors often exhibit great grief or a desire for something, and by making noises they seem to wish to attract attention and to ask for assistance or sympathy; and the popular expression of "troubled souls" is perhaps a very proper and significant name.

One of the most remarkable things is the amount of force sometimes exhibited in these phenomena. Heavy stones are often hurled about, tables lifted and overthrown, etc. If the person has recently died and if the noises are confined to raps or tippings of tables, the phenomenon might be explained by the fact that life does not always cease to exist at the moment when the heart ceases to beat, because certain organic forces continue their action, and some corpses that have been exhumed have shown a growth of hair and nails during the time they were interred; but after the person has been dead for weeks and months, another explanation is needed; there must be another reservoir of energy from which to draw force, and such a reservoir seems to exist in the bodies of the living, especially those of parents and

* This was evidently an elementary.

friends. The Seeress of Prevorst ate very little, and, when asked, said that she drew strength from the bodies of those that came to see her, especially from her relatives, because their constitution was more congenial to her; and, in fact, such visitors, having stayed a few moments with the patient, often complained of feeling weak and faint.

One point seems very difficult to explain. The heavy stones thrown at people seldom produce any harm. They are often thrown with great force at windows without breaking the glass, etc., and the effects which they produce seem to contradict all the known laws of gravitation or mechanics; and often these missiles are invisible and are only recognised by the great noise which their fall produces. But if we remember that all objects, even stones, have their ethereal counterparts, we may suppose that, in some, especially the latter cases, it is the ethereal counterpart which is thrown, and which of course cannot hurt any one. The noise which results is often the acoustic effect produced by the throwing together of the ethereal counterparts of vessels and glassware. We hear the noise, run into the kitchen, expecting to see everything destroyed, but find everything in its place. Sometimes however the material objects are thrown and broken.

If material objects are thrown, their movement seems to indicate rather that they are carried by a force, than thrown by an impulse. We may suppose that their flight through the air is caused by a magnetic fluid which comes from a "medium," and we shall soon see that this magnetic fluid infused into objects changes the gravity of those objects by changing their magnetic polarity.

It will be asked: Will every person after his death become such a phantom? And at first sight such seems to be the case, because every one of us has an ethereal counterpart or a double, which belongs after death to the realm of the shadows; but these phantoms very rarely give any indication of inherent intelligence, memory or knowledge, other than is reflected upon them by their surroundings. The phantom is in itself inert and needs some kind of an exterior stimulant, or a sort of completion by some other agent of an organism, which infuses it with energy and consciousness. The examination of this dynamic energy will be taken up in our next investigations.

(To be continued.)

THE MARATHI THEOSOPHIST.

The conductors of the above Journal, which is being published at Poona as announced last year, have been doing some really good work. They would, however, make their publication much more beneficial and useful, were they to treat philosophically and metaphysically the rites and ceremonies to which they refer, in their independent articles. They will surely agree with us that superstition is as dangerous as scepticism, and that therefore every attempt should be made to remove the slightest cause that may engender ignorant superstition. Scepticism is in fact the necessary outgrowth of superstition; for, the ordinarily educated mind, unable to at once dive to the substance underlying those rites, &c., feels disgusted with the outward form in which it may be clothed and which it cannot penetrate. The duty of those, who are working for the promotion of the cause of theosophy, is, therefore, to expose, as far as practicable, the mistakes of both the parties going to extremes, and bring to light the truth hidden under the mask of various rites and allegories, for common good.

THE COSMIC PSYCHOLOGICAL SPIRITUAL PHILOSOPHY AND SCIENCE.

The above is the title of a book just published by the *Sannyasi*, author of "*The Philosophy of Vedantic Raj Yoga*," reviewed on page of the *Theosophist* for March 1884. As the present work contains almost all that is put forth in the previous publication, it is needless to repeat here the same remarks made thereon in the *Theosophist* above referred to. All that has now to be said is that the few additions, which the new book contains, are not in Queen's English, and, hence, quite unintelligible to the "uninitiated." On account of its attractive title, we took the pains to go through the treatise very carefully and, we must own, were sadly disappointed. In most parts, the language is entirely meaningless and, where any sense can be attached to the phrases used, there is neither philosophy nor metaphysics to be found in them. Some *Hatha Yoga* practices are given at the end, but none, who are not already familiar with them, can comprehend the author's ideas.

NOTICE.

We regret to announce that, owing to unavoidable causes, the publication of the *Secret Doctrine* has to be delayed for two months more. The first Number will therefore be out on the 15th of August, instead of 15th of June as originally announced.

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JOURNAL OF THE THEOSOPHICAL SOCIETY.

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UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Translated from the French.)

LECTURE V.

The Pope and the Sphinx.

The Pope. Who are you, and what do you want, unclean animal? You, who has the face of Astarte and the wings of Lucifer?

Sphinx. I come to teach you the truth, which is disguised by your enigmas. I am God, I am Nature, I am Man.

Pope. Avaunt Satan. You do not even know what God is.

Sphinx. I wish you would explain it to me.

The Pope. God is an eternal and infinite spirit. He is one in three persons, a father, a son and a personified spirit of love. The father does not create the son, he begets him, and the son is just as old as the father. The person of the holy spirit of love comes from the father and the son. Each person is God, but they are not three gods; these three persons are all contained in each of the three. Do you understand?

Sphinx. I understand everything. God reveals himself only through humanity and humanity solves your enigma. Collective man is without a beginning and without end, at least as far as we can comprehend; because we know neither where God commences, nor where he will end. He is a spirit, because he thinks; he is a unity in three persons, which are the father, the mother or personified love, and the child or son. The son in collective humanity is just as old as the father; because we cannot conceive of the existence of a man in any other way than by admitting a father and a son. Humanity is complete in each personification, but this does not make three humanities. The love of the mother proceeds from the father and son; universal man is not a creator, but he begets through all eternity. Your enigma expresses the great Christian Arcanum. The mystery of Man-God is the cultus of the living God in place of the worship of phantoms; it is divinity, descended from the paradise of dreams, to live in human realities. Do you not say that the son consists of the same substance as the father, and that he was born before the beginning of time? But the abstract idea of the divine principle admits not substance, matter or form; but he, who is eternally born, is Man. You go still further. You call the mother of the son of Man the mother of God. All that you say about God, must be applied therefore to Man, and to Man only; because he is the divine realization in the sum of the works of intelligent nature; and, therefore, Christ spoke of the bread which becomes the flesh of humanity. "This is *my* flesh," and of the wine: "this is *my* blood. When you eat my flesh and drink my blood, think that you communicate with my spirit, because I will establish human unity, and there will be no salvation for the world outside of this unity, which is my congregation or my church." Do you yourself understand it now, old man? Did I not give you the true explanation of your enigmatical dogma?

Pope. Oh you monstrous animal! I excommunicate you; because you are to me the apocalyptic beast, full of blasphemy.

Sphinx. And you are ever the same blind man of Thebes. I am the genius of nature and humanity, and if you excommunicate me, you will have to give up your sovereign power and to send yourself once again into exile.

Pope. The world where you live is exile for me; and my country is there, where I shall not meet you.

Sphinx. You will meet me every where, and I cannot go away from you, because I am in your symbols. You spoke of the Apocalypse. Did you forget the Cherubims of Ezekiel, which are animals like myself? Hybrides, composed of a man, an eagle, a lion and a bull, and which can be found again in the Apocalypse? I prepare my bed upon your four gospels. St. Mathew serves me as a pillow for my man's head; St. Mark is in my lion-clutches; my flanks of a bull rest upon the book of St. Luke, and upon my eagle wings I carry the ecstacy of St. John. The enigmas, which you repeat without comprehending the same, are those which I have composed myself, and I am therefore the only one who can explain them. Besides this grand idea of divine humanity and human divinity, which is the totality of Christianity, you have borrowed from the sanctuary of the ancient world all your mysteries and all your dogmas. The Jewish Kabbala is the key to all symbols, and Ezekiel speaks in the language of the Hierophants of Memphis and Thebes. Osiris changing his name and form has at one time a human head, at another an eagle's head or that of an Ibis; again he has the head of a bull or a lion's head. Are the four animals of your evangelists not the same as those which preside over the four cardinal points of heaven? On account of that fact, you have hunted up with such fury and burned with such cruelty the books of ancient initiation, and followed the example of St. Paul, that Jesuit who lived before Ignatius. You wanted to be looked upon as eternal, and have therefore destroyed the cradle of your childhood, and you cannot see that the smoke and ashes of your fires increase still more the contamination of your breath. You have walled up all around you the doors of your sanctuary, and now as science approaches it with a light, which perhaps will set it on fire, you are unable to save yourself.

Pope. We do not want to save ourselves, and God will preserve us if it is necessary, in the midst of the flames, like the children in the fiery furnace; and it is you, Satan! who will burn in the eternal fire.

Sphinx. Why do you call me Satan? Satan means calumniator, and I never calumniated any body; but who has calumniated God by representing him as an eternal hangman who kills his weak creatures? Who has calumniated Nature by saying she was perverted and criminal? Who has calumniated humanity by denying the virtues of ancient sages and declaring her inherently devoid of any good. Who has calumniated, accused, condemned, tortured and burnt so many great men for no other cause as because they had reasoning powers?* If I have done all these things, then *I* deserve the name of Satan; but you know very well that *I* do not deserve it, because you know the real culprit. You speak of hell as if we were still in an age where people believed the earth to be flat, with a hell beneath and a heaven above like a crystal bell.

Do you know what hell-fire means? Hell-fire is hate, just as fire from heaven is love. Throughout all nature reigns love and everywhere ignorance produces hate; but do you not yourself teach hate to nature, do you not yourself preach the breaking off of the affections, the esteem of widowhood, the isolement of the heart? What fire has kindled the faggots of the inquisition, if it was not hate? What do we find in the writings of your most ardent defenders, but the rancour of hate? Where can implacable hate be found, if not in the heart of bad priests? Do not then threaten me with hell-fire, because it cannot touch me; for I do not hate but pity you.

Pope. Do you not hate me, you hypocritical monster? You, who attempt to destroy me; you who kill and devour without pity all those who cannot divine you?

---

* According to the statement of Llorente (see American Encyclopædia) from 1483 to 1808 there were burned alive 31,912 persons; burned in effigy 17,659, tortured and imprisoned 291,450. All that in the name of "Jesus Christ" and by the supreme authority of the Pope, who appointed the "apostolic" judges of the inquisition. This is not "attacking Christianity," but simply stating historic facts.—Transl.

Sphinx. The four elements of life, whose symbols are represented in me—the air, earth, water and fire, devour all those who do not know how to master them. I do not seek to destroy you; on the contrary, I wish to instruct and transform you for the purpose of preserving you. I desire that instead of being the blind despot of the ignorant, you may become a light for the wise, and therefore you must become reconciliated with science, and march at the front of civilization.

Pope. You know that I shall do no such thing.

Sphinx. The civilization will then march over you and select another guide.

Pope. And what sort of a legitimate guide could the children of the church accept, if it were not the successor of Peter?*

Sphinx. Perhaps not all the successors of Peter will betray their master. If they use the sword, do they not deserve to perish by the sword?

Pope. Have I then betrayed my master, I who have proclaimed the immaculate conception of his mother, who is still a virgin?

Sphinx. This is another enigma, which I will explain to you. Christ is the divine type of man, and Mary the divine type of woman.

The dogma of the immaculate conception is modified by that of the original sin, which sin can be imputed to nobody, if a single individual could have the privilege of being exempt. If we accept the birth of the living god into humanity, the woman who has been conceived without stain, conceives without contamination. Moreover the collective woman is for ever a virgin and a mother in a single type, just as collective man represents a father, mother and child in one single humanity. The original purity of the new Eve effaces the ancient curse. Christianity, by affirming the divine humanity and human divinity, sanctifies and renders somewhat divine the works of generation. Mary is not merely a woman; she is the *regenerated* woman; symbolical Jesus is not only a man, he is *perfect* man. All men participate of his merits by the law of reversion and solidarity; because all men live a double life, an individual and a collective life; which Christianity calls communion.

Ah, old man! If your eyes could be opened, you would be able to understand that it is necessary to extend the Catholic communion to all the people of earth, and not restrict them by insensate excommunications. You would then revoke all your maledictions which your predecessors perpetrated; you would proclaim the unity of the dogma and moral, disfigured by ignorance and by the errors of nations and of ages, but which are fundamentally and everywhere the same. You would affirm their rigorous normal and orthodox form, and you would call all men together to your communion, giving rise to a truly universal jubilee, lavishing the treasure of your indulgences upon all dissenters, opponents, and even upon Jews and idolators with a general absolution for all the living and dead. You would disarm your enemies by blessing them, and by showing yourself the father of mankind, you would become its master. Did I say anything to make you laugh?

Pope. Yes. I see that all this is madness beyond all measure; and what would the great Rabbis, Muftis, Ulemas, Grand Lamas, Patriarchs, Presbyters, etc. say?

Sphinx. They would remain at home, astonished and blessed; but as to you, even when banished from the Vatican and despoiled of all you possess, upon a shaking rock in the ruins of the Colosseum; the encyclica which I suggested to you would move the world. Every town would open its door to you and the people would come again as did those of Jerusalem to meet the Saviour with the branches of palm-trees; cloaks would be spread down before you to prevent your bare feet from touching the earth; each city in which you would consent to dwell would be a "Rome," and become the capital of the Christian world.

Pope. But tell me, you stupid reasoner, how do you want me to bless lies, heresy and error?

Sphinx. If you would bless the sick, would you be blessing the sickness? No; you would bless them to assist in their cure. Your encyclica would have two objects: *First*, to rigorously determine the terms of orthodoxy; and *second*, to bless all those that err, by inviting them honestly to seek the truth, by affirming your paternal power over all peoples by this very benediction,—not giving up a single sheep of your flock, unwilling that a single soul could get lost to your authority, and giving your indulgences, whether they want it or not, to those who sneer at your severities.

Pope. Only a madman would consider seriously such an extravagant proposition.

Sphinx. I wish that some one of your successors or very holy fathers may have enough of wisdom to attempt such a madness.

Pope (Rising and putting the tiara on his head): "Hear fabulous monster that which I have to reply: I have listened to your advise to see how far you would push your insolence. Know now that I am not blind. I am the only clear-seeing and infallible one in the world. It is *my* privilege to ask questions and to dictate their answers. I am the legitimate king, not of fabulous Thebes, but of spiritual Rome, the only mother of the true initiations. You have pretended to explain my dogmas. I will now myself explain them to you, to force you once more to throw yourself, not into the pit of Thebes, but to break to pieces upon the angular stone of the church of Jesus Christ. I have known thee a long time, and I know thy real name. Thy name is Socialist, thou art Anarchist and Atheist; thou hast a human mouth to utter blasphemies, loins of a bull to kick under the spur, claws of a griffin to tear the purple of kings, and wings like Satan to attack heaven. I renew the anathemas of popes and councils and throw them at thee; I condemn thee, as one of my predecessors has condemned the Knight Templars, who worshipped thee. I damn thee as I have damned and continually damn the Freemasons who perform thy rites and have thy symbols. I contradict all you have said, I excommunicate those who will read it and believe it. Avaunt and let me alone."

The Pope here stretched forth his hand with a terrible gesture of reprobation; the Sphinx trembled, bit himself and tore himself apparently to pieces. His four forms became separated; the eagle flew towards the North and with his two wings spread, covered Germany and Russia; the lion ran off in the direction of Venice; the bull, blowing fire and rubbing his horns against the trees, walked away; and the Man, being left alone, turned his back to the Pope, took up a spade and began to work, while singing a gay song of liberty.

*Eliphas Levi being a Catholic, still cherishes the idea that the Pope of Rome is really the successor of Peter, who was made Bishop of Rome by Jesus Christ. If it is admitted that Peter really was the first Pope, then it follows logically that the "Roman Catholic" church is really the only Christian church that has any legitimate existence, and all the so-called protestant churches are only so many heresies that ought to be rooted out; but biblical criticism has shown that Peter had nothing whatever to do with the foundation of the Latin church. "Petroma" was the name of the double set of stone tablets used by the hierophant at all initiations during the final Mystery; and the designation "Peter" (in Phœnician and Chaldœic, an interpreter) appears to have been the *title* of this person. The majority of critics show that the "apostle" Peter never was in Rome,—and besides it is almost certain that the real "Jesus" of the gospels, whose name was "Jehoshua, the Nazarene," lived a hundred years before the Christian era.—*Transl.*

THE PHANTOM DANCERS

IN A

HAUNTED HOUSE IN HATTON GARDEN.

[*Extracts from Mrs. Hardinge Britten's forthcoming work* "NINETEENTH CENTURY MIRACLES."]

. . . . . As a final example of hauntings, especially of that kind which subsequently connected itself with the intelligence manifested at spirit circles, we shall cite a history furnished to the author some years ago by a party of her personal friends, amongst whom was a gentleman of probity and scientific acumen, well remembered amongst dramatic writers and musicians, as Mr. Lenox Horne. This gentleman, being in somewhat embarrassed circumstances about the year 1829, took up his abode temporarily in apartments offered to him at a very moderate rent in an old house near Hatton Garden, long since pulled down. At the period of which we write the house was large, the rooms spacious, especially one, supposed to have been a banqueting chamber, which Mr. Horne used as a music room. As all the lower chambers were either appropriated to the storing of goods, or rented to legal gentlemen as offices, there were no persons sleeping in the house except Mr. Horne, and a porter who occupied a small room on the ground floor. The building had long borne the reputation of being haunted; it was fast

falling to decay, and the former occupants of Mr. Horne's chambers were seldom known to remain long within the gloomy precincts. Report alleged that the place had once been the residence of Sir Christopher Hatton, and the weird reputation that attached to the antique domicile, connected itself with the magical practices attributed to his unfortunate lady.

Mr. Horne had tenanted these apartments some months before he was aware of the phenomena occurring within his own premises. At length he was apprised by Mr. March, a police officer with whom he was acquainted, that for several consecutive nights he and a number of persons invited to share his watch, had remarked that long after the hour when Mr. Horne was accustomed to retire to rest, the great banqueting room, which he had no means of lighting up, and therefore never entered except in daylight, could be seen from the court below *brilliantly illuminated*. Whilst acknowledging that he had often been disturbed by strange noises, odd music, loud laughter, and footsteps, for which he could not account, Mr. Horne—at once the most fearless and least superstitious of beings—strenuously combated the idea of the lights, and it was only when, after watching several nights with March and his associates, he himself beheld every window of his own apartment, one that he had left closed, locked, and in total darkness, lit up as if by a multitude of gas jets, that he could be brought to believe in the story his friends narrated to him. On several succeeding occasions the same party beheld this spectacle repeated, and whilst some of their number remained below to watch that no intruder passed out from the one entrance of the house, the others would hasten to examine the apartment, to find it enveloped in thick darkness. One of the curious features of this appearance was the invariability with which the lights disappeared from the eyes of the watchers below at the moment when the apartment was opened by the searchers above. Only on one occasion was this rule reversed, and that was on a certain night in February, when a larger number of persons than usual had assembled in the court below to watch for the phantom lights.

They blazed out suddenly and in full radiance about one o'clock in the morning, when, after observing them for some five minutes, Mr. Horne, Mr. March, and a nobleman whose name we are not at liberty to mention, determined to ascend the stairs and open the door of the haunted room; and as they did so they agreed to give the signal of a whistle to those in the court below. At the moment when Mr. Horne threw open the large door of the room in question, he and his companions were thunderstruck to perceive that it was full of company.

One of the three observers had given the signal agreed upon of the whistle which he held in his hand, as he gazed upon the extraordinary scene that met the eye. The vast company seemed to be in the act of dancing. They represented ladies and gentlemen, arrayed not in the Elizabethan style attributed to the Hatton period of the mansion, but in the costume of the reign of Charles the Second, and the whole air seemed to be full of waving plumes, fluttering ribbons, and sparkling jewels. The three witnesses, who subsequently compared notes with each other and found their own observations fully corroborated by those of the others, affirmed that the particulars of the whole scene as above related were plainly, clearly defined, in addition to which, all three declared that every one of these splendidly attired revellers wore, or appeared to wear, *a mask, resembling some disgusting animal*.

Before the astounded witnesses could sufficiently collect their senses to take any action on what they saw, the lights began to pale and shimmer, the whole scene quivered, melted out slowly and gradually, as in a dissolving view, and at length, that is, in the space of a few minutes, the apartment was seemingly empty and in total darkness. The watchers below reported to those above, when at last they had sufficiently collected themselves to descend, that the lights were stationary for about five minutes after the whistle sounded, and disappeared *more gradually* than usual.

Immediately after this vision, the house became wholly uninhabitable even to Mr. Horne, and the two friends who volunteered to share his quarters with him.

Heavy poundings were often heard during the day, for which no account could be given. But these were nothing to the Saturnalia which ensued as soon as darkness had set in. Tramping of feet, clashing of arms, the clinking of glasses, the crash of broken china; all the sounds attending drunken revels, rude brawls, and even murderous fights, were heard, at times with horrible distinctness. Low moans, wails, and bitter sobs, were still more frequent, and the rushing as of blasts of winds, from unknown sources, was a frequent feature of these frightful disturbances.

The witnesses, and they were many, represented their experiences to their friends only to encounter the usual sneer of incredulity and scornful derision. Two or three clergymen volunteered to offer prayers, and one zealous Catholic went through the formulæ of exorcism in the possessed mansion; but always to encounter such a storm of blows, laughter and hideously derisive sounds, as drove them in horror from the place, a retreat in which they were shortly imitated by the tenants, who never after recurred to their painful experiences without a feeling of deep awe, solemnity, and an earnest entreaty that their narration should not be met with the ordinary methods of rude denial, and insulting jest.

Despite what he had already witnessed, Mr. Horne had no knowledge of, or belief in, the reputed modern Spiritual manifestations, the spread of which, since the year 1848, he had noticed but never investigated.

About the year 1853, being invited to spend the evening with some musical friends residing in Holloway, London, Mr. Horne was there introduced to Madame Albert, a French lady, who was accompanied by her little daughter, a child of some eleven years of age. During the evening the hostess proposed that they should try the experiment of "table turning," which was at that time, the technical expression used for evoking Spiritual manifestations. Madame Albert had, it seemed, or developed mediumistic powers, whilst little "Josephine" was reported to be a fine somnambulist or trance medium. When the seance was first proposed, Mr. Horne laughingly alleged his entire ignorance of the subject, but at once placed himself *in position* at the table under the direction of the attendant Sybils, "to see what would come of it." No sooner were the party seated, than Mdlle. Josephine, seizing the pencil and paper which had been placed on the table, wrote in an incredibly short space of time, in a large bold hand, the following communication, addressed "To M. Lenox Horne," a name which the child up to that moment had never heard. The writing was given in English, a language, it must be remembered, of which the little medium was entirely ignorant.

"You say you know nothing of spiritual existence or the soul's power to return to earth. Oh, my friend! Why will you reject the light that has already dawned upon you? In your own house, you have heard the sounds, and seen the sights, which bore witness to the presence of human spirits. Have you forgotten the phantom dancers, whom you and your companions thought wore animal masks? Those dancers were my companions in vice and wickedness. They and I lived amidst scenes of revelry too shameful to be detailed. We were associates of the frivolous *roué* that occupied the throne of England,—Charles the Second,—and in the house where you found shelter, we often used to hold such revels as demons alone could take pleasure in. When we became spirits, the base passions with which our lives on earth were animated, became so engraved upon our spirits, that all who looked upon us from a higher plane, beheld us transfigured into the semblance of the animals whose natures we partook of. Shocking as this disclosure of our true natures may be, it haply may help future generations to account for the idea of the doctrine of the transmigration of souls. Unhappily that doctrine is not true. We might be happier as the animals whose limited instincts we represent, but oh, unhappy that we are! we are at once the human beings we ever were, with the additional humiliation of knowing that we take to others the semblance of the lower creatures, whose passions we have imitated. Friend Horne! Our hell is, *not to pass into other states*, but to live in *our own*, and by the knowledge of what we have made ourselves, to grow into higher conditions. You thought we wore masks. Alas! We had only dropped them and exchanged the mask of seeming for the face of reality. In the spirit world, all its inhabitants are known for what they are, and the soul's loves take the shape of angelic beauty, or brutish ugliness, according to the tendencies of the life within. On the night when you beheld our revels, we were obliged, by the law of our being, to go through the earthly scenes which we had taken too much delight in. On earth such revels were our heaven; in the spheres they are our hell. Their enforced enactment was part of our penance; but thank God! I have seen the errors of the past, and henceforward I am atoning for it, and living my wasted life over again. I am on the road of progress, and even this humiliating confession will help me forward, and aid me to become stronger to save others and myself from the vices, the memories of which still cling to me like a garment. Farewell! My earthly mission is done; there will be no more haunting spirits in the old house in Hatton Garden."

The signature to this singular communication was, "One who was known in the day and time of Charles Stuart as the finest woman of her age—Lady Castlemaine."—(*Light*.)

THE PERSONAL JESUS.

Mr. Gerald Massey, in a letter to the *Medium and Daybreak*, gives an account of his historical researches, from which we make the following extract:—

"The Christian cult did not commence with our Canonical Gospels, nor with a personal founder supposed to be therein portrayed.

"The Jehoshua of the Talmud was undoubtedly an historical character. According to a tradition preserved in the "Toledoth Jehoshua," he was related to Queen Salome, the wife and later widow of King Jannæus, who reigned from the year 106 to 79 B. C. She is said to have tried to protect Jehoshua from his sacerdotal enemies, because she had been a witness of his wonderful works. One Jewish account asserts that this man, who is not to be named, was a disciple of Jehoshua ben-Perachia. It also

says he was born in the fourth year of the reign of Alexander Jannæus, notwithstanding the assertions of his followers that he was born in the reign of Herod. That is about a century earlier than the Christian era, which is supposed to have been dated from the birth of Christ. Jehoshua is described as being the Son of Pandira and of Stada, the Strayed One.

"The Rabbi ben-Perachia is likewise an historical character. He had begun to teach in the year 154 B. C.; therefore he was not born later than 180 to 170 B. C. But it is also related that this Rabbi fled into Egypt during the Civil War in which the Pharisees revolted against King Alexander Jannæus. This was about the year 105 B. C.; and as Jehoshua ben-Pandira accompanied the Rabbi as his pupil, he may have been born as early as 120 B. C. We learn from Tract Shabbath, of the Babylonian Gemara to the Mishna, that Jehoshua ben-Pandira was stoned to death as a wizard in the city of Lud or Lydda, and was afterwards crucified by being hung upon the tree on the eve of the Passover. Another tradition records that Jehoshua was put to death during the reign of Salome, which ended in the year 71 B. C.

"Jehoshua is the sole historical Jesus known either to the Jews or the Christians. For, Epiphanius in the fourth century actually traces the pedigree of his Jesus the Christ to Pandira, who was the father of that Jehoshua who lived and died at least a century too soon to be the Christ of our Canonical Gospels. This shifts the historic basis altogether; it antedates the human history by a century and destroys the historic character of the Gospels, together with that of any other Jesus than Jehoshua ben-Pandira whom both Jews and Christians agree to identify as the sole human personality. The traditions further show that Jehoshua was a Nazarene in reality, and not because he was born at Nazareth, which never could have constituted any one a Nazarene!

"Now the Book Abodazura contains a comment on the Apostle James, in which it describes him as 'a follower of Jehoshua the Nazarene,' whom I have shown to be that 'other Jesus,' who was not the Jesus or Christ of Paul. Here then opens the great rift between an historical Jehoshua, the magician, preacher, and the mythological Jesus of the Canonical Gospels; a rift that has never been bottomed, and over which I have attempted to throw a bridge."

Another writer, speaking of the above remarks, says :—

"The admirers and lovers of the character of Jesus, of whom I am one, do not really lose anything in having the facts as to his *real* existence established. Did they love the *real* Jesus, they would desire to have all falsehoods concerning him cleared away; the accumulations of centuries of misleading teachings, for which the so-called "Fathers of the Church" are alone responsible. But they mistake the nature of that spirit of allegiance which has called forth the especially dogmatic letters of some of your correspondents, who seem to think their *ipse dixit* is sufficient for the whole world, and who have a triumphant way of 'putting their foot down' in writing, which is amusing, but not admirable; the effect of which goes no further than to make one marvel over the egotism of such an infancy of knowledge. Were these individuals sufficiently humble lovers of truth to sit at Mr. Oxley's feet and learn of him, the public would be spared a tournament of words, which can only end in the discomfiture of those who have thrown the glove in the cause of the much belied, and misrepresented Jesus. These doughty combatants are fighting for their dear old idols, and the Jesus they have made for themselves,—not the *real* divine man.

"He, whom Eliphas Levi calls '*the most powerful of Initiates*' —might well cry out (could the petty mental turmoils of human life, the hysterical follies and eccentricities of his putative worshippers, rise into the serene regions inhabited by his glorified spirit) '*save me from my friends*!'—for these, in the selfish exactions of a love they pour out with effusive enthusiasm at the feet of the baseless fabric of their dreams, which they *call* '*Jesus*,' would make the veriest servant, if not slave, of him. He must be at their beck and call whenever they take a fancy for his presence, either, as they fondly imagine, '*materialized*' (!) or in some other semi-earthly objective shape, as a light, a puff of wind, a voice, or a vision. Thus they seek to drag him down to their condition, instead of trying to lift themselves up to him in *spirit*, in which state alone he is to be found,—a purely subjective, *not* objective state. And it is sacrilege, or crime, to endeavour to convince these dear, devoted victims of self-flattering delusions, of the error of their ways. If they could not stab you to the heart, they certainly would themselves, ere they would accept the truth, and acknowledge themselves self-deceived. Devotion to Jesus would be very beautiful, did it not so often take the form of mere egotism, self-righteousness, and the assumption of favours from a supposed divinity, not accorded to others.

"The Eastern Adepts, the Himalayan Brothers, are the only beings on earth who can give true information concerning this really divine man, who was one of that brotherhood of the 'Sons of God,' as some of the Magians or Magi of old were deservedly called. For these men ascended to the greatest heights of spirituality and divinity it is possible for man to attain in the body during the present period of human evolution on our planet, and that period has already lasted more than a million years—so slow is the evolution of the human race,—I mean the evolution of all that makes man spiritual, divine, *really man*. The Eastern Adepts, though fully recognising the spiritual greatness of this teacher and reformer, Jesus (a member of the great fraternity of Adepts, which has existed through all *time* that *we* know anything of), '*do not recognise Jesus at all in the Christ of the Gospels*.' (See *Theosophist* for July, 1883.)

"In 'Isis Unveiled,' students of the origin of Christianity, and the life of Jesus, will find nearly all the information they require. But they must bring clear, unprejudiced minds to the study; and when they have finished 'Isis,' I do not think there will remain in their minds any further doubt but that the Christian *sect* was founded by a set of men who had no scruples against falsification, and deceptions of a very serious nature. We cannot alter *facts*, and the facts are there.

"There is but One Religion, and that is the Ancient Wisdom-Religion, which the *real* Jesus doubtless knew, and whose truths he taught; for it has always been enshrined in the Hermetic Brotherhoods, and can only be taught by Initiates of those Occult Schools."

We hope that, by copying the above, we shall not expose ourselves to the absurd charge that we are "attacking Christianity"; while we attempt to defend the spirit of true Christianity against superstition and clericalism. We are all followers of "Christ"—not of a Jew by the name of "Christ," who probably never existed, and from whom we may expect favors; but of a *principle*, which that name represents. Some call that principle "Christ," others call it "Buddha," others "Christna," "Logos," "The Son of God," some call it Spirit, others call it "Matter" (in a transcendental sense); the occultists call it "the seventh principle," and the most expressive name for it is perhaps "*The Divinity in Man*."

Its action is beautifully illustrated by the ancient allegory of *Psyche's* (the soul's) fall after drinking the beverage, offered her by *Venus* (passion), her subsequent imprisonment in *Hades* (materiality), and her final restoration by the saviour *Eros* (or Divine Love in Man.)

A. B.

MESMERISM IN A DEN OF LIONS.

By W. H. Harrison.

I translate the following narrative from the *Journal de Geneve*, of this day, January 10th, 1884. The *Journal de Geneve* may be considered the chief newspaper of Switzerland :—

"The following scene took place on Thursday last, at Rheims, in Pianet's Menagerie, in consequence of Monsieur de Torcy, who gives experimental lectures on Mesmerism, having announced that he would exercise his power in a den of lions.

"The lion tamer Pianet entered, his wand in his hand. He ordered in five or six lions who leapt about in a fashion not reassuring, but under the gleam of the eye and the order of their master, they crouched in a group at one corner of the cage.

"M. de Torcy then entered, and throwing a glance at the terrible group advanced to the front of the cage, saluted the observers, named the conditions under which he proposed to perform the bold experiments, and gave his programme of the coming performances. The tone of the mesmerist was more determined and his speech more precise than usual. Without doubt, notwithstanding his courage, he had not the power at that solemn moment and in the face of such a terrible responsibility, to shake off passing apprehensions easy to be understood.

"In a moment, Mademoiselle Lucia appeared; she was of strange beauty, with long hair, and dressed in a white tunic; a subdued shudder then passed through the observers. She advanced and gave a smiling salute. The group of lions remained at rest under the gaze of M. Pianet.

"Then the operations began. M. de Torcy put Mdlle. Lucia gradually to sleep by his passes, while sweet and languorous music was played on a violin. She passed into the various stages of a mesmeric ecstasy. Then, while the subject with extended arms appeared to be under the influence of ravishing delight, M. Pianet made the lions rush rapidly backwards and forwards in the narrow space between Mdlle. Lucia and the bars of the cage, a space so narrow that one of the lions ran violently against Mdlle. Lucia, who was smiling in an extatic attitude.

"'Enough! enough!' cried the shuddering crowd, applauding with enthusiasm. M. de Torcy breathed strongly on the forehead of Mdlle. Lucia, who awoke and appeared all astonished at finding herself in such a situation.

"But the most difficult, the most terrible rest was to come.

"The mesmerist again put his interesting subject to sleep, and threw her into a cataleptic state of tetanic rigidity. He extended her horizontally, with her head on one chair and her feet upon another. This operation was not without some danger, because in placing the subject M. Pianet had to help M. de Torcy, and to cease for a moment to fix his attention upon the pensioners.

"But all was well done. Then at the word of command, the lions passed and repassed, sometimes one at a time, sometimes all together, beneath the poor demoiselle Lucia; this fantastic steeple-chase lasted for several minutes, which seemed very long to the observers.

"At the close, at the demand of M. de Torcy, M. Pianet made two of the lions stand upon the rigid and inanimate body, and as one of the two would not put himself there willingly, the lion-tamer, in forcing him to do so, received in the struggle a slight blow from the lion's paw, which caused his face below the right eye to be marked with blood.

"Here the applause was frantic. 'Enough ! Enough !' was again the cry. M. de Torcy woke up his subject, who rose and bowed.

"'Have I kept my word?' said M. de Torcy.

"'Yes,' was the exclamation from all parts. One voice, that of a betting man, no doubt, exclaimed:—'I have lost, but I do not regret it.'"

Such is the report in the *Journal de Geneve*. Probably this Mdlle. Lucia is the Mdlle. "Lucie," whose powers—weaknesses perhaps is the proper word—as a mesmeric subject, I witnessed several years ago in the Salon Louis Quinze, at Paris, and described at the time in *The Spiritualist*. A fantastic story about her mesmeric trances, which story probably had some foundation in fact, was once published in *Truth*.

LUCERNE, *January 10th*, 1884.

WHERE ARE THE MISSIONARIES?

[G. R. SIMS *in the Illustrated London News*.]

A SATURDAY night in the great thoroughfare adjacent there are three corner public houses which take as much money as the whole of the other shops on both sides of the way put together. Butchers, bakers, greengrocers, clothiers, furniture dealers, all the caterers for the wants of the populace, are open till a late hour; there are hundreds of them trading round and about, but the whole lot do not take as much money as three publicans—that is a fact ghastly enough in all conscience. Enter the public houses and you will see them crammed. Here are artizans and laborers drinking away the wages that ought to clothe their little ones. Here are the women squandering the money that would purchase food, for the lack of which their children are dying.

One group rivets the eye of an observer at once. It consists of an old gray-haired dame, a woman of 40, and a girl of about 19 with a baby in her arms. All these are in a state which is best described as "maudlin"—they have finished one lot of gin, and the youngest woman is ordering another round. It is a great-grandmother, grandmother and a mother and her baby—four generations together—and they are all dirty, dishevelled, and drunk, except the baby, and even the poor little mite may have its first taste of alcohol presently. It is no uncommon sight in these places to see a mother wet a baby's lips with gin and water. The process is called "giving the young 'un a taste," and the baby's father will look on sometimes and enjoy the joke immensely.

But the time to see the result of a Saturday night's heavy drinking in a low neighbourhood is after the houses are closed. Then you meet dozens of poor wretches reeling home to their miserable dens, some of them rolling across the roadway and falling, cutting themselves till the blood flows. Every penny in some instances has gone in drink.

One dilapidated, ragged wretch I met last Saturday night was gnawing a baked potato. By his side stood a thin-clad woman bearing a baby in her arms, and in hideous language she reproached him for his selfishness. She had fetched him out of a public-house with his last halfpenny in his pocket. With that halfpenny he had bought the potato, which he refused to share with her. At every corner the police are ordering or coaxing men or women to "move on." Between 12 and 1 it is a long procession of drunken men and women, and the most drunken seem to be those whose outward appearance betokens the most abject poverty.

Turn out of the main thoroughfare and into the dimly-lighted street and you come upon scene after scene to the grim, grotesque horror of which only the pencil of a Dore could do justice. Women with hideous distorted faces are rolling from side to side shrieking aloud snatches of popular songs plentifully interlarded with the vilest expressions. Men as drunk as themselves meet them, there is a short interchange of ribald jests and foul oaths, then a quarrel and a shower of blows. Down from one dark court rings a cry of murder, and a woman, her face hideously gashed, makes across the narrow road pursued by a howling madman. It is only a drunken husband having a row with his wife.

THE COSMIST RELIGION.

[*London Correspondence Boston Advertiser*.]

A FEW weeks ago a man refused to take an oath as a witness in one of the London Police Courts on the ground that he was a "Cosmist." I have seen a programme of this latest of the religious and semi-religious bodies that are so numerous in this country, and I reproduce its principal points for the benefit of any who are seeking for a new religion. The motto of the Cosmist is, "Deeds, not creeds," the principle, the service of humanity is the supreme duty. "The design of Cosmism is to join all men and women into one family, in which the principle of equality, together with that of brotherly love (that is, love of the human race), is the predominant one, and the moral and material welfare of all the sole aim and purpose." The Cosmists are enjoined to act as follows: "To give one another encouragement and aid, both material and moral. To cultivate all their faculties. To contemplate all mankind as brethren. To be courteous and forbearing to each and all. To practise charity, without publicity or ostentation." There is nothing very new in these ideas, but they show how dissatisfied many are with our existing civilization; and as such they may be recorded as among the curious phenomena of a curious age. What with secularists, and collectivists, and positivists, and anarchists, and cosmists, one gets a little bewildered.

NOTICE.

WE call the attention of our readers to the following Notice:—

"The Special Moral and Religious Classes for the benefit of the English-speaking Hindu Young Men are re-opened under the auspices of the *Hinthoo Shraiyobhivardhani Sabha* of Madras, in the Premises of the "Hindu Excelsior Reading Room," Black Town. Instruction in the leading points of HINDU ETHICS and THEOLOGY is given *gratis* to caste-Hindus only, every Sunday, from 3 P.M. to 5 P. M. Sectarian disputes are carefully avoided. Gentlemen anxious to join the classes are requested to apply soon to—

R. SIVASANKARA PANDIAH, B. A.,
Honorary Principal Instructor."

CASTLE OF DILIGENCE, *6th April*, 1884.

Letters to the Secretary.

AN APPEAL.

To

ALL THE MEMBERS OF THE THEOSOPHICAL SOCIETY.

Almost every branch of the Theosophical Society, in every part of the globe, has now selected certain scientific subjects for the investigation and special study of its members, and has also taken up certain works for the good of their countries and fellow-beings. I beg to ask them to add one more to their list of benevolent works—I mean the prevention of cruelty to animals.

Many domestic animals in cities and in large towns are almost daily subjected to various sorts of cruelties, and in some instances to cruelties which are heart-rending. And who will not feel it a great pleasure, nay, a great relief, in doing something for the removal, or at least for the mitigation, of this evil? No one will deny that a very large amount of the sufferings of these dumb creatures could be mitigated if all our fellows, or some members of every branch, undertake it as one of their special works, when we have already such a large number of branches, specially in India, and their number is increasing so rapidly. In fact no other Association is better, or so well qualified for the work as the Theosophical Society.

I think there is no need of my dwelling on the desirability, amounting almost to necessity, of this noble work being taken in hand by the members of our Society. Such a good work will commend itself to every true Theosophist.

As regards the details of the working and its procedure, the members of each branch will be the best persons to determine the course according to the circumstances of their respective localities. In India there is a Legislative enactment on the subject, and where that Act is in force the procedure must be guided by its provisions. Where there are Societies already existing for the prevention of cruelty to animals, the co-operation of our members will be of great help to those Societies. Should it be found necessary, steps might hereafter be taken to extend the provisions of the Act to places where it is not in force at present.

J. N. G., *F. T. S.*

Note:—We sympathize to the fullest extent with the appeal of our brother. There is no place that we know of where there is a more inviting field for a Society for the Prevention of Cruelty to Animals than Madras. It is a shame to see these half-starved animals, shadows or skeletons of

what is intended for a horse, pulling heavy loads through the streets; but we have also seen those who would cry "shame!" to dispute about the price with the driver of a "jatka," and to finally engage the services of his horse for a mere pittance. If the driver gains nothing, he cannot buy food for his horse, and cruelty to men is not less wicked than cruelty to animals. Reform is absolutely necessary; but where shall it begin?—A. B.

AN APOLOGY.

To the Editor of the "Theosophist."

As to the pamphlet, entitled the "Theosophical Society, and its Founders, an honest inquiry into their aims and proceedings," printed in 1882, at the Anglo-Vernacular Press, Bombay, I beg to inform you that the pamphlet has been wholly withdrawn long ago. I declare withdrawn any articles that I may have written to newspapers, &c., on matters concerning the Theosophical Society, not wishing to mar the feelings of any one, and wishing to be on good terms with all, I express an apology for, and withdraw, what I may have written to any one respecting the Society. I wish to mention this point that I associated with the missionaries for the past three years and upwards, I *no more* associate with them. In conclusion, I hope you will do me the favour by permitting this letter to appear in next month's (May's) *Theosophist*, understanding beforehand that your journal will *not* refer to any individual or particular missionary, or mission society.

3, MALABAR HILL, AMBAWADY, BOMBAY, *6th April* 1884. } H. BURZORJEE.

Phenomenal.

I WAS at the Head-quarters in December last to take part in the Anniversary celebration. Soon after my arrival I went upstairs to pay my respects to Madame Blavatsky. She greeted me cordially and received me with warmth and friendliness ever so characteristic of her. I requested her to let me see the "shrine". Without getting up from her seat she gave me a key and told me to open the "shrine" myself. I did so, and being asked by Madame Blavatsky whether there was anything in the shape of a letter in the "shrine," I searched and told her there was nothing. Then she told me to examine minutely every thing connected with the "shrine" and insisted upon my doing so, although she knew I was not a sceptic. I looked round carefully and found nothing in the shape of electric wires, traps, &c., which, as sceptics in all their "wisdom" assume, might aid her in her "juggling tricks" as they would say, to delude her friends. I closed the "shrine" at her bidding afterwards and we were conversing on various topics. After some time she asked me to open the shrine again. On my doing so what was my surprise when I found that there was a letter from a Mahatma in which was wrapped up the sprig of a plant. It was in the familiar hand-writing of my Guru Deva K. H. Here is a copy of the letter written on Chinese paper which I have in my possession—"To H. R. From one who will ever watch over and protect him if he goes on in the path of duty to his country and righteousness to his Brethren.—K. H."

After perusing this I again sat down not far from Madame, the "shrine" being again shut by me. We were talking together when Madame said—"Are you quite sure there was nothing else in the "shrine?" Go again and see, there may be something more for you." I got up and walking up to it I felt something striking against my foot, not far from the ground. I felt for it with my hands, and to my infinite astonishment I found something solid sewn up to the skirt of my long robe. I looked wistfully at Madame, who asked me to undo the threads and there was a medallion or coin with Thibetan characters. On my telling Madame that it was not perforated to enable me to wear it on my person, she promised me that she would perforate it herself with an instrument by and by. I left her afterwards to join the many Brethren that were in the large hall. She came there within an hour when I was showing the present to them and describing all the particulars of the phenomena I had just been witnessing upstairs. When they also noticed that the medallion was not perforated, Madame said "you give it to me," and put it in her pocket. Our President soon joined us and wished to see the medallion, whereupon Madame took it out, and lo! it had a nicely made hole near its edge.

Before starting for England, Madame was good enough to pay my country-seat (Varel) a visit, accompanied by my esteemed friends, Dr. Hartmann, Mr. Mohini Chatterji and Mr. J. N. Unwala. One evening before dinner we were all seated together hearing my musicians singing in Hindi tunes, a few hymns that I have composed in honour of our Mahatmas. We were interpreting these to Madame, when a curious, unusual sensation crept over me and a sweet-toned bell tolled over the heads of the musicians and was heard by all, Theosophists and non-Theosophists. I wonder how the sceptics who read this will explain away this phenomenon not unknown, but familiar to the people at the Head-quarters as I have since learnt. At dinner again we all *distinctly* heard once a similarly silver-toned bell just over-head above the centre of the table we were seated at.

Another phenomenon to me still more interesting personally may be described. Some time after the Founders had left India, I was at the Head-quarters very often during my sojourn lately with my esteemed friend H. H. the Thakore Sahib of Wadhwan, at Madras, whither we had gone for the celebration of his marriage with the daughter of the Honorable Rajah Gujpati Row. One day I asked brother Damodar, to let me put a letter in the "shrine." It was in a closed envelope and was regarding personal private matters. Brother Damodar allowed me to put the letter in the "shrine." The day after, I visited again the "shrine" in company with my wife. On opening the "shrine" I *did* find my letter unopened, but addressed to me in blue pencil whilst my original superscription "My Revered Master" had a pencil line running through it. This was in the presence of Brothers Damodar, Dr. Hartmann and others. The most noteworthy thing was that the envelope was intact, in no way opened. I opened it, and on the unused portion of my note was an answer from Guru Deva K. H. in the *same familiar hand-writing*. I shall transcribe one significant sentence from it; of course I omit private matters with which others have no concern. "...Though I have no right to confer favours, I may give advice to whomsoever needs and deserves it...." He then gives me encouragement and valuable advice that I was in very great need of. My letter and the Illustrious Master's reply to it with the identical envelope are with me now.

I should very much like to know how our friends (!) the bigoted spiritualists, who assume without any evidence that our respected sister Madame Blavatsky is a medium, could explain away this phenomenon, when as a fact she was thousands of miles away from us with our esteemed President Colonel Olcott.

VAREL, *17th May* 1884. HARISINGHJI RUPSINGHJI.

THE OPINION OF EUROPEAN PRESS ABOUT THE THEOSOPHICAL SOCIETY,

OR

WHAT THE EUROPEAN PRESS SAYS OF OUR FOUNDERS.

THE *Pall Mall Gazette* had a long article in its March (29th) number on the subject of Theosophy. Mr. Sinnett's Letter XVI—*Centres of Spiritual Activity*, contains as subject-matter "The Theosophical Society—London Lodge, Lincoln's Inn," etc. It is such an unusual—we may as well say—unprecedented—fact for even a liberal London paper of note to mention theosophy in any other but a spirit of chaff or angry contumely, that we hasten to quote nearly the whole of the article.

After a brief paragraph as *entreé en matière* in which the Theosophical Society and its two founders are introduced to the public by the writer, he goes on as follows:—

"It is impossible to go a step further in describing the subsequent establishment of the society in London and India—where it now numbers nearly a hundred branches, and is rapidly expanding—without explaining who and what these Masters are.

"The adepts of occult science are concentrated in Asia. The hierarchy of occult initiates is recruited from all nationalities. Englishmen belong to it, and men of other European races; but by the time an initiate in occult science has attained certain altitudes of psychic development, his progress, besides investing him with new faculties, renders him sensitive to influences of which most of us are unconscious. He is compelled, practically, to move away from communities still throbbing with physical passions and materialistic aspirations. In civilized cities his higher senses would be relatively useless, as the sense of sight is all but rendered useless in a thick fog. So the higher initiates have retreated now to some of the least frequented regions of Central Asia, where they are able to work freely at their most important task, the preservation and advancement of the highest knowledge in the world, held by them, so to speak, in trust for mankind at large, against the time when the race shall be ready to receive it.

"That any sort of knowledge can exist in the world for which the civilization of the nineteenth century is not yet ripe, is an unintelligible proposition at first. Bigotry is powerless now to persecute science. Thought is free, and intellect in perfection! Whatever knowledge a man may gain, we generally hold it his duty to share this with his fellows; and if it is scientific knowledge, to share with us his proofs and methods. The adepts think differently; for their knowledge invests men with powers we have hitherto played with only in imagination, calling them supernatural. To put these in the hands of men still animated by selfish motives and physical desires would be to injure, not to benefit, society. A man with the powers of an adept and the passions of an unregenerate nature could slay and rob with impunity, for he would need no physical appliances for the perpetration of any crime. Those to whom the adepts impart their knowledge—their regular disciples—are tested by long years, perhaps by half a life-time of probation before they are entrusted with abnormal powers. By casting utterly aside all modes of life which are concerned in any way with material enjoyment, the candidate for occult teaching must first prove that lower motives

have no hold upon his nature, that his own spiritual development and the service of the spiritual interests of mankind are all-important in his sight, and then by degrees he is entrusted with the enlightenment which puts it in his power to lead an altogether more exalted spiritual existence than the world at large can yet attain to. That such enlightenment also puts in his power an insight into the thoughts of others which no dissimulation can baffle, a faculty of cognizing events which range beyond the reach of the physical senses, almost to infinitude, a control over material objects by the exercise of forces ordinary science has not yet discovered—that all these and many other attributes the possibility of acquiring which is but gradually dawning on the modern Western mind, come to him in the course of his progress, is a circumstance that embodies for the occult pupil no temptation to do wrong. He has got above the region of the desires in which such powers could operate as a temptation. He has become a co-worker with Nature for good.

"But the adepts of spiritual science, spoken of in Indian literature and usage as Mahatmas, and by modern Theosophists as 'the Brothers,' have latterly conceived the time ripe for giving out some part of the 'esoteric doctrine,' of which they are the custodians. They are not yet prepared to relax the rules which guard the powers of adeptship from misuse, but for various reasons quite intelligible to those of us who have studied the Theosophical publications of the last few years, they are now taking a somewhat new departure in their relations with the world at large. While their policy till recently has been to keep their very existence a secret from all but devotees of the occult life, they are now ready to let the nature of adeptship be known more widely, permitting pupils who have personal relations with them to acknowledge this in the world at large, and not unfrequently giving proofs of their existence and abnormal powers to persons who are not even pupils, in the sense of being pledged to follow the occult life of self-denial and purity. And it was to inaugurate this new policy that they founded the Theosophical Society.

"For Mme. Blavatsky, who was the outward and visible founder, is one of their pupils, and a very advanced pupil, with abnormal powers which have even more often excited the wonder and admiration of her friends who have beheld their exercise, than the derision of sceptics who have picked up stories about them...Splendidly seconded by her earliest ally, Colonel Olcott, she has achieved the immense result before us. The Theosophical Society has now become a potent agency in the moral progress of India, and has latterly reacted back on this country to an extent which holds out a large promise of future consequences.

"During the earlier progress of the society in India the branch established in London about seven years ago was dormant and inactive. Its time had not come, for the attention of the founders was absorbed by their work in the East, and this work was not yet of a kind in which the London members could co-operate. In India the first thing to be done was to get the society on to a foundation which should be common to all creeds, so that it should not be suspected as a sectarian propaganda leaning to one more than to another of Indian exoteric religions. To establish the society as a body, resting on the principle of a universal brotherhood, and concerned with the study of all philosophy which might illuminate the inner meaning of any ancient faith, and trace the identity of modern religions in their essence, was a work that could not be jeopardized by haste. The hundred branches of the society in India, in which representatives of all castes and creeds unite in friendly communion, are so many monuments to the success with which the work was eventually performed. And now, by degrees, the Brothers have found means through the *Theosophist*—the magazine of the society, published in Madras—and in other ways, to communicate such a considerable block of esoteric teaching to the world generally, that persons keenly awake to the interest and importance of this, here in London as well as in India, gather fast round the nucleus which has so long been awaiting the conditions favorable to its expansion. The Theosophical Society now has something definite to do. It has a mass of doctrine to study, which is recommended to its notice as an exposition of the real absolute truth of things—as far as it goes—concerning cosmogony, the origin and destinies of man, the nature of his spiritual growth and development, and which in fact constitutes a science of religion and a religious interpretation of science. Here, as in India, of course, the founders of the Theosophical Society are anxious that the movement shall not be regarded as pledged to the acceptance of any definite view of things. It is an association for philosophical study, specially connected with the revival of research in the direction of occult science and the latent faculties of humanity. Persons have been and are prominently connected with it who prefer other lines of study than those marked out by the information that has so far been obtained from the Brothers, and their association with the society serves to emphasize the Catholic sympathy with all spiritual aspiration by which its true founders are governed. But the present statement as to the circumstances in which the society took its rise will indicate the general drift of its operations.

"A considerable volume has been written to state with the simplest brevity the theory of nature which the Brothers teach. This teaching will not, of course, put its students in possession of practical occult faculties. It is a long and a toilsome road by which these are reached. Nor is it possible to sketch the doctrine itself in the course of this brief explanation. That constitutes a widely ramifying and complicated study; but if that which the disciples of the Brothers are fully persuaded of is true, it is a study which introduces mankind to the beginning of the transcendent knowledge destined to be the glory of the human race in its maturity. Unlike an ordinary religious community, the Theosophists cannot be pointed out to inquirers as holding their meetings at such and such an address. Engaged in pursuits of a very serious nature, and careful in their progress along an unknown path, their meetings have hitherto been open to their own members only, and fellowship with the society has been procured by regular recommendation and election, as in any other society. But none the less have they been readily accessible for inquirers approaching them in a sympathetic spirit. Probably the London public will shortly hear more of them, as Colonel Olcott, the President and Founder of the Society, whose permanent home is now in India, is about to pay a short visit to this country."—*Pall Mall Gazette.*

Another fashionable paper of Nice and Cannes—the resort of all European aristocracy, *The Anglo-American*, has the following article:—

"Our town has been lately honoured by two very distinguished visitors from Madras, India, who left for Paris on Thursday last.

"Colonel Olcott and Mme. Blavatsky are the founders of the Theosophical Society which is under the guidance and direction of the so-called MAHATMAS of the Himalayas, a Brotherhood of Eastern adepts gifted with what we in Europe would consider supernatural powers, but which really are psychic possibilities latent in human nature and can be developed in each individual by a long course of proper training.

"This Society has acquired great importance in the East, and has already established more than a hundred branches in India and Ceylon, and is now gaining ground in the West, having first established several Societies in New York and other cities of America.

"The London and Paris Societies count amongst their members some of the most celebrated names of Science and learning, such as Professors Crooks, Wallace, Camille Flammarion, etc., etc.

"The President and Founder Colonel Olcott and Mme. Blavatsky, a Russian lady, authoress of a most learned work called 'ISIS UNVEILED,' and who has from the first acted as Corresponding Secretary and Editor of 'THE THEOSOPHIST,' the organ of the Society, have been the guests of Lady Caithness, Duchesse de Pomar, who is President of the 'Société Théosophique d'Orient et d'Occident' of Pairs.

"During their short stay in Nice they held several very interesting conferences and were surrounded by a group of intellectual minds from amongst whom they initiated eleven persons as members of the Society, which has for its principal object to form a nucleus of universal brotherhood of humanity without distinction of race, religion or colour. Secondly to promote the study of Eastern literature and occult sciences. And thirdly to investigate the hidden mysteries of nature, and the psychical powers latent in man. How important these occult powers are for the blessing of mankind Colonel Olcott gave very evident proof in healing in a short time through his highly developed magnetic powers long standing diseases and infirmities amongst those who so eagerly sought his aid during his short stay in Nice.

"Colonel Olcott and Mme. Blavatsky have made this long journey to Europe for the express purpose of visiting their brothers of the European branches, principally those of Paris and London, but Colonel Olcott will probably extend his tour to Germany and Russia before returning to the head-quarters of the Parent Theosophical Society at Madras."

We may add, without committing great indiscretion, that the new "eleven" members of our Society contain names of the highest Russian and English aristocracy as well as those of European savants of fame. A "Serene Highness," a Russian Princess, and a General on the staff of the Russian Emperor, as also a well known English Colonel, late of India, and his lady have joined our ranks among others. The Society spreads and lectures and "Conferences" upon theosophy are in preparation in the highest intellectual circles of Paris. Instead of one we have now two Societies in England, the "London" and the "Hermetic" Lodges of the T. S. The former numbers over eighty members; and Mr. W. Crookes, the world renowned physicist and chemist is elected as one of the five councillors of the "London Lodge." We give his name with his permission.

Since the above was in type, we have noticed with pleasure, in the *Pall Mall Gazette* (London), two articles concerning Mme. Blavatsky and Col. Olcott, speaking of them in respectful and appreciative terms. We regret we cannot copy them here, for want of space.

THE FOUNDERS IN PARIS.

The arrival in Paris of Madame Blavatsky, Colonel Olcott, and a Hindu Chela, is an important event for those of us who for two or three years have been watching the progress of the Theosophical Society with the greatest interest.

Paris is not only the gay, superficial, worldly city, known to some foreigners. Paris is everything and all at once. One can find in it the highest in intellect, the best in art and culture, as well as the deepest blindness of thought, the lowest degradation in the same art and literature, and the grossest selfishness typified by the corruption of morals. One is certainto find in that large city exactly what one is aspiring to; in other words, what *one is* oneself. I pity those who leave our town with no other impression than that of its corruption. Had their aspirations been high and powerful enough, they would have felt the heart of our true Paris beating even under the mud of its suburb, or the glittering elegance of its boulevards.

Along with the Paris which you can see daily driving through the Bois de Boulogne; parading in the theatres, running races at Longchamps, or dining at the "Maidan d' Or," we have the intellectual Paris crowding at the Sorberme, or the *College de France*, attracted by the brilliant eloquence of our celebrated professors; political Paris following with a keen interest day by day the debates in the *Chambre des Deputes*; scientific Paris shut up in its laboratories in search of the last word in chemistry or physics, which it hopes will become the first letter of the mysterious word of life; religious Paris—which has not yet deserted its old churches, as though it vaguely felt that there may be yet a meaning discovered in the long dead dogmas and the mummery of its priests; philanthropic Paris ever erecting schools, hospitals, and asylums, yet hardly spelling that beautiful word—*charity*—corrupted as it now lies under the pressure of intolerant sectarianism.

In the midst of this turmoil of restless activity, material progress and intellectual development, there are lonely thinkers, earnest seekers after truth, who, repulsed by the narrow religious creeds, can no more besatisfied with the hazy hopes given out by the Spiritualists and the few remaining theists than they can be with the desperate negations of materialism. For such, the ideas propounded and taught by the Theosophical Society came as a refreshing dew on the parched desert. During long years these solitary thinkers had been anxiously looking around them, wondering from whence light would come, and great was their joy upon hearing the long desired answer—from India . . . To some of them the first call came in the words of the Master, who inspired the *Occult World*. Mr. Sinnett is entitled to our best thanks for having forwarded that living word to us. This work fell into my hands in the spring of 1882, when, recovering from a severe illness, I experienced, together with the exulting sensation of renewed physical life, a deep feeling of sadness. Why should I be recalled to health and activity if I was doomed to be still wandering without compass or helm, if, after seeing the beliefs of my youth fall on the ground like so many dead leaves, I was to sink back in the dark abyss of negation! The social questions to which I had devoted the best of my abilities and leisure became more and more complicated owing to my doubts and despair.

How was I to speak of justice and fraternity to those suffering classes condemned to a miserable and hopeless fate, if I had nothing to offer to them in exchange for their blind faith and orthodox heaven but the prospect of total annihilation?

Such were my thoughts, and they are those of many in France when I heard for the first time the voice of the Master.....

Since that time I have heard a good deal of criticism and discussion about the Mahatmas of the Himalayas; I have seen the cruel, abusive articles in the spiritualistic papers of England and America; I have received warnings from charitable friends who tried to persuade me that the way I was pursuing could lead me but to disillusion or—madness; but nothing has been ever able to shake my faith or to dim the light of that radiant star which I saw shining in the East. Then appeared Mr. Sinnett's "Esoteric Buddhism" raising a storm of controversy and criticism. There were some who wanted to prove that such a doctrine was only leading to that rank materialism that we had wished to oppose.

Though still unshaken in my faith, I was expecting with an ever increasing anxiety the visit of our Indian friends, and it is with real joy and a feeling of deep gratitude that I may now state the complete fulfilment of all my expectations. A Hindu gentleman, a Chela of the Master, was the first who arrived in Paris. Madame Blavatsky and Colonel Olcott had gone for a few days to Nice on a visit to the Duchess de Pomar, the President of the Theosophical Society "d' Orient d'Occident" of Paris. "Chela" Mr.—will not blame me for speaking so highly of him; he knows that in verity every token of admiration and respect he may receive is addressed, in reality, to his Master, of whom he is a worthy disciple. In the remarkable teachings he was kind enough to give us, we found realized our most sanguine expectations. He made clear to us all the dark points in Mr. Sinnett's book; he showed us how the occult doctrines were in perfect accordance and harmony with the latest discoveries of science, and how they open, in fact, the way to new solutions. And what is of the greatest importance in relation to our actual social state—he gave us a glimpse of that splendid prospect how a firm and absolute ground to morality may be discovered in the immutable laws that govern the Cosmos. All those, who have had the privilege of hearing him, have been deeply impressed with the far reaching importance of the Theosophical movement, as well as struck with the powerful logic, and the large range of knowledge possessed by this young student of Occultism. To every question put to him—whether scientific, philosophical or moral—he gave a clear and satisfactory answer. But there is yet another thing to be considered in reference to Mr.—,one of no less importance than his intellectual powers. We not only wanted a confirmation of our beliefs with regard to the doctrines of the Masters, but also a justification of the faith we had in them in reference to our spiritual aspirations. Though Mr.—calls himself only an humble chela of a great Master, we had reason to logically expect that a ray of the wisdom of the Master should come to us through his disciple. In our western language I would say that in the Pupil we were searching for a reflection of the soul and heart of the Teacher.

If we consider that, according to occult philosophy, the sign of a high degree of spiritual development is to love Humanity in ourselves, and ourselves only in Humanity, we may say that Mr.——'s teachings, the thoughts he expressed on those vital points of social reform, and especially the pure spiritual magnetism of his personality, have helped us to realize in some measure the holiness of his venerated Master. And now, to those who ask us "What reasons have you to put such a faith in those adepts?"—we may answer: because they not only teach that which, according to our reason, seems to us to be the truth, but also because they *live* up to that truth; and that again in all ages such has been the sign of a true Initiate. Humanity can never cease appealing to some authority; but we will accept no authority which is not justified by the life of those who represent it.

On all sides we hear that the Theosophical movement has come at the right time to answer the needs and the aspirations of the West. This is no wonder for us, who know whence the impulse had come.

We are all aware that Christianity under the guise of Catholicism is fast declining in France, and that all the philosophical minds seem to be unconsciously attracted towards the religions of the East, the more so, since the said philosophies seem to offer many a point of contact with the modern theory of evolution.

On the other hand, those who have been all their lives engaged in struggling against the intolerance of the churches, and who had set all their hopes on the present form of Government, which is fast putting an end to ecclesiastical abuses, begin to perceive that our institutions are not adequate for developing progress and morality. They perceive in terror, and with a deep sense of their helplessness, the flowing tide of materialism; but though finding no solid ground under their feet in their attempt to resist the flood, they still cling intuitively to their sense of justice and humanity.

May we not believe that such aspirations as these are worth being taken in consideration by the founders of the Theosophical Society and their Inspirers.

We have good reasons to think that the lecture which Colonel Olcott is to give in Paris in May, will attract the notice of many thinkers and scientists of our City; and for us, who have the privilege of private and confidential conversations with Mme. Blavatsky, there is no doubt whatever that the Theosophical Society, especially through the medium of its splendid Magazine, "The Theosophist," is destined to have an immense influence on the progress of modern thought.

And, I would say in the words of Count Goblet d'Alviella, in his recent work "L'Evolution Religieuse":—

"If India helps us in the religious crisis we are now passing through—and she is, perhaps, the best conditioned to do it—all those who take some interest in the harmonious development of civilization must remain greatly indebted to her."

"Jko...." *F. T. S.*

Official Reports.

THE SARV HITKARI THEOSOPHICAL SOCIETY.

Owing to the transfer of Pandit Saligram, President of the "Sarv Hitkari Theosophical Society," Gorakhpur, N. W. P., the following officers have been elected for the current year:—

Thakur Ganesh Singh,	...	*President.*
Mr. M. J. Jacob,	...	*Vice-President.*
Mr. Abdul Rahman,	...	*Secretary.*
Thakur Shankar Singh,	...	*Joint Secretary.*
Babu Jogeshwar Roy, L. M. S.	...	*Treasurer and Librarian.*

From a report received from the above Branch, it appears that the members are endeavouring to purchase a permanent Head-quarters for their Branch in Gorakhpur. They have nearly gained their object and we wish them success, hoping that their attention will be more directed towards the practical and useful work of the Society than mere transient shows. Means are no doubt necessary to accomplish the end, but in endeavouring to be in possession of those means, one should never lose sight of the ultimate end in view.

THE SATYA MARGA THEOSOPHICAL SOCIETY.

Babu Khetter Chandra Bose has been appointed Vice-President of the "Satya Marga Theosophical Society," Lucknow, *vice* Pandit Devi Prasad, deceased; and Babu Kundan Lal-Bhargava, B. A., to be Assistant Secretary, for the current year.

Proceedings of an extraordinary meeting of the Satya Marga Theosophical Society, held on the 29th of March 1884.

Resolved 1stly.—That in remembrance of the active energy displayed in every good and patriotic cause, by the late much lamented Vice-President of this Branch, Rawat Devi Prasad, this Branch should give a prize annually to the students of any local Sanscrit school. This prize to be designated the "Devi Prasad Memorial prize of the Satya Marga Theosophical Society."

Resolved 2ndly.—That, if practicable, a portrait of the deceased should be ordered by the Branch and kept in the meeting room along with a short sketch of the deceased's character.

Resolved 3rdly.—That a Committee composed of the President, the Secretary, Rai Narain Dass, Babu Gulab Chand, Babu Bhavani Prasad, Munshi Sujjad Hussain and Mr. S. J. Padshah, deliberate upon these resolutions and report at the next ordinary meeting upon the best method of carrying them out.

Resolved 4thly.—That a letter be written by the Secretary to the family of the deceased expressing the heartfelt grief of the Branch for the untimely death of one whose loss it will be difficult to fill up, and to communicate the resolutions passed at this meeting.

Jwala Prasad Sankhadhara,
Secretary, S. M. T. S.

A PRAISEWORTHY EXAMPLE.

The Secretary of the Satya Marga Theosophical Society of Lucknow reports that Babu Ram Sahai, a Taluqdar of Unao (Oudh), has presented five villages, valued at about Rs. 50,000, with an annual income of Rs. 3,000, for the benefit of the Anglo-Sanskrit College our Branch Society is striving to establish. Many persons seem to have a wrong idea of wealth, mistaking the material coin, which is nothing more than a merely convenient medium of exchange, for real wealth which is intellectual labour and harvest. Babu Ram Sahai, therefore, in giving his coin, is usefully employing it, inasmuch as he is thus creating real wealth and thereby adding to the prosperity of his country and to human progress, by assisting the cause of enlightenment and education.

SANSKRIT SCHOOL AT JUBBULPORE.

I am glad to report that a Sanscrit school was opened here on the 4th April with due ceremonies in the presence of a large number of native gentlemen, who were invited on the occasion. A report of the aims and objects of the school, written in pure Hindi, was read by Pundit Balwant Rao Gokhle, Superintendent, Male Normal School, who, among other things, informed the audience that the Sanscrit school which was going to be opened that day was entirely due to the stirring appeal that Col. Olcott, the worthy President of the Theosophical Society, made on the occasion of his last visit to this city, and that all Hindus must feel grateful to Col. Olcott for his disinterested labour in the cause of their well-being. After the ceremonies were performed the school was declared open.

From next week the Sanscrit Pundit will explain Bhagavat Gita on every Sunday.

Nivaran Chandra Mookerjee,
Secy., Branch Theos. Society.

THE JAMALPUR THEOSOPHICAL SOCIETY.

I beg to report that our respected brother Babu Navin Krishna Banerjee, President, A, B, Bh. Theosophical Society, Berhampur, in company of our brothers Babu Shama Charan Bhutta, Dina Nath Ganguly, Kali Prasanna Mukerjea and Srinath Goswami, arrived on Friday morning the 11th Instant at Bhagalpur, and thence came to Jamalpur the following morning, being accompained by Babus Tarapada Ghosal, M. A., F. T. S, Secretary, and Upendranath Sarvadhicary, F. T. S. of the Bhagalpur Branch. The party consisting of 7 brothers was received and greeted at the Railway station just on arrival of the upmail train and forthwith accommodated at the house of our brother Babu Kali Bhusan Roy,

In accordance with the programme circulated for public information previously by this Branch, Bengalee gentlemen began to gather at Kali Babu's from 6 A. M. to hold interviews with our guests and to talk on "Theosophy." Various questions were put and they were explained satisfactorily by Nabin Babu, Sham Babu and Dina Babu. The meeting dispersed at about 11·30 A. M.

Again after 1 P. M. a few gentlemen came and resumed the subject.

In pursuance of the notice a public meeting was held in the Jamalpur Native Institute at 5 P. M. Babu Nilmadhab Bhuttacharjea, a non-Theosophist, was voted to the chair. Babu Dinanath Gangooly was requested first to answer the questions *in re*: "Theosophy" put forward by a correspondent in the March issue of the "*Motherland*," a new weekly pice paper published at Benares. Dina Babu answered the questions *seriatim* in English to the satisfaction of those who could understand him. Then Babu Shama Charan Bhutta explained the points in Bengali in order to be more clear. The lectures delivered were highly satisfactory and won the hearts of the audience. The Institute hall was filled up with intelligent men. On the lecturers resuming seat, Babu Rakal Das Sen, a non-Theosophist, President of the Monghyr *Suniti Sancharini Sava* attached to the "Arya Dharma Pracharini Sava," spoke very highly on "Theosophy." He observed that it is the "Theosophy" which is bringing back the Hindus educated in Western science and literature to Hinduism, and thanked the Founders. At about 7·30 P. M. the meeting dissolved.

Jamalpur, 22*nd April* 1884. Rajcoomar Roy.
Asst. Secretary.

THE MADRAS THEOSOPHICAL SOCIETY.

A Meeting of the above Branch of the Theosophical Society was held at its premises in Triplicane, on the 8th May 1884, for the election of office-bearers for the ensuing year, and for the transaction of other business.

On the motion of the President, M. R. R. Dewan Bahadur R. Ragoonath Rao Garoo, the members of the Branch elected M. R. Ry. T. Subba Row Pantulu Garoo, B. A. B. L., as the President for the ensuing year. Dr. F. Hartmann, of the Parent Theosophical Society, thanked the retiring President for his zeal and energetic work during the time he held the office.

The following gentlemen were elected as Vice-Presidents:—

M. R. Ry. Dewan Bahadur R. Ragoonath Row Garoo.
" G. Muttusamy Chetty Garoo.
" P. Sreenevas Row Garoo.
" C. V. Cunniah Chetty Garoo.
" P. Aroomooga Moodalyar Avergal.

One of them, Mr. P. Sreenevas Row, was also elected Secretary, together with M. R. Ry. L. Venkata Varadarajooloo Naidoo Garoo, and M. R. Ry. H. R. Jayaraja Row Garoo, B. A., as Assistant Secretaries.

At the suggestion of Mr. Sreenevas Row, two resolutions were passed, one of which was to the effect that a meeting of the Branch should be held on the evening of the first Saturday in each month, for giving Lectures or reading Essays.

After the transaction of some other work the meeting was dissolved.

Madras, 9*th May* 1884. P. Sreenevas Row,
Secretary.

THE MADRAS THEOSOPHICAL SANSCRIT SCHOOLS.

In the month of April 1884 I inspected all the four Theosophical Sanscrit Schools in four suburban centres of the city of Madras, namely, Mylapore, Triplicane, Peddoonaikpett, and Chintadripett.

The first three schools are those established exclusively by the Madras Branch of the Theosophical Society, and the last one in Chintadripett is an Anglo-vernacular School, the proprietor of which has opened a Sanscrit class and placed it under the supervision of the Theosophical Society, in consideration of the latter giving him pecuniary help every month.

The students on the Rolls are 25 in the Mylapore School, 81 in the Triplicane School, 35 in the Peddoonaikpett School, and 130 in the Chintadripett School;—so that in all there are 271 children receiving Sanscrit education under the auspices of the Theosophical Society in the city of Madras. The average number of daily attendance is of course less than that aggregate number, and this is owing to the general causes, and also to the prevalence of small-pox to a rather unusually great extent in this city this year. But, with all this, there is a tendency to rise in the strength of the schools.

Further, considering the short time during which the schools have been existing, the infancy of most of the students, and other circumstances which tend to obstruct the course of improvement in all new undertakings,—I think I can safely assert that the schools have made a fair progress, and promise to yield bright results in future,

In the course of my inspection it grieved me sore to find that a very few children of the Theosophists attended the schools; indeed so very few that they may be counted on the fingers. This apathy on the part of our Theosophical brethren is quite unaccountable; and I request that the Educational Committee of the Theosophical Society will be pleased to adopt the necessary steps to remedy this great defect.

While this is so, I have to notice with great pleasure the meritorious act of two gentlemen, who have taken a great interest in the cause of our Sanscrit Schools, although they are not Theosophists. One of them is Mr. S. Sankariah, B. A., who is both the proprietor and Head Master of the Anglo-Vernacular School in Chintadripett. He has made the study of Sanscrit compulsory in all the classes, comprising 130 boys; and has with a laudable self-sacrifice admitted about one half of that number into the Sanscrit branch free of any charge or fee whatever; and has moreover subjected this branch to the supervision of the Theosophical Society. The other gentleman I refer to is Mr. V. Appadoray Pillay. He has placed one half of his house free of rent at the disposal of the Theosophical Society for the use of the Peddoonaikpetta School; and takes a lively interest in its progress. The thanks of our Society are due to these gentlemen for their unselfish aid in this great cause.

I need hardly mention that of the two other schools, the one in Triplicane is located in the premises of the Madras Branch of the Theosophical Society, and the one in Mylapore is located on the upstairs of the house of our esteemed President Dewan Bahadur, R. Raghoonath Row Garoo, who, I am happy to notice, has furthermore opened three Vedic classes in which three trained Pundits teach the Rig, Yujur and Samá Vedas to about 15 Brahmin children, gratis of course.

One more point which I have to note here is that the pecuniary means at the disposal of the Committees of our four schools are too limited to admit of much more improvements being made in this great cause. I am afraid that unless the staff of teachers is increased, we shall not be able to receive any more students for instruction. I trust that the Educational Committee of our Society will be pleased to give their best consideration to this all-absorbing matter.

P. SREENEVAS ROW, *F. T. S.*

MADRAS, 25*th April* 1884.

THE ROHILKUND THEOSOPHICAL SOCIETY.

THE following resolution was proposed by Pandit Cheda Lall, B. A., and seconded by Rai Pyare Lall, and carried unanimously:—

That this meeting records its deep gratitude to the President of the Branch, Babu Nil Madhub Banerjie, for his indefatigable work in the cause of Theosophy, and his utmost efforts for improving and increasing the utility of this Branch in particular, ever since he joined it and took up his office. It further expresses its extreme regret at his being withdrawn from the Branch at a time when his help is most needed in the maturing of the different schemes of Theosophical work which the Branch has laid out.

The retiring President, then, in a few words, conveyed his thanks to the members, and expressed great sorrow at parting.

The office of the President having fallen vacant, an immediate re-election was found to be necessary, which could only be done according to Rule XIII of the General Rules of the Branch. Exception being taken by some of the members to the words "with the consent of the President-Founder," in that Rule, all the members present, with one exception, voted that the words "subject to the approval of the President-Founder" be substituted for them.

The following Office-bearers were then elected:—

Raja Madhorao Vinayek Paishwa, *Patron.*
Rao Pyare Lall, *President.*
Pandit Chada Lall, B. A., *Vice-President.*
Babu Gyanendro N. Chackerbuti, M. A., *Secretary.*
Pandit Gaindan Lall, B. A., *Assistant Secretary.*
Pandit Chandra Shekhar, *Librarian.*
Munshi Buldeo Sahai, *Treasurer.*
Pandit Bhugwan Das, *Councillor.*

GYANENDRO N. CHACKERBUTI,
Secretary.

BAREILLY, 4*th May* 1884.

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY.

THE following Officers were elected for the current year for "the Rajshahye Harmony Theosophical Society":—

Babu Kali Prosonno Mukerji,.....*President,*
„ Barada Prasad Basu,.....*Vice-President,*
„ Sreesh Chunder Roy,.....*Secretary,*
„ Sree Nath Ghose,.....*Treasurer & Acct.*

THE COMBACONUM THEOSOPHICAL SOCIETY.

M. R. Ry. K. Narainasamy Iyer *Avergal* has been elected Secretary, *vice M. R. Ry.* S. Krishna Swami Iyer *Avergal* resigned.

PROVISIONAL RULE.

Theosophical Society,
PRESIDENT'S OFFICE,
LONDON, *April* 21, 1884.

A QUESTION having arisen at various places where Branches of the Society are established with respect to fellowship in more branches than one, the President-Founder, upon a re-consideration of the whole subject, declares, on behalf of the General Council, that no Fellow of the Society can be a member of more than one Branch at the same time. A member of a Branch becoming a member of any other Branch *ipso facto* gives up his previous membership.

Fellows of the Society, who at the date of this rule are members of more than one Branch, must therefore at once declare to which Branch they elect to belong when this rule is brought to their notice. In the absence of such declaration they will be deemed to belong to the Branch to which they last joined.

(Signed) H. S. OLCOTT,
President, Theosophical Society.

(True copy).
MOHINI M. CHATTERJI,
Private Secretary.

SPECIAL ORDERS OF 1884.

MISS F. ARUNDALE, of 77, Elgin Crescent, Notting Hill, London, is hereby appointed Assistant Treasurer of the Theosophical Society. She will have general charge in Europe of its financial affairs, and receive and receipt all monies payable to it, including Initiation Fees, and cash orders for the Society's publications not ordered through the recognised agents of the *Theosophist.*

(Signed) H. S. OLCOTT,
LONDON, *April* 30, 1884. *P. T. S.*

(True copy).
MOHINI M. CHATTERJI,
Private Secretary to the
President-Founder, T. S.

A lecture on "*Theosophy and the Theosophical Society*" was given by Khan Saheb N. D. Khandalvala, B. A., L. L. B., President of the Poona Branch, at the Mahableshwar Native Library on Sunday, 11th May. Khan Bahadur Kazi Shabudin, C. I. E., Dewan of Baroda, took the chair. The hall of the library was crowded and many learned Hindu and Parsee gentlemen were present as also some Native Chiefs. The lecture was listened to with attention and created interest. Both the Chairman and Mr. Shankar Pandurang Pandit, M. A., Oriental translator to Government, said they sympathized with the objects of the Society, which they thought would be productive of good to this country.

The General Council of the Theosophical Society adopted, at its meeting held at the Adyar Head-quarters on the 14th of May 1884, resolutions to the effect that the connection of Mme. E. Coulomb and Mr. A. Coulomb be severed from the Theosophical Society, from that date.

NOTICE.

WE regret to announce that, owing to unavoidable causes the publication of the *Secret Doctrine* has to be delayed for two months more. The first Number will therefore be out on the 15th of August, instead of 15th of June as originally announced.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and President of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of matorials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall compriso seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

	Indian.			*Foreign countries.*	
				£	*s.*
If paid Monthly ... Rs.	1	4	0	0	3
„ „ Quarterly ... „	3	0	0	0	8
„ „ Half yearly... „	6	0	0	0	16
„ „ Yearly ... „	10	0	0	1	7

Subscriptions payable invariably in advance, and no name entered on the list nor Part forwarded until the money is in hand. All applications to be made and sums remitted to the "Manager, Theosophist Office, Adyar (Madras), India;" *at which office money orders must be made payable* and always in *his* favour. In making remittances it should be noted that no *other amount should on any account* be included in the drafts or money orders, except that intended for this work. Should nothing unforeseen happen, and should a sufficient number of subscribers be registered, the first Part will be issued on August 15th.

REPORT OF THE EIGHTH ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

Price four annas per copy; postage and packing charges:—India, one anna; Ceylon, three annas; all other Foreign countries, four annas.

Apply, with remittance, to the Manager of the THEOSOPHIST, *Adyar (Madras).*

ESOTERIC BUDDHISM.

(CHEAP EDITION—PRICE RUPEES THREE.)

THE Manager of the *Theosophist* has received a supply of the paper-cover edition of Mr. Sinnett's *Esoteric Buddhism.* Like the *Occult World*, this work also, in its second edition, has been made cheap for the convenience of the Indian Subscribers.

MESSRS. NICHOLAS AND Co. have made a splendid photograph of a group comprising eighty-three Delegates attending the Eighth Anniversary celebration of the Theosophical Society, together with a view of the portico of the Adyar Head-quarters Building. Every portrait is excellent. Copies may be had at Rs 2-8 (6*s.*) each, inclusive of packing and postage. Fellows of the Theosophical Society may also obtain cabinet size photos of Madame Blavatsky, Colonel Olcott and a group consisting of Madame Blavatsky, Messrs. Subba Row and Dharbagiri Nath at Rs 1-12 (4*s.*) per copy, inclusive of packing and postage.

APPLY TO THE MANAGER OF THE *Theosophist.*

THE 108 UPANISHADS in original Sanskrit with an abstract of the same by Siddhanta Subramania Sastrial, together with Mahavakia Ratnavali, Brahma Sutras, and a short abstract of the Philosophy expounded therein and Bhagavat Gita—edited by Siddhanta Subramania Sastrial, Price Rs. 8-6 per copy including postage.

Apply to the Manager, Theosophist Office, Adyar, Madras.

or

S. Subramania Sastrial, Kanarese Pandit, Presidency College, Krishnama Naidu's Agraharam, Black Town, or to Mulukutla Venkatappiah, 170 Mint Street, Madras.

THE THEOSOPHIST

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

VOL. 5. No. 10. MADRAS, JULY, 1884. No. 58.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

MAHATMAS AND CHELAS.

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth in, which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas, the pure man*, which is associated with the sixth and the seventh principles, that gods into *Devachan* to enjoy there the effects of its good *Karma*, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its *whole Manas*, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the 6th principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya*? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMAS wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he, who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called "faith" which should not be confounded with *blind belief*. "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word "faith." This belief should at the same time be accompanied by *knowledge, i. e.*, experience, for "true *knowledge* brings with it faith." Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i. e.*, it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas*, the sixth and the seventh principles, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship*, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

(*Concluded from the last Number.*)

MAGICON,

Or the secret system of a Society of unknown Philosophers.

VI.

LANGUAGE AND WRITING.

PRIMORDIAL man was possessed of the superior advantage of being able to cognize the natures, qualities, powers and motions of things directly. His connection with the world of spirit and the world of matter was so intimate that he could read and understand the most secret thoughts of those that were superior as well as of those that were inferior to him; and man, even in his

present state of degradation, is still in possession of that power, but in an extremely small degree. This primordial power or language is known as the power of intuition.

It is man's duty to strive to regain this primordial language, by cultivating his intuitional powers and by the use of that small ray of light, which, in his present condition of darkness, only appears like the polar star instead of being his sun. He must do this by habitually collecting the primordial symbols and the true characters of things and grasping them with the powers of his mind. That means to meditate about the nature of things, to mentally penetrate into their centres and to understand their true meaning.* This was the true object of the ancient hieroglyphic and of the picture writing of the schools of secret science. The farther the true symbols have receded from the true forms of nature, the more do they render it difficult to express the truth. But there have been at all times men who were able to read and write the original symbolic signs, and the true hieroglyphics are up to the present day in the possession and care of such men.†

1. *Nature and Origin of Language.*

Man's actions are his writings. By putting his thoughts into action he expresses them and records them in the book of life.

The source of language is in man; but the manner of its birth cannot be explained simply by organisation, tradition or instruction; the original language of the spirit is as old as man's intellectual powers and its source lies far back in the night of time, when man yet existed in his original purity. Man cannot use his intellectual powers without the influence or stimulus of a higher re-action; if left to himself, he would have no occasion to speak. If by "language" we simply mean the expression and revelation of his powers, then we find that everything in nature has its language;‡ because not only are the powers of each being intimately connected with the means of their expression; but between both exists the most exact proportion in regard to measure and condition; but to avoid mistakes and confusion, it is convenient to call "language" the expression of intellectual and moral powers, and in this aspect it can only belong to intellectual beings.

2. *Original Language.*¶

There is only one genuine language for man, the symbols of which are natural and must be intelligible to all, and it is either an interior direct communication of thought, or an exterior expression through and for the senses. This interior language is the parent of the exterior one, and being caused by the irradiation of the supreme, which is unity and with whom all men are one, it follows that if that original irradiation of the supreme ray had remained unchanged in all men, all men would understand the same interior language and also the same exterior one, as the latter is only the sensuous expression of the former. Such is in fact the case. This original language, formerly spoken by all, but now lost to nearly all, is still in the possession of a few men, whose high degree of purity renders them capable of understanding the same. This language breathes, so to say, spirit, where common languages only use letters.

This language consists of non-ambiguous indubitable symbols, which are no arbitrary creations, but which are inherent in the nature of things and expressed by truth, and can be communicated by sound or by signs. He who understands that language can interpret not only the Divine, but he can unite all spaces and look into the most distant past. A knowledge of that primitive language would at once explain the process of evolution of secondary languages and the intimate connection existing between the development of the various languages and the progress of evolution of the various nations; and this will be the language of a certain but far distant future. Man in his present condition hears the voice which speaks that language, but does not understand it; he sees the sacred symbols, but does not comprehend them; his ear is accustomed to human words, he seeks for human writings in books, and is blind to the hieroglyphics of the divine. The key to that language is contained in the divine *logos*, the Christ (or the seventh principle of the Occultists).

Each word in that language is the character of the thing itself, a sign and symbol which men cultivate without knowing; the centre of each being, which is expressed by an indelible symbol, and whoever reaches that centre is in possession of the word and the sign. These symbols are the essential characteristics which distinguish men as such from other existences. An artist understands another artist by beholding the products of his art, without speaking with him in words, or meeting him personally. True spirit unites all distances of time and space and is independent of accidental relations.

There is a universal light which contains the light of all beings, and this light is the living organ of that universal language, the universal symbol and sound, the types and harmonies of which are offered by nature herself. Men have ever been desiring an universal language. Such a universal language cannot be arbitrarily established, or, if so established, would be more difficult to learn than any other. True language must express the harmony of our soul with the nature of things, and as long as there is disharmony, there cannot be one universal harmonious language.

There are many signs by which this language can be recognized, and many traces which lead us to the same. To study it, we need not go outside of visible nature, we must only seek its source in the same.

There is a threefold word of God; a physical, an intellectual and divine. The first is the language of nature, the second that of the divine agents, and the third the language of the *logos* or Christ. These signs are moreover contained in the nature of men, their products and imitations, and are pre-eminently visible in the creations of Genius as the expressions of the higher thoughts of poetry, music and art, and may therefore be considered as constituting the dialect of heroes and gods.

3. *Arbitrary Languages.*

As long as the light, which illuminated primordial man, continued in its original purity and perfection, his interior language could be expressed by corresponding symbols, in a plain and unmistakeable manner; but as

* In other words, he must learn how to write, before he can read.

† The Mahatmas.

‡ It would be an interesting study to investigate the relationship which exists between the faculties or attributes of beings, and the means with which they have to express their feelings.

¶ The word "language" must here be looked upon as conveying a higher sense than what is usually implied by it. "Language" means in this case an irradiation of divine light into the human mind and an radiation from the same into the intellectual and physical realms. Man in a state of purity being animage and external expression of divinity, must be able to reflect and to reproduce divine truth in its original purity, and man's expressions therefore ought to be a perfect reproduction or echo of the divine impressions which he receives; but as man has become immersed in matter, he receives the divine rays only in a state of refraction and can therefore reproduce them only in an imperfect or refracted condition. The act of speaking presupposes an act of thinking, and one method of thinking will be found to be better than another method, but the best among all the methods of thinking is the most perfect one, being a pure reflection of the divine light. Thinking and speaking being closely related to each other and depending for their expression on certain symbols, it follows that the existence of a universal method of expression by symbols must be possible, and if we are capable of having thoughts and feelings, which we cannot express by symbols, it does not follow that such symbols do not exist, but only that we are not acquainted with them.

As the moon reflects the light of the sun, so does the mind of man reflect the supreme mind. The human soul is not a musical instrument which merely plays itself, but may be compared to a harp which is made to sound harmoniously, if touched by the hand of a master; she may be compared to a "smaragdine tablet," upon which the thoughts of the Supreme are engraved in letters of light. The seers and prophets of all ages have heard and understood that divine language; but they could only reproduce it imperfectly through the imperfect languages of their times.—H.

man's reason became involved in material pursuits, an endless variety of ambiguous, uncertain and unreliable inferior languages came into existence. All of them, however, have certain points of similarity which proves their common origin; but it is not our object to investigate this subject at present.

Divine and Natural Writing.

Supreme wisdom uses certain invariable symbols to express certain ideas and each divine thought is represented by a certain allegorical sign. Besides this, there is another fixed original language, consisting in the collective characters of nature, which, like an open book, are before our eyes. The first language relates to divine things and its alphabet consists allegorically of four letters, which are the four primitive numbers (1+2+3+4=10.) The second relates to intellectual and sensuous products and has 22 letters.* Each being is a characteristic symbol and living exterior image of its interior, and the universe is a collection of such symbols, representing the natures, qualities, proportions, compositions, activities and passivities of things. Each body is the symbol of an inivisible and corresponding power, and man, according to his origin, is the most noble expression of God and a perfect copy of his invisible divinity. Man is the most beautiful letter of the alphabets of earth, and he who is able to read and understand that letter has nothing further to learn; for he will have obtained the wisdom of the ages and be himself a God.

VII.

Explanations of some of the principal allegories.

1. *The impenetrable armor.*—By this is meant the ethereal body of man, which surrounded his spiritual principle, before his immersion into matter made it necessary for him to be protected by a physical body. That primitive body was and still is indestructible, immortal and not subject to the inimical influences of the elements. It is not said whether that body corresponds to the shape of man's present form; but some philosophers consider it in its perfection as representing a radiant sphere (the sphere being the most perfect form) whose circumference however is without limits.

2. *The fiery sword* refers to his spiritual power, expressed through the living word † or the irresistible force of his Will, when put into action.

3. *The forest of seven trees,* symbolizes the seven primordial emanations or evolutions of the divine "logos," by whose influence everything lives and exists.

4. *The ten leaves of the book of life* represent the universe, or the abundance and completeness of everything. They are called *ten* leaves on account of the occult signification of that word. Primordial man could see and understand all the ten leaves at once, but we have to study painfully one leaf after another.

5. *The intellectual square* symbolizes the totality of all intellectual beings and their powers. In it everything is spirit and life and power. It is the throne of him, who is called the alpha and omega, the highest which thinking beings can obtain, a temple of activity and rest, pure light and enjoyment. It is also called the paradise with its four rivers (or Nirvana).

6. *The destroyed and to be reconstructed temple* of the spirit, means human nature in its original purity and the great work of reconstructing or regenerating the same. The columns of that temple are represented by the sages of all nations, those that are illuminated by the true light; and the altar with the inextinguishable lamps refers to man's ever present power to exercise his divine rights of adoration, meditation and the practice of charity and self-sacrifice.

7. *The great name of the Hebrews,* refers to the Logos or Christ, the first emanation from deity, and the *holy names* represent the seven divine powers, which are the sources from which all life flows into the beings, and which are the first approaches to the inexpressible name, the supreme source of everything that comes into existence.

* That means allegorically 2+2, or the intellectual and the sensuous. A new degradation of man would produce an alphabet of 88 letters; that is 8+8 signify a four times multiplied sensuosity, which would remove man four degrees farther from the source of light.

These three true languages are opposed by three false ones, of which the first one contains 2, the second 5, and the third one would have 10 (2 and 5 are the division of 4 and 10, and by division evil and darkness was created.) The third number relates as well to 5 as to 22.—H.

† Bulwer Lytton in his "Coming Race" calls it the "Vril."

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*THE SILVER HATCHET.**

By A. Conan Doyle.

On the 3rd of December 1861, Dr. Otto von Hopstein, Regius Professor of Comparative Anatomy of the University of Buda-Pesth, and Curator of the Academical Museum, was foully and brutally murdered within a stone-throw of the entrance to the college quadrangle.

Besides the eminent position of the victim and his popularity amongst both students and towns-folk, there were other circumstances which excited public interest very strongly, and drew general attention throughout Austria and Hungary to this murder. The *Pesther Abendblatt* of the following day had an article upon it, which may still be consulted by the curious, and from which I translate a few passages giving a succinct account of the circumstances under which the crime was committed, and the peculiar features in the case which puzzled the Hungarian police.

'It appears,' said that very excellent paper, 'that Professor Von Hopstein left the University about half past four in the afternoon, in order to meet the train which is due from Vienna, at three minutes after five. He was accompanied by his old and dear friend, Herr Wilhelm Schlessinger, Sub-Curator of the Museum and Privat-docent of Chemistry. The object of these two gentlemen in meeting this particular train was to receive the legacy bequeathed by Graf Von Schulling to the University of Buda-Pesth. It is well known that this unfortunate nobleman, whose tragic fate is still fresh in the recollection of the public, left his unique collection of mediæval weapons, as well as several priceless black-letter editions, to enrich the already celebrated museum of his Alma Mater. The worthy Professor was too much of an enthusiast in such matters to entrust the reception or care of this valuable legacy to any subordinate, and, with the assistance of Herr Schlessinger, he succeeded in removing the whole collection from the train, and stowing it away in a light cart which had been sent by the University authorities. Most of the books and more fragile articles were packed in cases of pine wood, but many of the weapons were simply done round with straw, so that considerable labour was involved in moving them all. The Professor was so nervous, however, lest any of them should be injured that he refused to allow any of the railway employes to assist. Every article was carried across the platform by Herr Schlessinger, and handed to Professor von Hopstein in the cart, who packed it away. When everything was in, the two gentlemen, still faithful to their charge, drove back to the University, the Professor being in excellent spirits, and not a little proud of the physical exertion which he had shown himself capable of. He made some joking allusion to it to Reinmaul, the janitor, who, with his friend Schiffer, a Bohemian Jew, met the cart on its return, and unloaded the contents. Leaving his curiosities safe in the store-room, and locking the door, the Professor handed the key to his sub curator, and, bidding every one good evening, departed in the direction of his lodgings. Schlessinger took a last look to reassure himself that all was right, and also went off, leaving Reinmaul and his friend Schiffer smoking in the janitor's lodge.

'At eleven o'clock, about an hour and a half after Von Hopstein's departure, a soldier of the 14th regiment of Jager, passing the front of the University on his way to the barracks, came upon the lifeless body of the Professor lying a little way from the side of the road. He had fallen upon his face with both arms stretched out. His head was literally split in two halves by a tremendous blow, which, it is conjectured, must have been struck from behind, there remaining a peaceful smile upon the old man's face, as if he had been still dwelling upon his new archæological acquisition when death had overtaken him. There is no other mark of violence upon the body except a bruise over the left patella, caused probably by the fall. The most mysterious part of the affair is that the Professor's purse, containing forty three gulden, and his valuable watch, have been untouched.

* We reprint this from a *Christmas Annual,* edited, we believe, by Messrs. Ward, Lock and Co., in London. The story, we have condensed, is worth perusal, since its subject is directly connected with occult sciences, the evil magnetism impressed upon any material object being shown, in its fatal influences, no idle superstition, but an occult, invisible power worthy of the most profound and careful investigation from our great scientific minds. The murderous influence impressed upon the hatchet, in this narrative, is of the same kind as the suicidal influence that lingered in a certain sentry box wherein over a dozen soldiers committed suicide, one after the other, a fact which happened in Germany, and the circumstances of which were well ascertained by official inquest.—*Ed.*

Robbery cannot, therefore, have been the incentive to the deed, unless the assassins were disturbed before they could complete their work.

'This idea is negatived by the fact that the body must have lain at least an hour before any one discovered it. The whole affair is wrapped in mystery. Dr. Langemann, the eminent medicojurist, has pronounced that the wound is such as might have been inflicted by a heavy sword bayonet wielded by a powerful arm. The police are extremely reticent upon the subject, and it is suspected that they are in possession of a clue which may lead to important results.'

Thus far the *Pesther Abendblatt*. The researches of the police failed, however, to throw the least glimmer of light upon the matter. There was absolutely no trace of the murderer, nor could any amount of ingenuity invent any reason which could have induced any one to commit the dreadful deed. The deceased Professor was a man so wrapped in his home studies and pursuits that he lived apart from the world, and had certainly never raised the slightest animosity in any human breast. It must have been some fiend, some savage, who loved blood for its own sake, who struck that merciless blow.

Though the officials were unable to come to any conclusions upon the matter, popular suspicion was not long in pitching upon a scapegoat. In the first published accounts of the murder the name of one Schiffer had been mentioned as having remained with the janitor after the Professor's departure. This man was a Jew, and Jews have never been popular in Hungary. A cry was at once raised for Schiffer's arrest; but as there was not the slightest grain of evidence against him, the authorities very properly refused to consent to so arbitrary a proceeding. Reinmaul, who was an old and most respected citizen, declared solemnly that Schiffer was with him until the startled cry of the soldier had caused them both to run out to the scene of the tragedy. No one ever dreamed of implicating Reinmaul in such a matter; but still, it was rumoured that his ancient and well-known friendship for Schiffer might have induced him to tell a falsehood in order to screen him. Popular feeling ran very high upon the subject, and there seemed a danger of Schiffer's being mobbed in the street, when an incident occurred which threw a very different light upon the matter.

On the morning of the 12th of December, just nine days after the mysterious murder of the Professor, Schiffer, the Bohemian Jew, was found lying in the north-western corner of the Grand Platz stone dead, and so mutilated that he was hardly recognisable. His head was cloven open in very much the same way as that of Von Hopstein, and his body exhibited numerous deep gashes, as if the murderer had been so carried away and transported with fury that he had continued to hack the lifeless body. Snow had fallen heavily the day before, and was lying at least a foot deep all over the square; some had fallen during the night too, as was evidenced by a thin layer lying like a winding sheet over the murdered man. It was hoped at first that this circumstance might assist in giving a clue by enabling the foot-steps of the assassin to be traced; but the crime had been committed, unfortunately, in a place much frequented during the day, and there were innumerable tracks in every direction. Besides, the newly-fallen snow had blurred the foot-steps to such an extent that it would have been impossible to draw trustworthy evidence from them.

In this case there was exactly the same impenetrable mystery and absence of motive which had characterised the murder of Professor von Hopstein. In the dead man's pocket there was found a note-book containing a considerable sum in gold, and several very valuable bills, but no attempt had been made to rifle him. Supposing that any one to whom he had lent money (and this was the first idea which occurred to the police) had taken this means of evading his debt, it was hardly conceivable that he would have left such a valuable spoil untouched. Schiffer lodged with a widow, named Gruga, at 49 Marie Theresa Strasse, and the evidence of his landlady and her children showed that he had remained shut up in his room the whole of the preceding day in a state of deep dejection, caused by the suspicion which the populace had fastened upon him. She had heard him go out about eleven o'clock at night for his last and fatal walk, and as he had a latch-key she had gone to bed without waiting for him. His object in choosing such a late hour for a ramble obviously was that he did not consider himself safe if recognised in the streets.

The occurrence of this second murder, so shortly after the first, threw not only the town of Buda-Pesth, but the whole of Hungary into a terrible state of excitement, and even of terror. Vague dangers seemed to hang over the head of every man. The only parallel to this intense feeling was to be found in our own country at the time of the Williams' murders described by De Quincey. There were so many resemblances between the cases of Von Hopstein and of Schiffer that no one could doubt that there existed a connection between the two. The absence of object and of robbery, the utter want of any clue to the assassin, and, lastly, the ghastly nature of the wounds, evidently inflicted by the same or a similar weapon, all pointed in one direction. Things were in this state when the incidents, which I am now about to relate, occurred; and in order to make them intelligible I must lead up to them from a fresh point of departure.

Otto von Schlegel was a younger son of the old Silesian family of that name. His father had originally destined him for the army, but at the advice of his teachers, who saw the surprising talent of the youth, had sent him to the University of Buda-Pesth to be educated in medicine. Here young Schlegel carried everything before him, and promised to be one of the most brilliant graduates turned out for many a year. Though a hard reader, he was no bookworm, but an active powerful young fellow, full of animal spirits and vivacity, and extremely popular among his fellow-students.

The New Year examinations were at hand, and Schlegel was working hard—so hard that even the strange murders in the town, and the general excitement in men's minds, failed to turn his thoughts from his studies. Upon Christmas Eve, when every house was illuminated, and the roar of drinking songs came from the Bierkeller in the Student-quartier, he refused the many invitations to roystering suppers which were showered upon him, and went off with his books under his arm to the rooms of Leopold Strauss, to work with him into the small hours of the morning.

Strauss and Schlegel were bosom friends. They were both Silesians, and had known each other from boyhood. Their affection had become proverbial in the University. Strauss was almost as distinguished a student as Schlegel, and there had been many a tough struggle for academic honours between the two fellow-countrymen, which had only served to strengthen their friendship by a bond of mutual respect. Schlegel admired the dogged pluck and never-failing good temper of his old playmate; while the latter considered Schlegel, with his many talents and brilliant versatility, the most accomplished of mortals.

The friends were still working together, the one reading from a volume on anatomy, the other holding a skull and marking off the various parts mentioned in the text, when the deep-toned bell of St. Gregory's church struck the hour of midnight.

'Hark to that!' said Schlegel, snapping up the book and stretching out his long legs towards the cheery fire. 'Why, it's Christmas morning, old friend!' . . . .

'And what is the news amongst the students?' asked Strauss.

'They talk, I believe, of nothing but the murders. But I have worked hard of late, as you know, and hear little of the gossip.'

'Have you had time,' inquired Strauss, 'to look over the books and the weapons which our dear old Professor was so concerned about the very day he met his death? They say they are well worth a visit.'

'I saw them to-day,' said Schlegel, lighting his pipe. 'Reinmaul, the Janitor, showed me over the store-room, and I helped to label many of them from the original catalogue of Graf Schullings's museum. As far as we can see, there is but one article missing of all the collection.'

'One missing!' exclaimed Strauss. 'That would grieve old Von Hopstein's ghost. Is it anything of value?'

'It is described as an antique hatchet, with a head of steel and a handle of chased silver. We have applied to the railway company, and no doubt it will be found.'

'I trust so,' echoed Strauss; and the conversation drifted off into other channels. The fire was burning low and the bottle of Rhenish was empty before the two friends rose from their chairs, and Von Schlegel prepared to depart.

'Ugh! It's a bitter night!' he said, standing on the doorstep and folding his cloak round him. 'Why, Leopold, you have your cap on. You are not going out, are you?'

'Yes, I am coming with you,' said Strauss, shutting the door behind him. 'I feel heavy,' he continued, taking his

friend's arm, and walking down the street with him. 'I think a walk as far as your lodgings, in the crisp frosty air, is just the thing to set me right.' . . . .

The two students went down Stephen Strasse together and across Julien Platz, talking on a variety of topics. As they passed the corner of the Grand Platz, however, where Schiffer had been found dead, the conversation turned naturally upon the murder.

'That's where they found him,' remarked Von Schlegel, pointing to the fatal spot.

'Perhaps the murderer is near us now,' said Strauss. 'Let us hasten on.'

They both turned to go, when Von Schlegel gave a sudden cry of pain and stooped down.

'Something has cut through my boot!' he cried; and feeling about with his hand in the snow, he pulled out a small glistening battle-axe, made apparently entirely of metal. It had been lying with the blade turned slightly upwards, so as to cut the foot of the student when he trod upon it.

'The weapon of the murderer!' he ejaculated.

'The silver hatchet from the museum!' cried Strauss in the same breath.

There could be no doubt that it was both the one and the other. There could not be two such curious weapons, and the character of the wound was just such as would be inflicted by a similar instrument. The murderer had evidently thrown it aside after committing the dreadful deed, and it had lain concealed in the snow some twenty metres from the spot ever since. It was extraordinary that of all the people who had passed and repassed none had discovered it; but the snow was deep, and it was a little off the beaten track.

'What are we to do with it?' said Von Schlegel, holding it in his hand. He shuddered as he noticed by the light of the moon that the head of it was all dabbled with dark-brown stains.

'Take it to the Commissary of Police,' suggested Strauss.

'He'll be in bed now. Still, I think you are right. But it is nearly four o'clock. I will wait until morning, and take it round before breakfast. Meanwhile I must carry it with me to my lodgings.'

'That is the best plan,' said his friend; and the two walked on together talking of the remarkable find which they had made. When they came to Schlegel's door, Strauss said good-bye, refusing an invitation to go in, and walked briskly down the street in the direction of his own lodgings.

Schlegel was stooping down putting the key into the lock, when a strange change came over him. He trembled violently and dropped the key from his quivering fingers. His right hand closed convulsively round the handle of the silver hatchet, and his eye followed the retreating figure of his friend with a vindictive glare. In spite of the coldness of the night the perspiration streamed down his face. For a moment he seemed to struggle with himself, holding his hand up to his throat as if he were suffocating. Then, with crouching body and rapid noiseless steps, he crept after his late companion.

Strauss was plodding sturdily along through the snow, humming snatches of a student song and little dreaming of the dark figure which pursued him. At the Grand Platz it was forty yards behind him; at the Julien Platz it was but twenty; in Stephen Strasse it was ten, and gaining on him with panther-like rapidity. Already it was almost within arm's length of the unsuspecting man, and the hatchet glittered coldly in the moonlight, when some slight noise must have reached Strauss' ears, for he faced suddenly round upon his pursuer. He started and uttered an exclamation, as his eye met the white set face, with flashing eyes and clenched teeth, which seemed to be suspended in the air behind him.

'What, Otto!' he exclaimed, recognising his friend. 'Art thou ill? You look pale. Come with me to my—Ah! hold, you madman, hold! Drop that axe! Drop it, I say, or by heaven I'll choke you!'

Von Schlegel had thrown himself upon him with a wild cry and uplifted weapon, but the student was stout-hearted and resolute. He rushed inside the sweep of the hatchet and caught his assailant round the waist, narrowly escaping a blow which would have cloven his head. The two staggered for a moment in a deadly wrestle, Schlegel endeavouring to shorten his weapon; but Strauss with a desperate wrench managed to bring him to the ground, and they rolled together in the snow, Strauss clinging to the other's right arm and shouting frantically for assistance. It was as well that he did so, for Schlegel would certainly have succeeded in freeing his arm had it not been for the arrival of two stalwart gendarmes attracted by the uproar. Even then the three of them found it difficult to overcome the maniacal strength of Schlegel, and they were utterly unable to wrench the silver hatchet from his grasp. One of the gendarmes, however, had a coil of rope round his waist, with which he rapidly secured the student's arms to his sides. In this way, half pushed, half dragged, he was conveyed, in spite of furious cries and frenzied struggles, to the central police-station.

Strauss assisted in coercing his former friend, and accompanied the police to the station, protesting loudly at the same time against any unnecessary violence, and giving it as his opinion that a lunatic asylum would be a more fitting place for the prisoner....

...He followed mechanically to the police-station, lost in grief and amazement.

Inspector Baumgarten, one of the most energetic and best known of the police officials, was on duty in the absence of the Commissary. He was a wiry little active man, quiet and retiring in his habits, but possessed of great sagacity and a vigilance which never relaxed. Now, though he had had a six hours' vigil, he sat as erect as ever, with his pen behind his ear, at his official desk, while his friend, Sub-Inspector, Winkel, snored in a chair at the side of the stove. Even the inspector's usually immovable features betrayed surprise, however, when the door was flung open and Von Schlegel was dragged in with pale face and disordered clothes, the silver hatchet still grasped firmly in his hand. Still more surprised was he when Strauss and the gendarmes gave their account, which was duly entered in the official register.

'Young man, young man,' said Inspector Baumgarten, laying down his pen, and fixing his eyes sternly upon the prisoner, 'this is pretty work for Christmas morning; why have you done this thing?'

'God knows!' cried Von Schlegel, covering his face with his hands and dropping the hatchet. A change had come over him, his fury and excitement were gone, and he seemed utterly prostrated with grief.

'You have rendered yourself liable to a strong suspicion of having committed the other murders which have disgraced our city.'

'No, no, indeed!' said Von Schlegel earnestly. 'God forbid!'

'At least, you are guilty of attempting the life of Herr Leopold Strauss.'

'The dearest friend I have in the world,' groaned the student. 'O, how could I! How could I!'

'His being your friend makes your crime ten times more heinous,' said the inspector severely. 'Remove him for the remainder of the night to the—But steady! Who comes here?'

The door was pushed open, and a man came into the room, so haggard and careworn that he looked more like a ghost than a human being. He tottered as he walked, and had to clutch at the backs of the chairs as he approached the inspector's desk. It was hard to recognise in this miserable looking object the once cheerful and rubicund sub-curator of the museum and privat-docent of chemistry, Herr Wilhelm Schlessinger. The practised eye of Baumgarten, however, was not to be baffled by any change.

'Good-morning, mein Herr,' he said; 'you are up early. No doubt the reason is that you have heard that one of your students, Von Schlegel, is arrested for attempting the life of Leopold Strauss?'

'No; I have come for myself,' said Schlessinger, speaking huskily, and putting his hand up to his throat. 'I have come to ease my soul of the weight of a great sin, though, God knows, an unmeditated one. It was I who—But, merciful heavens! there it is—the horrid thing! O that I had never seen it!'

He shrank back in a paroxysm of terror, glaring at the silver hatchet where it lay upon the floor, and pointing at it with his emaciated hand.

'There it lies!' he yelled. 'Look at it! It has come to condemn me. See that brown rust on it! Do you know what that is? That is the blood of my dearest, best friend;

Professor von Hopstein. I saw it gush over the very handle as I drove the blade through his brain. Mein Gott, I see it now!'

'Sub-inspector Winkel,' said Baumgarten, endeavouring to preserve his official austerity, 'you will arrest this man, charged on his own confession with the murder of the late Professor. I also deliver into your hands, Von Schlegel here, charged with a murderous assault upon Herr Strauss. You will also keep this hatchet'—here he picked it from the floor—'which has apparently been used for both crimes.'

Wilhelm Schlessinger had been leaning against the table, with a face of ashy paleness. As the inspector ceased speaking, he looked up excitedly.

'What did you say?' he cried. 'Von Schlegel attack Strauss! The two dearest friends in the college! I slay my old master! It is magic, I say; it is a charm! There is a spell upon us! It is—Ah, I have it! It is that hatchet—that thrice accursed hatchet!' and he pointed convulsively at the weapon which Inspector Baumgarten still held in his hand.

The inspector smiled contemptuously.

'Restrain yourself, mein Herr,' he said. 'You do but make your case worse by such wild excuses for the wicked deed you confess to. Magic and charms are not known in the legal vocabulary, as my friend Winkel will assure you.'

'I know not,' remarked his sub-inspector, shrugging his broad shoulders. 'There are many strange things in the world. Who knows but that—'

'What!' roared Inspector Baumgarten furiously. 'You would undertake to contradict me! You would set up your opinion! You would be the champion of these accursed murderers! Fool, miserable fool, your hour has come!' And rushing at the astounded Winkel, he dealt a blow at him with the silver hatchet which would certainly have justified his last assertion had it not been that, in his fury, he overlooked the lowness of the rafters above his head. The blade of the hatchet struck one of these, and remained there quivering, while the handle was splintered into a thousand pieces.

'What have I done?' gasped Baumgarten, falling back into his chair. 'What have I done?'

'You have proved Herr Schlessinger's words to be correct,' said Von Schlegel, stepping forward, for the astonished policemen had let go their grasp of him. 'That is what you have done. Against reason, science, and everything else though it be, there is a charm at work. There must be! Strauss, old boy, you know I would not, in my right senses, hurt one hair of your head. And you, Schlessinger, we both know you loved the old man who is dead. And you, Inspector Baumgarten, you would not willingly have struck your friend the sub-inspector?'

'Not for the whole world,' groaned the inspector, covering his face with his hands.

'Then is it not clear? But now, thank Heaven, the accursed thing is broken, and can never do harm again. But, see, what is that?'

Right in the centre of the room was lying a thin brown cylinder of parchment. One glance at the fragments of the handle of the weapon showed that it had been hollow. This roll of paper had apparently been hidden away inside the metal case thus formed, having been introduced through a small hole, which had been afterwards soldered up. Von Schlegel opened the document. The writing upon it was almost illegible from age; but as far as they could make out, it was in mediæval German, which may be roughly translated:—

"This weapon was used by Max von Erlichingen for the murder of Joanna Bodeck. Therefore do I, Johann Bedeck, accurse it by the power which has been bequeathed to me as one of the Council of the Rosy Cross. May it deal to others the grief which it has dealt to me! May every hand that grasps it be reddened in the blood of a friend!

'Ever evil, never good,
Reddened with a loved one's blood.'"

There was a dead silence in the room when Von Schlegel had finished spelling out this strange document. As he put it down, Strauss laid his hand affectionately upon his arm.

'No such proof is needed by me, old friend,' he said. 'At the very moment that you struck at me I forgave you in my heart. I well know that if the poor Professor were in the room he would say as much to Herr Wilhelm Schlessinger.'

'Gentlemen,' remarked the inspector, standing up and resuming his official tones, 'this affair, strange as it is, must be treated according to rule and precedent. Sub-inspector Winkel, as your superior officer, I command you to arrest me upon a charge of murderously assaulting you. You will commit me to prison for the night, together with Herr von Schlegel and Herr Wilhelm Schlessinger. We shall take our trial at the coming sitting of the judges. In the meantime take care of that piece of evidence'—pointing to the piece of parchment—'and, while I am away, devote your time and energy to utilising the clue you have obtained in discovering who it was who slew Herr Schiffer, the Bohemian Jew.'

The one missing link in the chain of evidence was soon supplied. On the 28th of December, the wife of Reinmaul, the janitor, coming into the bedroom after a short absence, found her husband hanging lifeless from a hook in the wall. He had tied a long bolster-case round his neck and stood upon a chair in order to commit the fatal deed. On the table was a note in which he confessed to the murder of Schiffer, the Jew, adding that the deceased had been his oldest friend, and that he had slain him without premeditation, in obedience to some uncontrollable impulse. Remorse and grief, he said, had driven him to self-destruction; and he wound up his confession by commending his soul to the mercy of Heaven.

The trial which ensued was one of the strangest which ever occurred in the whole history of jurisprudence. It was in vain that the prosecuting counsel urged the improbability of the explanation offered by the prisoners, and deprecated the introduction of such an element as magic into a nineteenth-century law-court. The chain of facts was too strong; and the prisoners were unanimously acquitted. 'This silver hatchet,' remarked the judge in his summing up, 'has hung untouched upon the wall in the mansion of Graf Von Schulling for nearly two hundred years. The shocking manner in which he met his death at the hands of his favourite house steward is still fresh in your recollection. It has come out in evidence that, a few days before the murder, the steward had overhauled the old weapons and cleaned them. In doing this he must have touched the handle of this hatchet. Immediately afterwards, he slew his master, whom he had served faithfully for twenty years. The weapon then came, in conformity with the Count's will, to Buda-Pesth, where, at the station, Herr Wilhelm Schlessinger grasped it, and, within two hours, used it against the person of the deceased Professor. The next man whom we find touching it is the Janitor Reinmaul, who helped to remove the weapons from the cart to the store-room. At the first opportunity he buried it in the body of his friend Schiffer. We then have the attempted murder of Strauss by Schlegel, and of Winkel by Inspector Baumgarten, all immediately following the taking of the hatchet into the hand. Lastly, comes the providential discovery of the extraordinary document which has been read to you by the clerk of the court. I invite your most careful consideration, gentlemen of the jury, to this chain of facts, knowing that you will find a verdict according to your consciences without fear and without favour.'

Perhaps the most interesting piece of evidence to the English reader, though it found few supporters among the Hungarian audience, was that of Dr. Langemann, the eminent medico-jurist, who has written text-books upon metallurgy and toxicology. * He said:—

'I am not so sure, gentlemen, that there is need to fall back upon necromancy or the black art for an explanation of what has occurred. What I say is merely a hypothesis, without proof of any sort, but in a case so extraordinary every suggestion may be of value. The Rosicrucians, to whom allusion is made in this paper, were the most profound chemists of the early Middle Ages, and included the principal alchemists, whose names have descended to us. Much as chemistry has advanced, there are some points in which the ancients were ahead of us, and in none more so than in the manufacture of poisons of subtle and deadly action. This man, Bodeck, as one of the elders of the Rosicrucians, possessed, no doubt, the recipe of many such mixtures, some of which, like the *aquawft to fana* of the Medicis, would poison by penetrating through the pores of the skin. It is conceivable that the handle of this silver hatchet has been anointed by some preparation which is a diffusible

* We recommend this latter portion to our readers and students.—*Ed.*

poison; having the effect upon the human body of bringing on sudden and acute attacks of homicidal mania. In such attacks it is well known that the madman's rage is turned against those whom he loved best when sane. I have, as I remarked before, no proof to support me in my theory, and simply put it forward for what it is worth.'

With this extract from the speech of the learned and ingenious professor, we may close the account of this famous trial.

SOLAR SPOTS AGAIN: OR ARYAN WISDOM *versus* MODERN SCIENCE.

It will be in the recollection of your readers that in the course of our remarks (vide page 54, Nov. 1883, issue of the *Theosophist*) regarding the Madras Astronomer's theory about the recent change of the solar hue, we observed—"If the sun and moon should have presented the same appearance to our antipodes as to us here, it would go to show that the Government Astronomer's theory is untenable, unless he goes to the length of believing that Java smoke could travel round the globe."

Here is what Mr. C. H. Stockell of America writes about the subject.

Referring to the phenomena witnessed in India, and the explanation given by the Government Astronomer, it seems to me a great stretch of fancy to call it the sulphurous vapours from the recent volcanic eruptions 3,000 miles distant.

I cannot say that the sun and moon have been dimmed by any peculiar vapour in this country; but we have had for several weeks very brilliant skies at sunrise and sunset; for about three weeks they were a brilliant orange, and grew brighter just before sunrise and just after sunset, continuing in all before and after the sun at least half an hour. Then for the next three weeks the color was a fiery red and occasioned in nearly all the cities fire alarms. A portion of the time the whole horizon was of the color described and not confined particularly to the sun; later on it was apparently dependent on the sun. I was particularly struck with the brilliant orange tint extending round the eastern horizon, morning and evening, for weeks; brighter possibly when the sun was rising or when it was going down; but always more distinct in its color fifteen minutes to half an hour before the sun was in sight or after it had disappeared. Some of our astronomers hold that it is the tail of a comet we are passing through. I have not noticed it for several days owing to cloudy rainy weather. I was in Florida in October, and had a splendid view of it during the bright warm days. I found it here on my return, and it was the same on hot and cold days. The temperature seemed to have nothing to do with it.

Now the Madras Astronomer's theory only makes a feeble attempt at explaining the change in the solar *color*; while the American theory attempts to explain both solar *color* and solar *spots*. On the other hand, our theory accounts for solar *color* and solar *spots* as well as *earthquakes* and *volcanic eruptions*. Which of these is likely to be the correct theory if any one of them is correct at all, we leave your readers to judge. But this much is certain that modern science cannot give a correct explanation of the phenomenon.

Modern science forgets its duty to treat with respect Aryan views on the subject—the result of the experience and observation of ages. For here is what a writer says in the *Liberal*:—

A Hindu astronomer contributes to the *Theosophist* several letters in which he endeavours to show that spots of considerable dimensions on the solar disc forebode famine in the land. This, he says, accords with the wisdom of the Aryans as displayed in the Varah Mihira Samhita, one of the Hindu sacred books, in which it is said that "when spots appear on the disc of the sun, the waters will get disturbed, the sky will be filled with dust, high winds, capable of turning down the tops of mountains and trees, will carry pebbles and sand along their course. The trees will fail to yield in their appropriate seasons, birds and animals will begin to howl; there will be an appearance of false fire all round, and lightning and earthquake will afflict mankind." How strange it is that the writers of the sacred books should know very little of the planet they inhabit. They can rant and rhapsodize about things that are undemonstrable, but only let them attempt to describe *terra firma* and they blunder like children. There are sunspot years, but in none of them have the phenomena, which the Hindu sage describes, ever occurred. If spots on the sun caused these phenomena, the whole planet ought to be affected when the spots are most numerous, but this is not the case. Earthquakes, thunderstorms, lightning, disturbances of the ocean, volcanic eruptions, are all local phenomena, and spring from local rather than cosmic causes.

We are as much surprised at the writer's ignorance of Aryan knowledge of earth as he is at the supposed Aryan ignorance of the same. We will take up the writer's several statements *seriatim* and examine what each is worth.

1. The writer's first statement is that the "Aryans know very little of the planet they inhabit, and that when they attempt to describe *terra firma* they blunder like children." We will now call upon the Aryans themselves to tell us briefly what they know of the Earth.

First, as regards the *shape* of the Earth. In Aryabhattiyam we find:—

वृत्तभपंजरमध्येकक्ष्यापरिवेष्टितःखमध्यगतः ।
मृज्जलशिखिवायुमयोभूगोलस्सर्वतोवृत्तः ॥

The Earth situated in the middle of the heavens and composed of the five elements is spherical in its shape.

Again, in Bhaskara Charyar's Goladhyaya, we find:—

सर्व्वतःपर्व्वतारामग्रामचैत्यचयैश्चितः ।
कदम्बकुसुमग्रन्थिःकेसरप्रकरैरिव ॥

On all sides of the Earth there are hills, gardens, villages and buildings which surround it just in the same way as the nut of the Kadamba flower (*Convolvulus pescaprae*) is surrounded by its tender petals.

Again:—

समोयतःस्यात्परिधेःशतांशःपृथ्वीचपृथ्वीनितरान्तनीयान् ।
नरश्चतत्पृष्टगतस्यकृत्स्ना समेवतस्यप्रतिभात्यतःसा ॥

A hundredth part of the circumference of a circle appears to be a straight line. Our earth is a big sphere, and the portion visible to man being exceedingly small, the earth appears to be flat.

Again:—

यायत्रतिष्ठत्यवनींतलस्था मात्मानमस्याऽपरिस्थितञ्च ।
समन्यतेऽतःकुचतुर्थसंस्था मिथश्चतेतिर्य्यगिवामनन्ति ॥
अधःशिरस्ककुदलान्तरस्था च्छायामनुष्याइवनीरतीरे ।
अनाकुलास्तिर्य्यगधःस्थिताश्च तिष्ठन्तितत्रवयंयथात्र ॥

As every one imagines himself to be above the Earth, he fancies that one, who lives at the distance of a fourth part of the Earth's circumference, is at right angles to him; and he also fancies that one, that lives on the opposite side of the globe, has his head hanging below like the shadow of one standing on the margin of a lake. Just as we live here, so do the rest and feel in no way uneasy.

Again:—

लङ्कापुरेऽर्कस्ययदोदयःस्यात् तदादिनाद्धंयमकाटिपुर्य्यां ।
अधस्तदासिद्धपटेऽस्तकालः स्याद्रोमकेरात्रिदलंतदैव ॥

When it is sunrise at Lanka (on the Equator) it is midday at Java, sunset in America and midnight at Rome.

Again:—

सौम्यंध्रुवंमेरुगताःखमध्ये याम्यञ्चदैत्यानिजमस्तकोर्ध्वे ।
सव्यापसव्यंभ्रमदक्षचक्रं विलोकयन्तिक्षितिजप्रसक्तं ॥

The Devas residing in Meru will find the North Pole in their zenith, and the Asuras residing in the south will find the South Pole in their zenith. The Equator forms the horizon of both, and both will find the Heavens move from left to right and from right to left respectively.

Secondly, as regards the *size* of the Earth:—

प्रोक्तोयोजनसंख्ययाकुपारीधिः सत्पाङ्गनदाब्धयस्तद्वस्तः ॥
कुभुजत्वसायकभुवः सिद्धांशकेनाधिकाः ।

The circumference of the earth is 4,967 yojanas and its diameter 1581 $\frac{1}{24}$ yojanas.

N. B.—A yojana being equal to 5 English miles, the circumference of the earth is 24,835 miles, and its diametre 7,905 $\frac{5}{8}$ miles.

Thirdly, as regards the *atmosphere*, we find :—

भूमेर्बहिर्द्वादशयोजनानि भूवायुरत्राम्बुदविद्युदाद्यं ।

The atmosphere surrounds the earth, and its height is 12 yojanas (60 English miles,) and the clouds, lightning and the like are all phenomena connected with it.

Fourthly, as regards the Polar days and nights :—

विषुवद्वृत्तंदुसदांक्षिति जत्वमितंतथाचदैत्यानां ।

उत्तरयाम्यौक्रमशो मूध्दार्द्धगताध्रुवायतस्तेषां ॥

उत्तरगोलेक्षितिजादूर्ध्वे परितोभ्रमन्तमादित्यं ।

सव्यंत्रिदशाःसततं पश्यन्त्यसुराःअसव्यगंयाम्ये ॥

To the Devas and the Asuras the Equator becomes their horizon. The North and South Pole stars are respectively in their zenith. The Devas, therefore, see the sun the whole period of its course on the north of the Equator, the sun being then above their horizon, and Asuras see the sun the whole period of its course on the south of the Equator, the sun being then above their horizon ; and it follows from this that while the sun is visible to the Devas for six months, it is invisible to the Asuras for a like period and *vice versâ*.

Fifthly, as regards earth's motion round its axis, in Vridharyabhattiyam we find :—

भपञ्जरःस्थिरोभूरे वावृत्यावृत्यप्रातिदैवसिकौ ॥

उदयास्तमयौसंपाद यातिग्रहनक्षत्राणां ।

The starry vault is fixed. It is the earth which, moving round its axis again and again, causes the rising and setting of the planets and stars.

And in Laghvaryabhattiyam. :—

अनुलोमगातिर्नौस्थः पश्यत्यचलंविलोमगंयद्वत् ।

अचलानिभानितद्वत् समपश्चिमगानिलंकायां ॥

To one that travels in a boat, the fixed bank seems to move in the opposite direction ; in the same way to one on the Equator the heavens will appear to move from east to west.

Sixthly, as regards the earth and other planets receiving their light from the sun :—

भूगृहभानांगोलोर्द्धा निवस्वच्छाययाविवर्णानि ।

अर्द्धानियथासारं सूर्य्याभिमुखानिदीप्यन्ते ॥

The earth, the planets and the comets all receive their light from the sun, that half towards the sun being always bright, the color varying with the peculiarity of the substance of each.

Seventhly, as regards the under currents, in Varahasamhita we find :—

पुंसांयथाङ्गेषुशिरास्तथैव क्षितावपिप्रोन्नतनिसंस्थाः ।

Just in the same way as there are arteries for the circulation of blood in human body, the earth has under-currents lying one over the other.

2. The next statement is "there are sun spot years, but in none of them have the phenomena which the Hindu Sage describes ever occurred." In reply to this, we have only to direct the attention of the writer to the famine of 1876-77, when spots of considerable dimensions appeared on the disc of the sun.

The connection between solar spots and terrestrial famine is now a recognised fact (vide page 235, June 1882, issue of the *Theosophist*.)

3. The third statement is that the Aryans "can rant and rhapsodize about things that are undemonstrable." The writer evidently wants to know the rationale of the connection existing between solar spots and terrestrial disturbances. We ask him in return to show us the rationale of the Attraction of Gravity existing between matter and matter as discovered by Sir Isaac Newton.

4. The next statement is "if spots on the sun have caused these phenomena, then the whole planet ought to be affected." We might as well say if a man falls from a height, he must suffer a fracture of the bone in every part of the body. Besides, portions of the solar disc represent portions of our earth, just as the signs of the Zodiac represent parts of earth, *e. g.*, sign Gemini represents England. It therefore follows that only those parts of Earth will suffer which correspond to parts of solar disc in which the spots happen to appear (vide Koorma Vipaka Adhyaya of Varaha Samhita).

5. The last statement is that "Earthquakes and the like are all local phenomena and spring from local rather than cosmic causes." The statement amounts to saying that to shake the earth, the shaking agency must be inside and not outside the earth. The cosmic agency then that can move the earth through space at the immense velocity of 66,000 miles an hour, is powerless to produce a little jerk ! Our Earth with its brother and sister planets is tied by the strong ties of gravity to the parent sun. It depends on the sun for light and heat for its very existence. If, in the face of such a dependency, modern science should really assert that the more important terrestrial phenomena have nothing to do with that great luminary, such a science is, without doubt, still in its cradle, and, when it begins to speak, it "blunders like children."

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SUNDARESVARA SROUTHY,
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TRIVADI JOTISTANTRA SABHA,
MADURA, 11*th April*, 1884.

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

III.

DEVELOPMENT OF WILL.

You may be master of the Cabala and Chemistry ; but you must also be master over flesh and blood.—BULWER LYTTON.

IN our last letter on "Practical Instructions" we have attempted to show that thoughts and ideas, passions and desires, are not what are commonly understood as evanescent or temporary states of the molecules of the brain ; but things, which by associating themselves with the semi-intelligent forces of nature, may become living realities and powerful instruments for good or for evil. Thoughts create desire, desire sets the will in motion, the motion of the will produces force and force gives shape to matter or substance.

There are three possibilities by which we may deal with these forces. We may either allow them to control us and become subservient to them, or we may associate ourselves with them and thereby make them our co-laborers, or we may become their masters and command them by the power of our will.

A person that allows himself to be guided entirely by his lower impulses and animal desires, is either a criminal or a maniac, and it is very difficult to draw the line between the two. We read occasionally of cases where the most horrible crimes have been committed without any apparent provocation, and which can only be explained by the fact that the perpetrators either did not have the power or did not make the necessary efforts to resist such impulses.*

The oftener man gives way to such impulses or influences, the less becomes his power of resistance. His condition finally becomes one of passive evil and, after death, his personality disintegrates and perishes in the eighth sphere.

The second possibility is to associate oneself with the evil powers of nature, to enter into communication with or

* See the story of "The Silver Hatchet" in the present number.

propitiate the elementals, to make them his co-operators in evil, or, in mediæval language, "to make a compact with the evil ones." Under this head come the practices of *Black Magic*, which, although they may require a certain concentration of Will, do not require any high or enlightened development of the same. Instead of expanding the mind, such practices produce a contraction of the same. They consist in establishing an extraordinary amount of selfishness and isolation. The will is made forcible by certain exercises, such as the careless endurance of physical pain, or by concentrating all mental energies upon some material object. By such practices the "Black Magician" may obtain the assistance of the elementals, and through them produce some occult phenomena. His condition becomes one of *active* evil, and the consequence is not only the final destruction of his personality, but also that of his individuality.

The *third* possibility, and the only method to be recommended, is to develope our will power, so as to make the forces of nature our slaves and to control them. To gain the mastery over these forces is the most important step for the student of occultism, and the great secret, without a knowledge of which no further advance can be made, and the only method by which that power can be obtained, is by continual practice; that is, by a continual exercise of the will in the right direction. This does not mean only a continual desire to suppress selfish desires, but a continuous effort to accomplish and accumulate such work as is useful for the real progress of mankind. Like everything else in its right place, the animal nature also has its uses, and the lower principles are necessary factors at a certain state of evolution. They are the soil into which the *tree of life* extends its roots, and from which the higher principles draw substance and strength. A man can be born without material desires and impulses, if the "Ego" or monad has already conquered them; but for *average* man to be born without material desires, would be in the present state of evolution neither desirable nor useful. A man, for instance, without any combativeness would have no courage or self-reliance and would be a moral as well as a physical coward, without destructiveness he would have little energy to subdue evil, without acquisitiveness he would acquire no knowledge, and an entire absence of amativeness would probably make him narrow-minded, self-centred and selfish. Neither is it at all desirable that the so-called "fall of man" (the descent of matter into spirit) should never have taken place; for in that case man would have remained in the state of blissful ignorance of an elementary spirit, while now he obtains knowledge and thereby becomes like God.

If the Will is a universal force, it necessarily follows that there can be only *one* supreme Will in the universe, although it may manifest itself in different forms, and the more we unite our individual Will with the supreme Will and co-operate with the same, the more our Will becomes powerful; while if we attempt to bring the action of our individual Will in opposition to the supreme Will, the consequences are necessarily disastrous to ourselves and lead to isolation and death. The Will to become powerful must become free from material desires. If we desire an object, we do not necessarily attract that object, but the object surely attracts us and we may become its slaves. Eliphas Levi says: "The Will accomplishes everything which it does not desire," and illustrations of the truth of this paradox are seen in every-day life. We see people spending their whole lives in vain and useless efforts to obtain riches, and either dying in poverty, or even if they accomplish their object, craving for more, and leading a life more miserable and wretched than the homeless beggar in the street; we see the office-seeker desiring power, bowing before ruffians, and the result is frequently an ignominious failure; we see the fop who wishes to be admired by women usually ridiculed and rejected by intelligent women and we often see those who seek happiness in external pleasures becoming disgusted with life and ending it by their own hands. The safest way to become rich is by not craving for riches; because if we are contented with what we have, even if it be nothing, we shall be richer than the miser who possesses much and wants still more. If we desire power, we must rise morally and intellectually above others and be willing to sacrifice our own desires for their benefit, and power will come to us unasked. If we desire love, let us distribute all the love we have to all mankind, and the love of all whose love it is desirable to possess will descend upon us like the rain descends upon earth. If we desire happiness, we must be willing to give up our selfishness and we shall find happiness within ourselves.

A consideration of the above makes it evident that the development of the will and the attainment of occult powers is simply a natural result of evolution. Many incarnations may be necessary for average man to arrive at the state of perfection attained by the Adept, but the process may be hastened by a continuous effort of the will. Man in his youth longs for the material pleasures of earth, for the gratification of his physical body. As he advances in age he throws away his playthings and reaches out for something more substantial. He enters perhaps into intellectual pursuits, and not, unfrequently, after a lifelong study, comes to the conclusion that he has been wasting his time by running after a shadow. Perhaps love steps in and he may think himself the most fortunate of mortals, only to find out sooner or later that ideals can only be found in the ideal world. He then becomes convinced of the emptiness of the shadows he has been pursuing, and like the winged butterfly, emerging from the chrysalis, he stretches out his feelers into the realm of the infinite spirit, and is astonished to find a radiant sun where he only expected to find darkness and death. Some arrive at this light sooner, others arrive later, and many are lured away by some illusive light, which they mistake for the sun, and scorch their wings and perish.

Life is a continuous battle between good and evil, between the results of a previous Karma and the efforts of the Will to overcome them, between man's higher nature and his lower impulses and man's future depends on which will come out victorious. But this battle does not last for ever if determined efforts are made by the will. A set of animal impulses, once thoroughly subdued, are not liable to assert themselves again, and the more man exercises his will the more will he gain in strength.

There are two gigantic obstacles in the way of true progress: the misconception of what we believe to be *God* and the misconception of what we believe to be *Man*. As long as man believes in a personal God who distributes favors to some and punishes others,—a God that can be reasoned with, persuaded or pacified—he will keep himself within the narrow circle of his ignorance and his mind cannot sufficiently expand. To be selfish and at the same time to continually think of some place of personal enjoyment or heaven, does not assist in man's progression. If such a man desists from doing a wicked act or denies himself material pleasure, he does not do so from any innate love of good, but either because he expects a reward for his "sacrifice," or because his fear of God makes him a coward. We must do good because we want to do good, and not from fear of punishment or from hope for any personal consideration. The gods help those that help themselves, and the wise expect nothing but *justice*. The wise man knows that he is only a part of the universal whole; that by doing good to others he also benefits himself, and that by injuring others he becomes his own executioner. To love all is to him a necessity, and the love of self appears to him illusive and foolish.

The knowledge of God and the knowledge of Man are ultimately identical, and he who knows himself, knows God. If we understand the nature of the divine powers within us, it will not be difficult to unite our Will with the supreme Will of the cosmos; we shall then be no longer subject to external influences, but we shall control them; instead of being the slaves of Nature, we shall become her masters, and instead of being ruled by demons, we shall become rulers and gods.

This is, however, a doctrine which is liable to be misunderstood, and a misunderstanding of which may lead to consequences of a most serious nature. To unite our will with the universal will, does not simply mean a sentimental acquiescence with the decrees of an inexorable fate and a patient indifference to whatever may happen; much less does it mean a submission of our will to the will of an ignorant or wicked person; but it means a strong and active desire to accomplish whatever may be in our power for the good of humanity. An old doctrine which often turns up in the Middle Ages, and was especially prevailing among the

Convents of France and Spain, says: "The devout having offered up and annihilated their own selves exist no longer but in God. *Thenceforth they can do no wrong.* The better part of them is so divine, that it no longer knows what the other is doing." This has been misunderstood by the numerous monks and nuns of these times, who thought that after they had worked themselves to a certain degree into the favor of God by confession, castigation and penances, they might thenceforth do as they pleased and commit the most outrageous acts of profligacy and injustice without being made responsible for their acts; and as the clergy were considered to be the especial favorites of Divinity and God's deputies, the people would often submit entirely their own wills to the desires of clerical scoundrels, who did not hesitate to assert their authority by torture and fire. They became indeed irresponsible beings, because by associating themselves with their animal natures they became brutalised, and the "better part of them" did no longer know what the other was doing, because having separated themselves from their higher principles and having merged themselves into the lower ones, they had no "better parts" any more. They became "devils" instead of becoming "gods."

To sacrifice one's self means to subdue the *lower* desires and strengthen the higher ones; to unite one's will with the divine will, is to want nothing else but the good, to live up to one's highest conceptions of justice and truth, and to have one's actions always guided by a universal love for humanity. It means not only to *desire* the good, but to *dare* to do it. To accomplish this, it is necessary that our highest conceptions of such abstract ideas should be correct. It is sometimes said, that it does not make any difference what a man believes, so long as he acts rightly; but a person cannot be certain to act rightly, unless he knows what is right, and we therefore often see the most horrible acts of injustice committed in the name of justice. The belief of the majority is not always the correct belief, and the voice of conscience and humanity is often drowned in the clamor of a superstition based upon an erroneous theological doctrine. An erroneous belief is undoubtedly detrimental to progress, and a belief to be useful must be based on knowledge. The true development of will depends therefore on the attainment of knowledge, because knowledge establishes faith and without faith the will cannot have much power.

IS THE DESIRE TO "LIVE" SELFISH?

THE passage "to Live, *to live*, TO LIVE must be the unswerving resolve," occurring in the article on the *Elixir of Life*, published in the March and April Numbers of Vol. III of the *Theosophist*—is often quoted, by superficial readers unsympathetic with the Theosophical Society, as an argument that the above teaching of occultism is the most concentrated form of selfishness. In order to determine whether the critics are right or wrong, the meaning of the word "selfishness" must first be ascertained.

According to an established authority, selfishness is that "exclusive regard to one's own interest or happiness; that supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power, or happiness, without regarding those of others."

In short, an absolutely selfish individual is one who cares for himself and none else, or, in other words, one who is so strongly imbued with a sense of importance of his own personality that to him it is the acme of all his thoughts, desires and aspirations and beyond that all is a perfect blank. Now, can an occultist be then said to be "selfish" when he desires *to live* in the sense in which that word is used by the writer of the article on the *Elixir of Life*? It has been said over and over again that the ultimate end of every aspirant after occult knowledge is *Nirvana* or *Mukti*, when the individual, freed from all *Mayavic Upadhi*, becomes one with *Paramatma*, or the Son identifies himself with the Father in Christian phraseology. For that purpose, every veil of illusion which creates a sense of personal isolation, a feeling of separateness from THE ALL, must be torn asunder, or, in other words, the aspirant must gradually discard all sense of selfishness with which we are all more or less affected. A study of the Law of Cosmic Evolution teaches us that the higher the evolution, the more does it tend towards Unity. In fact, Unity is the ultimate possibility of Nature, and those who through vanity and selfishness go against her purposes, cannot but incur the punishment of total annihilation. The Occultist thus recognises that unselfishness and a feeling of universal philanthropy are the inherent law of our being, and all he does is to attempt to destroy the chains of selfishness forged upon us all by *Maya*. The struggle then between Good and Evil, God and Satan, *Suras and Asuras, Devas and Daityas*, which is mentioned in the sacred books of all the nations and races, symbolizes the battle between unselfish and the selfish impulses, which takes place in a man, who tries to follow the higher purposes of Nature, until the lower animal tendencies, created by selfishness, are completely conquered, and the enemy thoroughly routed and annihilated. It has also been often put forth in various theosophical and other occult writings that the only difference between an ordinary man who works along with Nature during the course of cosmic evolution and an occultist, is that the latter, by his superior knowledge, adopts such methods of training and discipline as will hurry on that process of evolution, and he thus reaches in a comparatively very short time that apex to ascend to which the ordinary individual may take perhaps billions of years. In short, in a few thousand years he approaches that form of evolution which ordinary humanity will attain to perhaps in the sixth or the seventh round during the process of *Manvantara*, *i. e.*, cyclic progression. It is evident that average man cannot become a MAHATMA in one life, or rather in one incarnation. Now those, who have studied the occult teachings concerning *Devachan* and our after-states, will remember that between two incarnations there is a considerable period of subjective existence. The greater the number of such *Devachanic* periods, the greater is the number of years over which this evolution is extended. The chief aim of the occultist is therefore to so control himself as to be able to control his future states, and thereby gradually shorten the duration of his *Devachanic* states between his two incarnations. In his progress, there comes a time when, between one physical death and his next re-birth, there is no *Devachan* but a kind of spiritual sleep, the shock of death, having, so to say, stunned him into a state of unconsciousness from which he gradually recovers to find himself reborn, to continue his purpose. The period of this sleep may vary from twenty-five to two hundred years, depending upon the degree of his advancement. But even this period may be said to be a waste of time, and hence all his exertions are directed to shorten its duration so as to gradually come to a point when the passage from one state of existence into another is almost imperceptible. This is his last incarnation, as it were, for the shock of death no more stuns him. This is the idea the writer of the article on the *Elixir of Life* means to convey, when he says:—

> 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 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.....

The process of the emission and attraction of atoms, which the occultist controls, has been discussed at length in that article and in other writings. It is by these means that he gets rid gradually of all the old gross particles of his body, substituting for them finer and more ethereal ones, till at last the former *sthula sarira* is completely dead and disintegrated and he lives in a body entirely of his own creation, suited to his work. That body is essential for his purposes, for, as the *Elixir of Life* says:—

> 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...

In another place, in giving the practical instructions for that purpose, the same article says:

> 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.

The above important considerations are lost sight of by those who snatch away from the context the following passage in the same article:—

> 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?

Now, in condemning the above passage as inculcating selfishness, superficial readers and thinkers lose sight of various important considerations. In the first place, they forget the other extracts already quoted which impose *self-denial* as a necessary condition of success, and which say that, with progress, new senses and new powers are acquired with which infinitely more good can be done than without them. The more spiritual the Adept becomes, the less can he meddle with *mundane, gross* affairs and the more he has to confine himself to a spiritual work. It has been repeated, time out of number, that the work on a spiritual plane is as superior to the work on an intellectual plane as the one on the latter plane is superior to that on a physical plane. The very *high* Adepts, therefore, do help humanity, *but only spiritually*: they are constitutionally incapable of meddling with *worldly* affairs. But this applies only to very high Adepts. There are various degrees of Adeptship, and those of each degree work for humanity on the planes to which they may have risen. It is only the *chelas* that can live in the world, until they rise to a certain degree. And it is because the *Adepts do* care for the world that they make their *chelas* live in and work for it, as many of those who study the subject are aware. Each cycle produces its own occultists who will be able to work for the humanity of those times on all the different planes; but when the Adepts foresee that at a particular period the then humanity will be incapable of producing occultists for work on particular planes, for such occasions they do provide by either giving up voluntarily their further progress and waiting in those particular degrees until humanity reaches that period, or by refusing to enter into *Nirvana* and submitting to re-incarnation in time to reach those degrees when humanity will require their assistance at that stage. And although the world may not be aware of the fact, yet there are even now certain Adepts who have preferred to remain *statu quo* and refuse to take the higher degrees, for the benefit of the future generations of humanity. In short, as the Adepts work harmoniously, since unity is the fundamental law of their being, they have as it were made a division of labour, according to which each works on the plane at the time allotted to him, for the spiritual elevation of us all—and the process of longevity mentioned in the *Elixir of Life* is only the means to the end which, far from being selfish, is the most unselfish purpose for which a human being can labour.

THE FUNDAMENTAL TENETS OF CHRISTIANITY AND THEOSOPHY.

Much interest has of late been exhibited in European as well as Asiatic newspapers, especially in the *Madras Mail*, in regard to the subject of Theosophy in its relation to Christianity. Clergymen have delivered lectures on Theosophy, and their lectures exhibited a deplorable want of information about the subject on which they lectured. Learned correspondents displayed great skill in asking, in the space of a few lines, many more questions than could be satisfactorily explained in so many columns, and when in the course of the controversy we attempted to demonstrate that an arbitrary forgiveness of sins was an impossibility and an injustice, our adversaries charged us with an intention to overthrow the fundamental doctrines of "Christianity." They declared that such an attack on Christianity would "hurt their feelings," they threw up the sponge, sounded the bugle for retreat, and would listen no longer.

We argued that Theosophy is not opposed to *true Christianity*; but only to that which is false in the *Christian doctrines*, and we attempted to prove that many of the Christian doctrines are false or misunderstood; but it is impossible to argue the question without coming into antagonistic contact with the feelings of those whose emotional natures cling to these doctrines by force of education and habit. New ideas and new truths are not borne into the mind without pain. Those would-be investigators, who prefer the sweet dreams of old superstitions to a painful revelation of glorious truths, cannot investigate properly and must be contented to wait until sooner or later their minds ripen to understanding and their eyes are opened to see the light that has already dawned around them.

The age of superstition is passing away and the age of reason advances. Old superstitions and fetiches are laid away amongst the rubbish of the past, and we bestow a pitying glance upon the playthings which helped to amuse us in our youth, but which now have become useless. A religious system based upon ignorance can exist no longer, and unless it is followed by a religion based upon reason, its destruction will be followed by irreligion, materialism and spiritual death.

The civilised world is teeming with journals, exposing the fallacies and absurdities of many of the Christian doctrines; they treat us *ad nauseam* to an endless repetition of childish Bible-stories by dishing them up in their exoteric sense; while they apparently do not even suspect that an esoteric sense is hidden behind; and that the Bible no less than the tales of "Thousand and one nights" contains great truths, if we only know where to look for them. The apostles of materialism express their disgust at those fables and the public applaud them; but those apostles have only come to destroy, they do not build; they have nothing better to offer, and the public that applauded them, standing before the unbridged gulf of dark materialism, recoils in horror and clings again to its weakened creeds.

Christian Theology says: "You must believe the stories of our bible, no matter how impossible they may appear to you."

Materialism says: "The stories told in the bible are unreasonable, absurd and ridiculous, and he who believes them is a fool."

Theosophy says: "Many of the bible-stories are purposely made absurd, so that no one should take them in their literal sense. We must try to understand their esoteric meaning, and we shall then find many important truths hidden in them."

Christian Theology says: "We believe that there is an old bridge somewhere, which spans the gulf that separates time from eternity. It is said that our forefathers have passed over that bridge, although none of them has returned; its material may be rotten, but in want of anything better we must trust to it."

Materialism says: "Fool! there is no such bridge. We all shall have to jump into the chasm and we can do nothing better than to resign ourselves to our fate."

Theosophy says: "The gulf is of your own creation. No bridge is necessary, because you have wings to fly over it, and it is only fear that holds you back. Spread the wings of your soul and trust to your powers, and you will be safe."

The *Christian doctrine* says: "God is a loving father. He created the heaven and the earth out of nothing; he made Adam out of a piece of clay and Eve out of one of Adam's ribs. He is the engineer who turns the wheel of the world and he can make it go or stop it as he pleases."

Materialism says: "Nonsense! Everything that exists is ruled by blind laws, and these blind laws have come into existence by chance. If other conditions had prevailed, other laws would have been the result. There is no intelligence in nature. Man developed out of a monkey and the monkey out of protoplasm."

Theosophy says: "The whole universe is God. It evolved out of itself and by its own divine will; being itself the supreme, infinite and incomprehensible source of all wisdom, power and intelligence. The laws of nature must be unchangeable because they are perfect and just; and although man's present form is a result of his evolution from inferior forms, his physical evolution is accompanied by a corresponding spiritual evolution, in which also the law of the "survival of the

fittest" prevails. It says that primordial man before his descent into matter was bisexual, and that the allegory of Adam and Eve hides a great truth, which is also found in the sacred books of the most ancient religions."

Christian Theology says: "Jesus Christ is our personal saviour, who can save whomsoever he pleases, if we only believe in him."

Materialism says: "Jesus Christ has never existed and can therefore not save you. Historical evidence proves this."

Theosophy says: "Christ is a principle which exists within you, and you must save yourself by clinging to that higher principle and by crucifying your lower passions and animal desires. This Christ principle has never died and is the only thing in us which is immortal. If we separate ourselves from that principle by following the attractions of matter, we shall surely (spiritually) die; but if we assimilate ourselves with it, we shall become immortal."

Christian Theology says: "You must pray loud enough, so that God will hear you, and you must pray with skill, so as to persuade him to do as you please."

Materialism says: "Your God is a creation of your own imagination and no amount of shouting will have any effect on him; he cannot hear you, because he does not exist."

Theosophy says: "You are Gods yourselves, and it is in your own power to grant your own prayers. The right way to pray is to act. Matter clings to you only so long as you cling to matter, and it depends on your own efforts to become free."

Christian Theology says: "You must do right, because that pleases God and he will reward you; but if you act wrongly the devil will catch and punish you."

Materialism says: "Individual happiness is the highest object of life, and we must do all we can to obtain that happiness while we live; but we must be careful by doing so not to interfere with the rights of others, because the police constable might catch us and then our happiness would come to a premature end."

Theosophy says: "Man as such has no permanent individual existence and cannot injure another without injuring himself. It says that selfishness is the greatest evil, and that we cannot benefit ourselves except by benefiting others; because we are all only inherent parts of one universal whole."

Christian Theology says: "Never mind, if you happen to do wrong, your sins will be forgiven you, provided you repent and ask God to forgive them."

Materialism says: "The ideas of right and wrong are only results of our education. What is considered wrong in one country, may be called right in another. If our conscience suffers in consequence of having acted wrongly, it is only because we imagine such acts to be wrong; if we imagined them to be right, we would be proud of them."

Theosophy says: "A sin can be outgrown but cannot be forgiven. The law of justice is eternal and cannot be changed, and every act, whether good or evil, has its corresponding good or evil consequences. A man may forgive an injustice done to him, because the magnitude of that injustice depends entirely on his own estimation of the same; human law may be changed according to the persuasiveness or the cunning of a lawyer, the sympathies of a jury or the partiality of a judge: but moral law is unchangeable, because it is eternal."

Christian Theology says: "This is the time of grace; after this life is over, everlasting joy or endless misery awaits you."

Materialism says: "Nothing awaits you and there is no life after death."

Theosophy says: "As night and day, labor and rest follow each other in succession, so follow one upon another the different states of existence. There is no death for the spirit but only a period of rest and subjective enjoyment of his merits, after which a new and objective life begins. One life is too short for the evolution of a perfect man; but nature is not stingy and has provided for us by the law of reincarnation."

The Christian says: "Oh Lord! save *my* soul and the souls of the men and women that belong to my church, but destroy our enemies."

The Materialist says: "We have no souls; but it is advisable that we should live together in peace, because that will be more comfortable for all."

Theosophy says: "All men have from nature equal and sacred rights, but all men are not equals. We all are members of one family, and it is the duty of those that are higher to assist to rise those that are lower. Selfishness is the root from which grows all evil, and whatever we do should be done for the benefit of the universal brotherhood of humanity."

But it will be said: "If you take away all these doctrines from Christianity, what will there be left?" We answer: "The truth will be left. If you understand the symbolical teachings of Christianity, you will see that we have taken away none of them; but that they are essentially the same as the teachings of Theosophy. We have destroyed nothing but error, because truth is eternal and cannot be destroyed. There can be only one truth and consequently only one religion, because there is no religion higher than truth."

WHAT'S IN A NAME?

In the beginning of a discussion of any subject a correct or fixed definition of terms is the first necessity to avoid misunderstanding. The greatest wars have been caused and thousands of people have lost their lives simply in consequence of a misunderstanding of terms. Servetus was roasted to death on a slow fire at the instigation of Calvin, simply on account of a misunderstanding of terms; for while the one maintained that Christ was the eternal son of God, the other insisted that Christ was the son of the eternal God; and it is probable that neither of them knew what was exactly meant by the word "Christ" or "eternal," nor can it be proved that either of them knew what "God"—much less "the son of God"—meant.

Superficial minds are only too willing to judge about the nature of a thing by the name it bears, and it would therefore be very useful if we would always call things by their right names,—a thing which is very seldom done in practical life. Wherever we look, we see people assuming pompous titles or names, while at the same time they do not at all come up to the standard which their titles imply, or are perhaps even ignorant of the signification of the same. We see India full of "Brahmins," whose only Brahminism consists in the observance of some—to them—meaningless ceremonies, while the very meaning of the term "Brahmin" is unknown to them; we see the Western world thronged with so-called followers of Christ, who would be the first to send their professed teacher and god to jail or to the lunatic asylum, if he would appear amongst them and attempt to follow the precepts which the "Christians" profess to believe. We see the world full of "Doctors"—which term means "a learned man, or one skilful in his profession," while with a vast majority of them the name "Doctor" is simply an academical title behind which they may shield their ignorance and throw sand into the eyes of a confiding public. We see "Judges" to whom the principle of justice is something "unknowable," and whose only occupation seems to be to pervert the law for the purpose of thwarting the ends of justice, and there are "Divines," who far from being divine or spiritual, are not even human; but who, according to their animal propensities, ought to be classified amongst the brutes. A photographer who, without the least comprehension of the laws of light and shadow, does the mechanical work of producing pictures, or a painter who manufactures villainous daubs, is called an artist, a man that sets people wild by scratching a fiddle, or one who teaches children the A. B. C., is said to be a "professor," and so on *ad infinitum et absurdum.*

Now what can be the possible use of giving a man a better name than what he deserves? We can see justice in this, only

if we consider a title not as actually intended to signify what the man *is*, but what he ought to be. Names and titles are ornaments, and unless the man fits the ornament, the ornament will not fit the man. A Brahmin, a Doctor, a Judge or a Divine with the manners of a pig does not look any less ridiculous than a pig would look wearing the order of the "garter" or the cross of the "legion of honor." A man who possesses a title ought to attempt to live up to that which that title implies or, in other words, to become worthy of it.

And now we will bring what has been said above, home to ourselves and see how it applies to the "Fellows of the Theosophical Society." It is nothing unusual for one, who has joined the Theosophical Society, to call himself "a Theosophist," and it has happened that such a "Theosophist," when interrogated about the meaning of the term, did not even know what a "Theosophist" is or is intended to be. Theosophy, as has often been demonstrated, means *Supreme Wisdom*, and a "Theosophist" is a human being who is full of divine wisdom, one who has entirely subdued his animal nature and united himself more or less with his spiritual soul. It will therefore be seen that besides the Mahatmas there are few people in the world who can lay any just claim to be called "Theosophists," and for a vicious person or a dunce to call himself a "Theosophist" is simply absurd. We recommend to all members of the Theosophical Society to consider the above suggestions, and ask themselves whether or not they are worthy to be called "Theosophists." If they are not worthy of that name, let them strive to become worthy of it, and if they are unable or unwilling to do so, let them drop that title, and simply call themselves F. T. S.

H.

Answers to Correspondents.

DINANATH P. DHUME (*Bombay*) :—A study of the Laws of Karma and of Affinity, so often discussed in the Theosophical and other Occult literature, gives a satisfactory solution to your questions about "the ties of relationship." The physical, moral, intellectual, and spiritual faculties—which the incarnated entity possesses, after its *Devachanic* period is enjoyed,—are the *results* of the actions produced on those different planes by that entity in its previous incarnation. By the Law of Affinity, it is attracted, at the time of birth, only where those particular facilities may have grouped themselves by the Law of Karma and of Cause and Effect.

E. WOLLER (*San Fransisco*) :—When Col. Olcott speaks of the possibility of "earning the right to *command* the presence of a Mahatma," he does not use the word "command" in the sense of the pupil being able to order about his Master. All he implies, evidently, is that the MAHATMA being but an humble servant of Nature, any one who follows the natural law "commands" its servants, just as we speak in ordinary language of being able to "command" Nature, although we well know that all we command is the *knowledge* which we utilise for the purpose of producing the desired effect, having first learnt the operations of the Law of Cause and Effect.

A person may by certain practices gain what are vulgarly called "powers" without acting up to the "seven precepts" enjoined on the *Chelas*, although these "powers" are of a very low nature compared to the high possibilities of the Esoteric Science. These low "powers," being of a psycho-materialistic nature, are very dangerous in the hands of the wicked and the ignorant, although with our present march of progress these may become commonly known in time. A sensible man, one who has the real good of humanity at heart, will always try to keep dynamite out of the vulgar reach, although he may try to gradually educate people to a correct apprehension of its functions and properties. But until he is *satisfied* that they will never misuse it, either through ignorance or wickedness, for any purpose resulting in public harm, he will never teach them its *modus operandi*. And the purpose of the observance of the said "seven precepts" by the *Chelas* is to dispel their ignorance and eradicate their lower animal nature, which alone can abuse those "powers" for base purposes. But when the pupils have proved themselves out of that danger, they are taught the *modus operandi* of what they knew before, only theoretically. Of course, the higher powers, which are of a *purely* psychological nature, are beyond the reach of ordinary men until they evolve their higher psychological faculties.

Akasa may be said to be a physical or a mental force, or a combination of both, according to the meaning attached to the latter two terms. All space is called *Akasa* in the Hindu Philosophy, although this *Akasa* must not be confounded with the "*Abstract* Space," of which the book of Khiu-to speaks as the only eternal reality.

N. M. ADATE (*Jubbulpur*) :—The "miraculous" cure would probably have also taken place, if the patient had been left alone. Many such "cures" seem "miraculous," because a false diagnosis is made.

K. (*Cawnpore*) :—We must not judge our enemies too severely. We know by experience that they often become our most useful friends after they find out their mistake. K. B. B. is fully entitled to stick to any creed he chooses, so long as he will grant to others the same freedom of choice.

D. F. L. (*Guatemala*) :—We too believe in prayer (active meditation) and sacrifice (of selfishness).

A. SYMPATHISER (*Calcutta*) :—We prefer to print original matter. Your letter has already appeared in the *Indian Mirror* of 15th June.

HEMONTHO KUMAR MUKHOPADHYAYA (*Bhowanipore*) :—You will find the answers to your questions in "Isis Unveiled."

L. LIOTARD (*Simla*) :—Declined with thanks.

T. R. SUBRAMANIA SASTRY (*Negapatam*) :—Declined with thanks.

A person, vain enough to want to be called a "Doctor of Theosophy", would be a sorry kind of a "Theosophist."

Letters to the Editor.

THE USES OF SCIENCE.

WE believe that we know that a good Karma, with all its ulterior results, is principally acquired on this earth, by a good behaviour, by high morality, purity, honesty and benevolence.

But all this has not precisely for its object knowledge and learning.

Now the knowledge that study can give is of two kinds; terrestrial science, and that which busies itself with things of the higher world.

The first use of the former is to advance one's own affairs; it gives a worldly position and maintains it. It also serves as a certain gymnastics for the soul; but as the data of terrestrial science are in many cases inexact, it is liable to alter judgment, and, at any rate, does not help to reach the knowledge of the real universe.

On the other hand, the more or less advanced study of esoteric science, acquired in certain conditions, does not generally lead to our enfranchisement from corporeal death. Yet it shows us things as they really are and not as they appear to our senses to be; it draws one to that very region of the IDEA where every true notion is preserved in its germ; it increases in the long run the potentialities of the soul, and the more rapid progress of the individual monad toward the superior stages of existence which come before the eternal aim of man—the ABSOLUTE.

To sum up. Terrestrial science seems to fulfil more comfortably the part assigned us here by our preceding Karma; and eventually it serves, though not without risk, as an exercise; but it requires to be completed by the divine or superior science which alone profiteth absolutely to spirit.

D. A. COURMES, F. T.

Toulon, France.

VARIOUS QUESTIONS.

1. What is the ultimate origin of the Law of *Karma?*

2. The theory of previous and after-births being established, how are we to view the mountains and stones, &c., as a birth (if at all), and if so how is their redemption to be effected? When I ask you to view the stones, as a state or birth, the question may perhaps seem a little ridiculous, but I have seen *stanzas* in the works of Sages of the south, saying that it is possible for man so to degenerate himself as to be born in his next life, as a beast, a tree, a stone, &c.

3. Could *Mahatmas* speak any language that they please?

4. In almost all the Vedantic books of the south (Tamil) that I have seen (including the works of Agastya Rishi), I have always seen them enumerating some six figures (Chakras) from Kundali upwards. The figures differ from each other and have separate letters assigned to them. Special deities are located in those places, and special colors are also assigned to each of those figures. I need not name the *Chakras* or give the figures in detail, since the book called *Atma deapiki* fully describes those things, and I believe that you are aware of them. Of course, I know that theosophy recognises these *Chakras as the nervous centres*, but I want to know what the object of the *sages* was in localising those centres with popular deities, &c.

5. What is your opinion as regards the *letters and mantrams* that a *yogee* adopts while inhaling, exhaling and suppressing, &c. (Rajaka, Puraka, Kumbuka)?

6. I have read in many Vendantic books that after some years, a Vedantic Raj Yogi, &c., experiences a certain kind of Amridam or nectar flowing to him from some part of his head. I beg to know if there is any esoteric meaning for this, or whether it is to be literally taken.

7. Is it possible for a Mahatma to transport his physical body to any place at his option? If not, how are we to distinguish between his astral body and physical body?

8. What is the relation of the Law of Karma to the worldly prospects of a man in this world and to his spiritual development? Can he become what he likes, even if he endeavours his best for it? Would not the Law of Karma step in and obstacle his endeavours also?

9. What is your opinion of Sabapathy Swami's book on Raj Yoga?

N. M. Dorasami Pillay.

NOTES.

1. We have heard of an ultimate end but never of an ultimate origin.
2. If a personality becomes so depraved, that its higher principles desert it entirely, that personality will disintegrate and be re-absorbed into the cosmos, when it will have to begin its round again as an elemental force in a stone, tree or animal, etc. This is what is meant by being born in the next life as a beast. The human monad *as such* does not become a beast.
3. Yes, by putting themselves *en rapport* with the 5th principle of a man, who speaks that language, or by other means well known to eastern adepts.
4. The object was to give those centres certain symbols by which their relative powers may be allegorically illustrated. The popular deities are in fact the personified powers of nature.
5. These letters and mantrams are intended to guide the currents of astral fire emanating from Mulatharam.
6. The statement is literally true, but the technical sense, in which the word Amritam is used, can only be ascertained from a practical Raja Yogi.
7. He can travel to any place he pleases if he is advanced enough to have a thorough control over Akasa. *Sukshmasarira* can penetrate solid matter, while the *sthulasarira* cannot.
8. The course of a man's life is the resultant of two forces, namely, his former Karma and his will power.
9. Unprofitable.—*Editor.*

NIRVANA.

We are told and have also read a great deal about the number seven. We are told that the chain of worlds to which the earth belongs consists of seven planets; in short, the number seven is of great import; but I do not understand why we should consider ourselves confined to our own chain of worlds, which is only one of a number of chains of worlds belonging to our sun, and why we should consider Nirvana as the final goal.

Now if we consider, the number seven does not only end with the chain of worlds explained to us, but that there are seven such chains attached to our sun. Are these not our homes also? We find one planet larger than the other, we find them at greater or less distances than our earth from the sun. We find Mercury and Venus nearer to the Sun than our earth; and Mars, Jupiter, Saturn and Uranus further. Are we then to suppose that we shall get Nirvana after the seventh round on our Earth and its chains of worlds and then remain to end of time retaining our individuality? Admitting that we go on, in progress of time, through all the planetary systems of our sun, do we stop there and remain satisfied with our progress?

H. C. Niblett, F. T. S.

Allahabad, *May* 17, 1884.

Note:—Ordinarily, a man is said to reach Nirvana when he evolutes into a Dhyan Chohan. The condition of a Dhyan Chohan is attained in the ordinary course of Nature, after the completion of the 7th round in the present planetary chain. After becoming a Dhyan Chohan, a man does not, according to the Law of Nature, incarnate in any of the other planetary chains of this Solar system. The whole Solar system is his home. He continues to discharge his duties in the Government of this Solar system until the time of Solar Pralaya, when his monad, after a period of rest, will have to *overshadow* in another Solar system a particular human being during his successive incarnations, and attach itself to his higher principles when he becomes a Dhyan Chohan in his turn. There is progressive spiritual development in the innumerable Solar systems of the infinite cosmos. Until the time of Cosmic Pralaya, the Monad will continue to act in the manner above indicated, and it is only during the inconceivable period of cosmic sleep which follows the present period of activity, that the highest condition of Nirvana is realized. We further beg to inform our correspondent in this connection that our Mahatmas have not yet affirmed that there are exactly 7 planetary chains in this Solar system.—*Ed.*

"EVIL SPIRITUALITY."

The expression "Evil Spirituality" has occasionally been made use of lately, especially in Mr. Sinnett's "Esoteric Buddhism," to indicate a possibility of the most "exalted" human development, and as this use of the expression is certainly misleading, it may be worth while to enquire whether or not the phrase can be said to have any meaning at all.

In the letters from a Mahatma quoted in "Esoteric Buddhism," two passages occur, which may have seemed to warrant the expression. The first on page 61 is as follows: "when your race, the fifth, will have reached its zenith of physical intellectuality and development, its highest civilization (remember the difference we make between material and spiritual civilization), unable to go any higher in its own cycle, its progress towards absolute evil will be arrested....." The second passage occurs on page 84: "Avitchi is a state of the most *ideal Spiritual* wickedness."

The first passage refers to the *collective* condition of a race, while the second relates to the state of an individual monad. Now the "progress" mentioned in the first passage is clearly nothing more than progress in the duration of physical activity, for *true* progress of the race, *i. e.*, advance in the *direction* towards which humanity taken as a whole is and must neccessarily be permanently tending, is impossible, since as it is stated the race is "unable to go higher in its own cycle." Thus what had to be "arrested" was the birth and development of a retrograde action in the whole race, a *re-action* resulting as it were from the congestion of the various channels and centres of spiritual activity, and it is evident that this re-action if not checked at the right moment would neccessarily lead to the formation of a more or less serious block in the way of further evolution of higher life, not only on this planet but in the whole system of our planetary chain. Such a block, leading as it naturally must, to great additional trouble and suffering, could of course be properly described as an "evil;" consequently the "progress towards absolute evil" cannot be taken to indicate any real advance in human evolution towards the ultimate goal. Turning now to the second quotation, we must bear in mind as stated above that the Avitchi condition of "*ideal spiritual* wickedness" refers solely to the consciousness of an *isolated* individual. This *state* of a strongly developed *personality* with evil tendencies may be imagined to be one of abstract suffering resulting from the slight development of the "ego's" *spiritual* consciousness so as to enable him to realize the utterly hopeless failure of his various machinations and schemes, the futility of all his efforts; he is conscious of a sense of defeat, and perceives dimly that he has brought himself into a fearful state of entanglement, and that a desperate struggle will be necessary to get himself freed from the effects of his *evil* Karma. It is obvious therefore that true and lasting progress cannot be "*evil*" under any circumstances, but that on the contrary "evil" may be regarded as the synthesis of all those forces, active or passive, which tend to *retard* or *undo* any progress accomplished towards unity or perfection.

Therefore if the word spirit be taken to signify that *ultimate* goal towards which evolution is constantly tending, that reality into which the human monad is finally merged, then most assuredly Mr. Sinnett's statement in "Esoteric Buddhism" that the human Ego may seize on the "high opportunities" of development by attaining either "sublime spirituality for good or sublime spirituality for evil," is contrary to the truth if not altogether void of sense.

AN ENGLISH F. T. S.

"CHRISTIAN TOLERATION" IN AUSTRALIA.

(*Extract from a letter to the Editor.*)

I studied our various orthodox Christian sects and found one more absurd and ridiculous than the other. The dogma "Salvation by faith" particularly disgusted my mind, which gave rise to many a bitter discussion between priests, ministers and myself.

The phenomena of modern Spiritualism attracted my attention, which I eagerly grasped and followed, but I again felt keenly the disappointment, as the best works, the best mediums, and my own experiments, failed to satisfy me. Happily the writings of Madame Blavatsky having dispersed the gloom from my mind, I am now a happy follower of her Guru, in company with a dozen more brothers, not counting the members of our branch in Brisbane. We are surrounded here by selfish people. Many hard and bitter appellations and even threats have been and are still applied to us personally. Two German clergymen showed their persecution to such an extent, as would scarcely have been expected on this side the dark ages. They excommunicated us publicly from all Christian church benefits, although we did not belong to any church nor had any connection with them. They seriously injured my business, and their community thought and expressed the opinion that I ought to be locked up in my house and burned alive. Such are the troubles we have to contend against here. We feel pity for the poor bigots, and wish that the day may be at hand when the scales will fall from their eyes, and that they will receive that tranquillity of mind we have gained from the teachings of Theosophy.

C. H. HARTMANN,
Prest., Queensland Theosophical Society.

TOOWOOMBA, QUEENSLAND,
Australia, Feb. 15, 1884.

THE CUSTOM OF KEEPING A FIRE IN PARSEE TEMPLES.

Am I right in saying that the custom of keeping a fire constantly in Parsee Temples is to symbolise the immortality of the soul as well as the impermanent nature of man's mortal body? What is the real occult meaning?

Nausari Station. S. H. HODWALA.

Note.—In addition to the reasons given in the correspondent's letter for this custom, a few other reasons may also be mentioned.

1. The divine fire, which the Parsees are called upon to worship, is the divine fire known under the name of Atharvana-agni or Samvartak-agni to the Hindu adepts. This fire in the Cosmos is always blazing and is never, can, or will be extinguished. In order to indicate to the fire-worshippers of the Parsee faith that the fire which they worship is not the ordinary fire, this custom has been introduced.

2. Moreover, in ancient times, whenever it was thought necessary to worship this fire, an adept or a magian used to invoke it and attract it from akasa. But an adept, who could perform this difficult and dangerous operation with success, was not always ready to attract this divine fire for its worshippers. Hence, when once the heavenly flame was kindled by a real adept by his occult power, it was kept up for a considerable length of time without being extinguished.—*Ed.*

WHAT IS "GOD?"

1. "THE Theist says that God is a person infinite, eternal, omniscient, omnipotent, all-perfect, creator and ruler of the universe. The Atheist does not say 'There is no God,' but he says, 'I know not what you mean by God; I am without idea of God; the word 'God' is to me a sound conveying no clear or distinct affirmation. I do not deny God, because I cannot deny that of which I have no conception, and the conception of which, by its affirmer, is so imperfect that he is unable to define it to me. If, however, God is affirmed to represent an existence which is distinct from the existence of which I am a mode, and which it is alleged is not the *noumenon*, of which the word 'I' represents a speciality of phenomena, then I deny 'God' and affirm that it is impossible 'God' can be. That is, I affirm that there is one existence, and deny that there can be more than one.' What is the difference between the atheism spoken of above and Theosophy, so far as its negative side of knowledge is considered?

2. "A moving molecule of inorganic matter does not possess mind or consciousness; but it possesses a small piece of mindstuff. When molecules are so combined together as to form the film on the under-side of a jelly fish, the elements of mind-stuff, which go along with them, are so combined as to form the faint beginnings of sentience. When the molecules are so combined as to form the brain and nervous system of a vertebrate, the corresponding elements of mind-stuff are so combined as to form some kind of consciousness; that is to say, changes in the complex which take place at the same time get so linked together that the repetition of one implies the repetition of the other. When matter takes the complex form of a living human brain, the corresponding mind-stuff takes the form of a human consciousness, having intelligence and volition." How does "the mineral monad" differ from the above theory of matter broached by the late Prof. Clifford?

3. In what respects does the metaphysics of Theosophy differ from that of Schopenhauer or Hartmann?

4. Do the Theosophists believe like M. Renan* that, though there was no God in the beginning of the world, there will be gods in process of time produced by nature?

A TRUTH-SEEKER.

Notes.—Q. I. Esoteric Theosophists are gnostics, not agnostics. They affirm that they can know by spiritual perception Parabrahmam or Adi Buddha, which is the universal spiritual principle, the origin and the basis of all Cosmic Evolution. It is the one element and the one energy of which every form of existence is but an expression and a manifestation. And there is no personality or God beyond this principle.

Q. II. This theory will harmonize with the occult doctrine upon the subject if, in an addition to the molecules, the existence of the one life is postulated, whose manifestation is consciousness, when the upadhi in which it acts is of the required molecular combination.

Q. III. Schopenhauer's theory is imperfect, as it does not take into account those principles in man which are higher than mind or the 5th principle.

Q. IV. Yes, if the word God means a Dhyhan Chohan.—*Editor.*

REVIEWS.

(*Continued from the last number.*)

POSTHUMOUS HUMANITY.

BESIDES the appearance of the human phantom there are many occult phenomena of various kinds. Mesmerism produces manifestations analogous to somnambulism, ecstasy and mediumship; and it is often difficult to say whether the cause of such a phenomenon is related to the internal personality or to the nervous fluid, or to a combination of both.

There is a *universal ether* whose actions are often mistaken for those of magnetism. Its existence is no longer doubtful; and has been proved by experiments made by Arago. P. Secchi and others have demonstrated that universal gravitation is caused by the qualities of that ether, which fills all space, in which the worlds are floating, and to whose modes of action light, heat, electricity, magnetism and chemical forces owe their existence.

The *nervous fluid*, or magnetic ether, belongs to all animals, who have a sufficiently developed nervous system. Under normal conditions it flows from the body in proportion as it is formed by physiological processes, or after it has reached a certain tension; but under certain circumstances its existence becomes manifest by certain acts of volition, such, for instance, as the producing of magnetic sleep by a mesmerizer. The nervous fluid proceeds from the spinal marrow and flows from the fingers of the mesmerizer until its energy is exhausted. The mesmerizer will then have to rest until it has accumulated again. This fluid not only passes to the mesmerized person, but becomes diffused through the room and may be there present in such a quantity, that certain persons of a nervous temperament feel it to a disagreeable extent, as it interferes with their free respiration.

This nervous fluid not only acts through the fingers, but also through the voice or through the eyes, or wherever it is sent by the will. Small birds or animals can be charmed

* Dialogues and Philosophical Fragments.

and killed by it, snakes use it to catch animals, and the belief in the "evil eye" is well founded on facts. The action of the electric eel is well known, its electric discharges become less powerful the oftener they are repeated within a certain time. Girls at the age of puberty especially present certain magnetic phenomena, on account of an abnormal development of nervous fluid, and females are less in danger of being injured by strokes of lightning than males. The majority of so-called physical mediums are females. Manifestations of an invisible mechanical power are often seen in the presence of such "mediums," the columns of the daily journals are often filled with accounts of them, and they are known to everybody except the "savants." In the case of Angelica Cottin in 1846, such phenomena exhibiting an immense force were witnessed by thousands of people, doctors, clergymen, scientists, lawyers and others for nearly a year; Arago witnessed them and brought the matter before the Academy of Sciences; but when that Academy finally sent a committee (whose minds were sufficiently prejudiced to produce a force which would counteract the one that caused the phenomena) for investigation, that force was exhausted, and the investigation had no result. There are also plants which exhibit magnetic phenomena, especially in the American species of *Phytolacca*, (Snake-root) which, on being cut, gives a slight electric shock and also deflects the magnetic needle. Its magnetic force varies according to the hour and is the strongest at about 2 P. M. Dr. Kerner gives interesting accounts of an exhibition of an invisible power in the mountains of Wurtemberg, which often suddenly produces a great turmoil amongst the cows, making them quite furious, and what is still more wonderful, produces movements of inanimate objects such as furniture or other things, which fly away at your approach.

Whenever such phenomena were exhibited, the exaltation of sensibility in the "Seeress of Prevorst" was quite remarkable. Electric effluvia seem to be especially preponderating in the United States of America, and it is perhaps due to this fact that such a large number of "Mediums" is to be found in the United States. It is to be regretted that the qualities of this nervous fluid have not yet been fully investigated; but we know that like the universal ether, which it resembles, it travels with the rapidity of thought, acts at long distances, passes through solid bodies, and makes the objects which it impregnates susceptible to attraction or repulsion. By changing their magnetic polarity such objects lose their weight, tables float in the air, pianoes can be lifted up by a child, ecstatics walk through the air or upon the water. It may make combustible objects fireproof and produce various phenomena, which may or may not exhibit a guiding intelligence. It may remain for an almost infinite period in objects which have been impregnated with it, and many apparently "miraculous" cures can thereby be explained. Its durability seems to be contradicted by the velocity with which it travels; but this apparent contradiction may be explained by an investigation of the nature of the molecules which are thrown out by the nervous system. Perhaps the aggregates resulting from a grouping of these complex atoms are not all of a homogeneous nature; the more subtle ones pass through the walls to a distance, while others, serving so to say as a matrix to the former, remain attached to objects.

The causes which set that nervous fluid into motion are of various kinds and difficult to analyse; but we may say that it is set into action by a mechanical action coming from the nervous system, that this action is caused by thought, and that the force of its action is proportionate to the intensity of the thought or the will. A fixed idea or concentration of mind produces somnambulism; an ascetic life gives occult powers, a natural predisposition makes "mediums," some physiological processes produce epilepsy and catalepsy, narcotics produce the dreams as well as the realities of sorcery, and in all these cases we see that mysterious person, called the inner man, grow larger in proportion as the nervous fluid becomes more abundant and active, which proves that these two mysterious agents are related to each other by the same parentage.

Persons in a somnambulic condition do, as is well known, a great deal more than simply walk about. They instinctively perform such actions as they are accustomed to perform; a writer will write in his sleep, a hostler curry his horses, a seamstress sew, etc., and they do those things in the dark and without being conscious of their actions, but nevertheless they seem to be guided by some sort of intelligence, because they avoid obstacles put in their way, give answers to questions, follow directions given by others, etc., but when they awake they have no recollection of what happened during their sleep; while during their next sleep they remember what happened during the preceding ones. In fact, they exhibit all the phenomena of a double consciousness, of which the one is quite independent of the other, as the following occurrence will show: A man was informed by his friends that his wife in the preceding night had been seen on the roof of a church. At noon, while she was asleep, he asked her about her nocturnal perambulations, and she gave him an account of the same with all the details; telling him also that she had hurt her left foot against one of the projecting nails of the roof. After she awoke, she was surprised to hear her husband ask her whether she felt any pain in that foot, and still more surprised, when, upon examination, she found a wound, of the origin of which she could give no account.

From our experiences in somnambulism we may draw the following conclusions:

1. Somnambulism being spontaneous in some, is latent in all, and can manifest itself under the influence of a moral commotion or other physiological causes.

2. The extraordinary feats performed by somnambules prove the existence of an active and intelligent force, or a personality different from the waking personality, and which seems to have its centre in the nervous ganglions of the epigastrium. This explains why the somnambule in the sleeping condition does not even recognise the most familiar voices, and in the waking state remembers nothing of what happened during her sleep. Furthermore no immoral acts have ever been performed to our knowledge by somnambules during their trance, and it seems that this mysterious inner man is free from the chains of animality.

3. This inner personality seems to have an equal if not a higher intelligence than the other one, but very often it seems to act without any intelligence, imagining a chair to be a horse, a stick of wood a snake, etc.

4. Somnambulism is due to disengagement of nervous fluid caused by a disturbance of the equilibrium of physiological functions, of which the nervous system is the centre. If little nervous fluid is present, the results of its action are undefined and may resemble dreams; but if much force is set into action, the internal personality appears and acts like a man who is awake and guided by intelligent energy.

If this nervous fluid is transferred upon another, a new order of results appears. The "magnetised" person falls asleep, becomes clairvoyant and answers questions. All sensation disappears, the "subject" hears only the voice of the magnetiser or of those who are "en rapport" with him, he feels no pain, and the most painful surgical operations have been and are often performed in that condition. Enfeebled nerves are more liable to be influenced by magnetism, and therefore somnambulism is more prevalent among the female sex. If the "subject" becomes clairvoyant he can see his own body with all its internal organs, predict the time and course of his disease and prescribe for himself as well as others, and it would be well if educated physicians, instead of decrying mesmerism and leaving it in the hands of quacks, would study the same and make it useful by taking it into their own hands.

Not only the character of the internal personality seems to be different from the external one, but even its physiognomy is changed. It speaks of its other self as of a different person, does not know its own name and often takes the name of another, after the manner of obsessed people and "mediums." The ordinary personality seems to be centred in the brain, and the magnetic personality in the solar plexus, whence sometimes her voice seems to proceed. Sometimes, either in consequence of a natural predisposition, or from the intensity of the nervous fluid, the magnetic personality (astral body) becomes full of energy, and separates itself apparently from the physical body. The latter then appears like one dead, perhaps for hours and even for days; and when the somnambule returns to his senses, he will talk of long voyages which he made and extraordinary visions which he has seen. However this lucidity is not always free from error, and very often what he says is much intermingled with mistakes. This may perhaps in some cases be attributed to the influence of the magnetiser, who frequently exercises such a strong influence, that the somnambule only like a mirror reflects his own thoughts,

or in other words, the fixed idea of the mesmerizer passes into the brain of the subject; but such cases do not destroy the validity of those, where a true and marvellous clairvoyance is exhibited, many of which are now sufficiently well known. Some especially gifted persons exhibit this second sight sometimes even in their waking state, and the cases of Appollonius of Tyana, seeing the murder of the tyrant Domitian; of Swedenborg at Gothenburg seeing a conflagration near his house at Stockholm, etc., are too well known to need repetition, and many instances are known where even amongst common people such a spontaneous clairvoyance manifested itself; especially such instances as refer to the affairs relating to the members of one family, however great the distance may be by which they are separated. One man in France was startled from his sleep by the report of a gun, and saw his uncle rolling in his blood; soon after, the news arrived that at that moment the uncle, who was far away, was shot by a mob. It seems, therefore, that if two persons are connected together either by family ties, magnetism, friendship or love, their spheres become intermingled and capable of interchanging impressions. Cases of clairvoyance during ordinary sleep are also quite common. There is furthermore no doubt that somnambules often can predict future events. Every event can be considered as the result of a certain number of moral or physical forces; and "accident" is only a word which hides our ignorance of the causes which put those forces into action; but the lucid somnambule can read those causes in the waves of the cosmic ether and divine the results. A Scotch Highlander described the battle of Culloden at the very spot where two years afterwards it took place. Other such cases are known in history.

As a clairvoyant may see the future, so may he see the past; and tell us of events that happened even thousands of years ago.* Nothing in nature is ever annihilated, every motion produces an effect. Every vibration, whatever its origin may be, can be compared to those which are emitted by a luminous body and are held fast in the ether.

More than thirty years ago a moral epidemic broke out in the United States of America, whence it extended to Europe. Knockings and raps were heard in a house at Hydseville occupied by one Weckman, and afterwards by the family of John Fox. The raps, by the manner in which they came, indicated an intelligence, and, when questioned, answered that they were caused by spirits. So came spiritualism into existence. Those that never saw the phenomena denied their existence, and those that were convinced of their reality accepted the explanation given by the "spirits," without troubling themselves to search for another. The Fox-girls were evidently magnetic persons, the rappings and knockings were caused unconsciously by themselves, and the answers, which were given by the pretended defunct, were dictated by the same intelligence that made tables jump and pencils write, that is by the above mentioned magnetic personality of the "mediums" or the persons present. The history of spiritualism is well known. The Academies of sciences had a few short lived triumphs when the unconscious cerebration theory, the involuntary muscle movement and the toe snapping theories were invented; but their joys were of little duration, and, unable to explain things which they did not like to examine, they were driven to their usual last resource, which is to hide themselves in their dignity and to deny the facts, because they are inconsistent with their theories.

The answers given by the "spirits" are generally correct. If the table is asked your age, it will be of no use for you to deny the correctness of the answer it gives; the pencil will write down how much money you have in your pocket, although you may not yourself know the amount, and if you will afterwards count it, you will find the answer correct. At the close of one "seance" a person asked, "how many ears are in this room?" The table said sixteen. But there were only seven persons present; repeated questions to the table elicited the same answer to the great perplexity of the sitters, until finally one of them discovered the cat sleeping in a corner, and so the riddle was solved. Occurrences like this happen in spirit circles every day; the "spirits" manifest an intelligence even superior to that of the sitters, just as the intelligence exhibited by a person in the somnambulic state is superior to her every day intelligence. Indeed the two phenomena are interchangeable. Somnambulists become "Mediums," and "Mediums" become somnambulists. The one writes, the other talks, but both are acted on by the same mysterious agent. If the "spirit" is asked to identify himself, he either says he is simply a spirit, or he gives his name as that of a deceased person. He will talk like that person, act like him, and, if invited to write, the handwriting and even the orthography will resemble that of the deceased. The "spirits" of Shakespeare, Goethe and Schiller, etc., will come and perhaps through the hand of an ignorant person write poetry imitating the style of those poets. Some "spirits" will come and introduce themselves to us as angels or devils. They usually do not know much, and if we ask them, they hesitate and become embarrassed, and, if we press them, they become offended. The *personal equation* in a spiritistic circle is always a prominent feature. If we go to a seance in Ireland, which is held under the patronage of St. Patrick, and inquire about religious matters, the answers given by the "spirits" will be strictly Catholic; in a circle in England we shall be told by the same "spirits," that "no popery is wanted," and that the Pope is the antichrist and Rome the modern Babylon. In France and Germany the "spirits" are more liberal and seem to be freethinkers, but in Russia they become orthodox and schismatic. In Constantinople they are Mahommedans, orthodox Buddhists in Ceylon, and in India, if permitted to speak, Brahmins. In a circle composed of people of education they are generally polite and serious: while in a circle composed of boors, they become frivolous and ignorant, talk about trivial matters, and their jokes become rough, impertinent, and perhaps have the odor of the dunghill.

The phantoms invoked at spirit circles, whether made to talk through the table or to write, or even if they take an objective form, resemble therefore a mirage, similar to that which the somnambule is made to see by the will of the magnetiser. Let us call the High Priest of spiritualism, Allan Kardec, as witness and see what he says in his "Book of Mediums." He takes it one day in his head to call the spirit of Tartuffe. Tartuffe comes and exhibits his classic characteristics. It is indeed the person represented by Moliere with his sweetish and hypocritical language. A sharp examination follows, and the medium is convinced of the spirit's identity. "But," says he, "how did you come here? You know that you never existed?" "It is true," says the ghost, "But I am the spirit of an actor who often played Tartuffe."

The following, told by Allen Kardec, is still more conclusive: "A gentleman had a nest of small birds in his garden. One day the nest disappeared, and he wanted to know what had become of the little birds. He went to a medium and a circle was held. The spirit of the old bird came and said: 'Do not worry, my young ones are all safe. The house-cat happened to knock the nest down this morning, as she jumped upon the wall, but you will find them at the foot of the wall in the grass.' The gentleman went right away home and found the birds all safe at the designated place. It is to be supposed that, if the spirit of a stone had been called, it would have appeared as well as the spirit of Tartuffe and the bird."

We now see that the active principle in the medium and in the somnambule is one and the same. In the first it obtains its greatest accumulation of energy, because it draws from the medium as a centre of production that vital force which produces the magnetic effects; while the second, borrowing from a foreign source, receives that vital force in a limited and diluted form. Spiritualism produces the same wonders as the magnetic sleep, and even greater ones, having a larger source of power to draw from. The "medium" thereby becomes clairvoyant, speaks different languages, composes poetry, writes lectures, reads the thoughts of others, sees the past and may predict the future. Spiritualism is a branch of the science of Magic and was known amongst the ancients to such an extent, that kings prohibited its practice under severe penalties. The fathers of the church fulminated against table-tipping and rapping, and amongst Asiatic people it has been known from time immemorial.

Among the "miracles" of the Catholic Saints, there is none more interesting than that of St. Francis Xavier, by which he was visibly present during a storm in two ships, being in different localities. He was going from Japan to China in the month of November 1571, but seven days after the departure a storm broke out, and one of the boats of

* See Prof. Denton's "The Soul of Things."

the ship with fifteen men in it was carried away and disappeared. For three days nothing was heard of the boat, and everybody believed it to be lost; but St. Francis Xavier assured the captain that in three days the boat would return and prevailed on him to wait. On the third day the missing boat returned, and as it arrived, its occupants before stepping on board insisted that Saint Francis Xavier should have the honor to climb the ladder first, and they all affirmed that he had been with them during the three days of the storm, and cheering them and giving them good advice. Evidently it was the "double" of the Saint that piloted them back to the ship.

The "Acta Sanctorum" are full of such miracles, and show that the more a person is given to contemplation, the more such occult but nevertheless natural powers may become developed, especially if assisted in their development by an ascetic life. People in a high degree of mental exaltation or ecstasy have been seen floating in the air and history is full of such accounts. At the time of Phillip II. a Dominic monk named Jesus Marie rose bodily up into the air, when breathed upon by the King. Joseph De Copertino, an Italian monk, exhibited the same phenomenon, holding a crucifix in his hand and floating over the lighted candles in the church, without his clothes being set on fire by them.

Sometimes instead of the ecstatic rising through the air to an object which he contemplates, the object is attracted to him. Crosses and images of saints have in this manner descended from the walls to the devout contemplators, doors have opened before ecstatics, books and furniture changed their places, etc. But besides the phenomenon of attraction, there is that of repulsion. Mysticism has two poles, ecstasy and obsession. If a timid believer commits a sin, which he dares not tell his confessor, the weight of his remorse, the disgrace which he fears, the damnation which he expects, fill him with dark visions. The nervous fluid, which under such circumstances issues from his brain, is necessarily the antithesis of that of an ecstatic; and he is repulsed from things to which he was attracted before. He exhibits extraordinary muscular power and can only be restrained by force.

A young Spanish monk in the Convent of Morcrala had run away, but repented and returned voluntarily. His remorse produced all the symptoms of obsession. He gnashed his teeth, his mouth foamed, he uttered horrible blasphemies, disputed with those who came to exorcise his "devil," etc. At another time he became ecstatic, believed himself to be surrounded by saints amongst whom was Saint Bernhard, he assisted in the mass and sang a "magnificat," which he had never heard before, in the most beautiful manner, etc. After the mass, Saint Bernhard approached him, blamed him for having stolen some apples in the garden and exchanged words with another brother without permission, and ordered him to receive the discipline. The monk then undressed and administered to himself the usual but now imaginary flagellation until he fainted, and the monks present believed him dead; but he recovered, read fluently the epistle in a loud voice, although he was hardly able to spell; he then went asleep, and when he awoke he was cured, as well of his obsession as of his ecstasy.

There is no doubt that the so-called "miracles" increase in frequency as the belief in them increases; while an atmosphere of scepticism, giving rise to the secretion of a different quality of nervous fluid, is antagonistic to their occurrence. During the middle ages, when the country was dotted with convents and nunneries, each convent or nunnery acted as a centre of energy, or as a point for the accumulation of the forces necessary for the production of occult phenomena. Many legends may be accredited to hallucination or to the invention of monks, but to deny them all would be a ridiculous and puerile attempt to deny history. Faith seems to be a necessary factor in their occurrence, and we may see every day, how in so-called spirit circles the entrance of a sceptical or antagonistic person can hinder the phenomena or destroy the power which produces them. Therefore with advance of rationalism and unbelief, so-called "miracles" have become less frequent; while amongst those peoples that have more religious fervour these phenomena are well known. The Mahommedans, Buddhists and Hindus have their "Acta Sanctorum" as well as the Catholics; the missionaries cannot and do not deny them, but they ascribe such works to the action of the devil. But even at the present day such things occur in the West as well as in the East, and only a stubborn ignorance can ignore them. Madeleine de Pazzi did the finest needle work and painting with bandaged eyes and in perfectly dark rooms, and many others do the same. Saint Frances Romana became perfectly stiff during her trances, so that her arms could not be bent without breaking them. She was deaf to all prayers and threats uttered by her superiors, but as soon as her confessor entered and spoke to her, she understood him, answered his questions and obeyed his orders, exhibiting in this manner all the phenomena manifested by the action of a mesmerizer upon his subject. Fakirs and Brahmins have often been seen to float in the air; Saint Theresa was frequently lifted up in the same manner by an invisible influence which she found it sometimes difficult to resist, and the case of the "medium" Home is well known. Baron Du Potet says that doors often opened or closed before him without any visible cause; while probably this invisible cause was nothing else but the fluidic personality of Du Potet himself, and Louis Jacolliot tells us of many similar occurrences produced by Fakirs in the presence of English officers and without any possibility of cheating.

The action of the nervous ether to render objects incombustible is well known. Some people can put their fingers in molten lead or some other metal without being burnt. Some scientists have attempted to explain this phenomenon by the theory that the water contained in the skin forms spheroidal globules by the action of the heat and so protect the epidermis; but we have yet to see the first scientist who would be willing to submit himself to an experiment illustrating his theory, and we have no doubt that if such an one should be rash enough to attempt it, he would get horribly burnt. In the middle ages this phenomenon was very well known, and gave rise to the well-known ordeal by fire.

The fact that animal magnetism adheres for a long time to the objects which are impregnated with it, explains many phenomena of which we are told in the history of the saints as well as in tales of sorcery. A missionary, who lived long amongst the North American Indians, says that on a certain occasion the Indians wanted to call the "spirits." They made the Europeans go out of the place where the ceremony was to take place, because although being ignorant of the laws of mesmerism, they knew that the presence of a sceptical stranger would destroy the power. For several hours they performed their usual ceremonies without obtaining any result. This made them suspect that a stranger was hidden somewhere in the place, and when search was instituted they found in a corner the coat of a Spaniard. After this coat was removed the "spirits" appeared. "Obsessed" people often become furious at the approach of a relic of some saint, or some other object, even if that object is secretly brought near, and a case is known of a somnambulic child, which came into its normal condition everytime a piece of a blessed sprig was put in its bonnet.

The cures which have been effected in the cemetery of St. Medard, upon the grave of the Abbé of Paris, belong to the same order of phenomena. Soon after the pilgrimages to his tomb had commenced, it was found that the entire cemetery was magnetised. A few grains of the same taken at random would produce phenomena with certain persons. Can we believe that all that magnetism came from the remains of the Saint? We think not. It is more rational to believe that the superabundance of that magnetic fluid came from the multitudes of believers that were engaged in prayers, ecstasy and contortions at that place. The recent occurrences at Lourdes and other places can be explained in the same manner. If an impulse is once given, the credulous people will go to such a place, and filled with faith, stimulated by incense and music, and under an intense excitement they diffuse the very magnetic aura which they seek, and which will adhere to places or springs or pools as long as the belief or the excitement lasts. The patient, already magnetised by prayers, confessions, fasts and communions, arrives, and if his disease is caused by some nervous derangement, he may expect a cure. Such a cure is not always durable; but if the vital force is strong enough it may become permanent.

If we wish a more direct proof of the power of magnetism, produced by a collective force, we can see it every day in so-called "spirit circles," not only in all civilized countries, but also amongst the savages. Certain South-sea Islanders have yearly meetings to which the tutelary deities

of their villages are invited. In the middle of a large room is a boat, around which the people assemble. Each god is then called by name and requested to show his power by making the boat move. Of course all the inhabitants of the village in which the ceremony takes place desire to see their god win, and thereby concentrate all their will power upon that boat, which, after a while, begins to move forward or backwards. After this, another deity takes her turn, and the one who moves the boat the longest distance is declared victorious. The missionaries of course say that it is the work of the devil.

In all these instances we see either the direct action of the magnetic ether, or the mysterious personality to which the same gives rise. Ecstasy and an ascetic life produce an abnormal quantity of that fluid ; especially is this caused by a celebate life, which leads so to say to a plethora of vital electricity, and under favourable circumstances to a separation of the "double" from the physical body.

(*To be continued.*)

THE HOLLOW GLOBE. By M. L. Sherman.

Leaving aside the question of the supposed origin of this book as a spirit communication (the "Spirit" may have been an "Adept",) its central idea is that this globe of ours is constructed in the form of a hollow sphere, with a shell some thirty to forty miles in thickness, and that the interior surface, which is a beautiful world, in a more highly developed condition than the exterior, is accessible by a circuitous and spirally formed aperture, that may be found in the unexplored open Polar Sea, and this opening affords easy navigation by a broad and deep channel leading from one surface to the other, and that the largest ships or steamers may sail or steam either way, with as much facility, as they can pass through any other winding or somewhat crooked channel.

As the author has not seen himself the interior of this inner world, but depends in giving his details about the same on clairvoyant examinations, and as no Polar expedition has yet reached the pole, although some expeditions came very near to it, and there being apparently nothing to prevent them from reaching it, unless indeed it may have been the exercise of some occult power—the author of course cannot positively prove that the globe is hollow and inhabited, but he does this negatively by proving that it cannot be otherwise.

He first shows that every noted event in history has occurred in exact order, and in its proper time and place, in regular succession; so that it could not have possibly occurred sooner, nor longer delayed. Each event took place in exact accordance with man's condition at the period of its occurrence. Gunpowder, steamships, printing presses, electric telegraphs were inventions born of the time when necessity called them into existence. When Catholic supremacy and intolerance overran all Western Europe, an obscure young sailor was deeply impressed with an idea that finally resulted in the discovery of what was termed a new world, new western countries became settled in proportion as old eastern countries became overpopulated, the ever surging tide of emigration has steadily rolled on in its onward course from Central Asia through the continent of Europe, then across the Atlantic to the Eastern shores of America, through the wilderness and across the desert plains and precipitous mountain ranges, until it finds itself opposed by the broad waters of the Pacific Ocean, with a densely populated country on the other side.

Emigration like revolutions never moves backward if it can no more reach forward to the West; it must spread to the North and South. The coming emigration to the North has already been foreshadowed by the purchase of the Russian Possessions in North America by the United States. Alaska seems to be the future halfway station between America and the North pole, where the extensive steamship lines, which at no remote period will be established, will take in their supplies of coal. At the present rate of increase, in less than a hundred years from now, America will have a population of over 400 millions and a new territory must be found to accommodate them. Such a territory will be found by following the warm Kuro Siva current of the Pacific ocean through Behring's Strait into the open Polar sea.

Having once penetrated the frigid belt, we find there an ocean of some 1,200 miles in diameter with a temperate climate. Man seems to be irresistibly attracted to it, for in spite of all the failures, caused mostly by serious blunders of scientific men, Polar expeditions will be continued, until we finally shall succeed in entering the charmed circle, which is bordered by a frozen zone of some ten degrees latitude, generally ranging from 70 to 80 degrees. Within this circle the climate cannot be dependent for its temperature to any considerable extent upon those causes that regulate the changes of the seasons south of the glacial belt, by which it is surrounded. For if dependent upon such, it would for ever remain locked in the frozen embrace of the vast fields of ice, that would accumulate from year to year and from age to age. Those great formations would have naturally encroached upon the temperate latitudes, thus extending their area and depth, until all the waters upon the face of the earth would have been attracted thither to swell the increasing glaciers of the Arctic regions, and all the solar and other influences operating in the temperate zones could not have prevented the catastrophe, had not the great presiding mind ordered it differently, by arranging this globe so that a temperate clime might also exist at this polar extreme. This makes the open Polar Sea a necessity, and it seems rather strange that navigators have never entered the same. Some of them declare that there was nothing in view to hinder, for, as far as their eyes or glasses would reach towards the North, all was open ; no impediments in the way ; but they did not go on. Some inexplicable reason prevented those parties from pursuing where the road lay open before them, and has prevented their successors from finding any open pathway, and the great geographical enigma of our globe still remains unsolved, waiting for a Columbus to solve it.

Captain Parry in 1810 saw no visible signs of ice in the very highest latitude he reached ; Wrangle in 1820, far to the north and east of Behring's Straits, saw no appearance of ice, but for some strange reasons these navigators did not prosecute their explorations. Whalers and others insist on having seen the open Polar Sea, and the Kuro Siva and Gulf stream are positive proofs of its existence. Its temperate climate may be attributed to the longitudinal electro-magnetic currents, converging into a common focus at or near the pole and their entering the shell. These converging activities, passing through water or the more solid earth to the interior surface, must necessarily produce considerable heat, doubtless sufficient to prevent the freezing of the waters of the entire polar circle.

The defenders of the igneous theory of the interior of the earth describe the same as an immense bombshell, filled brimful with intensely molten lava, surrounded by a crust from twenty-five to sixty miles in thickness. In support of their views, they tell us of the increasing temperature as we go downwards into the earth, the igneous formation of granite, the supposed action of hot water upon the lower sedimentary rocks, the large extent of territory affected by earthquakes, the vast amount of lava thrown from volcanoes and the continuous activity of the same.

The prominent argument for the existence of this scientific hell has been the increase of temperature as we penetrate the earth, generally about one degree in fifty or sixty feet; but it has been found that in deep soundings of the ocean the water was colder as they approached the sea bottom. The ocean has given us access to a point 37,000 feet nearer this terrible imaginary furnace, but that tremendous depth failed to present any indications of increasing temperature. Lately an artesian well was sunk in the city of St. Louis, Missouri, to the depth of 3,843½ feet, and by so doing the question of increasing temperature has been settled for ever. It not only did not support the theory of internal heat, but proved exactly the opposite and established the theory of internal cold. Instead of placing below our feet the most active and dangerous materials, that would be constantly making disturbance, the controlling intelligence has placed there the most inactive, that would lie still. It was found that at the boring of that well the heat increased until they had measured 3,209 feet, where the temperature was 107 degrees F. It then began to sink, and at 3,817 feet it showed a temperature of 106 degrees—and at 3,827 the thermometer fell to 105 degrees. At this rate we would arrive at a depth of about nine miles a temperature somewhat below zero, and doubtless still farther below we should find the foundations of this globe in that frozen negative condition that will induce them to lie still until all the great destined changes can take place upon and

near the surface, that have been provided for in the vast programme of the world's past and future history.

If we construct a sphere of eighty inches in diameter instead of 8,000 miles with a shell of four-tenths of an inch in thickness, we would have the relative proportions of the earth's interior and its crust as given by our fire-philosophers. We may now place within the interior liquid fire at 7,000 degrees—which, says Prof. Hitchcock, is sufficient to melt all the materials of the rocks; and no intelligent person could be found, who would not arrive at the conclusion that the shell itself would soon become a liquid mass as its entire contents are only one thirty-fifth part of the fire within.

It is difficult to conceive of an idea more repugnant to our natures, or one more horrible to contemplate, than that the vast interior of our globe, which might easily have been fitted up so grandly and beautifully, and subserve the glorious purpose of producing and sustaining human intelligence, should have been so miserably ruined by being filled brimming full of incandescent lava.

We pass for the present to a consideration of the supposed igneous formation of the granite rocks, and come to that period where it is said that in consequence of great internal heat the earth's surface produces a wonderful prolific growth of vegetation of gigantic proportions, such as enormous tree ferns, calamites, sigillaria and numerous varieties that have left their fossil remains on top of the Devonian and immediately below the coal formation. It appears that this immense flora was found upon the top of a very extensive formation, which is still above another of fossiliferous rocks that had been the residence of organic living beings for untold ages before this growth existed. Now the difficulty seems to be, not to produce the extensive growth of vegetation, but to obtain the amount of heat from the internal source that would transform these forests into bituminous and authracite coal and still permit the existence of vegetable and animal life to continue. A heat, sufficient to produce even charcoal, would not be considered conducive to healthy growth of such life, and it is evident that many ages previous to the coal period these forms of life existed and flourished as all the paleozoic rocks testify. After the crust has so cooled down as to produce vegetable and animal life, it would be impossible many ages afterwards to get up a heat that would make the world a universal coalpit. The causes of the great coal fields that now supply our manufactories, steam engines and dwellings with fuel, must be looked for in some other direction, which the author explains, but which space does not permit us to examine.

Volcanoes are supposed to be vent holes or chimneys that reach from the surface to the great fire within, contrived for the purpose of safety valves that may permit any surplus gases or dangerous elements to escape. No one will deny that a globe of molten lava, that has an area of nearly 200,000,000 square miles, and a heat of over 7,000°—F. and only enclosed by a frail crust of about forty miles in *depth*, would require at least all the open chimneys that are known to exist in the shape of active volcanoes upon the globe. But these active volcanoes are neither numerous nor reguarly distributed, and the disturbed and explosive elements might some day be found unwilling to go very far out of the way to accommodate any portion of the outside world. A certain able but eccentric geologist tells us that a large portion of the active volcanoes have been extinguished by the sea running into the crater and extinguishing the fire, and, to show that he is serious, he intimates that there are men in New England who, for a suitable compensation, would undertake to construct a subterranean tunnel from the Mediterranean to Mount Vesuvius, to let in a stream of water of sufficient magnitude to quench that infernal monster. He thus resembles the incompetent engineer, sitting on the safety valve of his engine, to increase the pressure of steam, and if the igneous theory is correct, we may expect to see our globe torn to pieces at any time by some blundering scientist.

But fortunately we are not in such a precarious situation. There are other and better reasons to explain the causes of the existence of volcanoes and earthquakes. We are told that volcanoes belch forth volumes of dense smoke with lurid flames and ashes in enormous quantities, cinders, scoria and mud, steam, sand, lapilly, rocks of various dimensions, and lava; and it is somewhat remarkable that the lava is not very thoroughly melted. These materials must have come from reservoirs where they severally had an existence; they could not have been brought from any place where they did not exist, and we often see that when such reservoirs have become exhausted, the mountain is swallowed up in the vacancy thus produced. Moreover many of the substances thrown out are combustibles. Why have they not been consumed at a heat that may be 10,000°? Smoke and cinders are the result of the combustion of organic substances, and certainly no organic substance can have existed at a temperature that will melt granite rock. These substances must have been the results of evolution after granite was formed. Neither could there be any water or mud. The force which throws out rocks at the distance of 6,000 feet above the summit of Cotapaxi, which is nearly 18,000 feet high, must necessarily be backed by something more permanent than a liquid globe of molten granite, as the explosive force in a volcano must act in the same manner as it does in a gun; it must have a solid resisting basis to receive the recoil. It is therefore clear that the origin of volcanoes must be looked for amongst the great fires that are kindled in cavities in the interior of earth's crust, and such cavities have been discovered. But these cavities have a solid bottom, and far below them is the region of undisturbed repose. The causes of volcanoes can be found in the oil-bearing rocks, which, according to Prof. Denton, are of great thickness and vast extent, and some of the petroleum shales are so rich, that sixty gallons of oil may be distilled from a single ton.

As the igneous theory does not explain the existence of volcanoes, so does it not account for the phenomena of earthquakes. If earthquakes are caused by the quaking of an interior globe of molten lava, why do they not extend simultaneously all over the earth's surface? How can they be limited in extent? Space forbids us to go into a detailed account of the supposed causes of earthquakes, given by various authors, and which, on account of their absurdity, are more amusing than instructive. Some say that vast cavities exist between the rolling fiery mass and the superincumbent crust, and, from some impending cause, large rocks weighing millions of tons, become detached and fall into the boiling flood below, where they sink to the centre because the specific gravity of solid granite rock is greater than that of a homogeneous molten mass of the same material. But if so, how could the solid granite crust ever have been formed, and would not in such a case the interior of the globe be solid, and the outside liquid fire? But without entering into the details of such absurdities, we find in the exterior shell sufficient inherent powers to explain all the superficial tremblings and vibrations that ever occurred, and when the electro-magnetic currents of our earth are better studied the causes of earthquakes will also be understood, just as the causes of thunder and lightning in the atmosphere are no longer unknown.

The author then proceeds to speak about the positive and negative, male and female, material and spiritual elements and forces. He shows that they pervade the mineral, vegetable and animal kingdoms of our world. He says that there exists another force, more powerful than electricity, which he calls Aura, and which we suppose to be identical with the Akasa of the Occultists. If it were not for a continuation of these forces, the revolutions of our world would cease and motion be changed into inactivity. We must keep in view that these counter elements diffuse themselves throughout all things, and have done so from all eternity. The forces which pre-existed and gave form to the accretions of materialized particles, being invisible to us, may be properly termed the spiritual essences (elementals) that exist in all forms of matter, through which they express themselves to our vision, and if such forces may exist separate and independent of the visible material forms, then it follows that such forms or aggregated atoms do not add to the original power of the pre-existing spiritualized forces. Thus all forms or aggregations of matter must have had a spiritual (elemental) essence, which acted as a pre-ordinate cause for the production of form, and if so there must have been a spiritual essence or form to the globe we inhabit, containing all the forces that now exist in the structure; and the particles which compose our world have taken their respective places in accordance with these pre-existing forces, and these forces have been governed and directed by an intelligent power in a spiritual condition, exercising Will.

Magnetism and Electricity are the two great positive and negative powers in nature. They are contained in all substances and are evolved from the mineral kingdom. The

original granite contains all that there is in the universe. Hence it will be difficult to find the dividing line between matter and force; for both are one and the same indivisible element (the positive and negative poles of one eternal principle). Aura is evidently an element that bears a very close relationship to the above named forces, and being far more sublimated in its character, it acts in various capacities, where the magnetic and electric fluids would be powerless. The latter act on a lower plane, but there are higher duties which call for more refined and etherealized powers, and it has long been understood that the human organization was pervaded by an element variously called nerve aura or odylic force, which occupies the brain and extends to the remotest corners of the physical body. This etherealized essence is the offspring of the Electro-magnetic fluid, and frequently displays its glories in the polar regions of this hemisphere and is known as the Aurora Borealis.

The author discusses these various forces and their correlations at length, and gradually introduces us into the realm of life. He shows that wherever effects have been produced, there must have been causes adequate to produce them. He shows that the law of eternal progress pervades all nature, and that in the course of ages our material globe will become more refined and be the fit abode for a superior race. He examines the nature of gravitation, and shows that it is only the feeble arm of those universal Electro-magnetic forces that pervade all nature. Gravity is no traveller, rushing from planet to planet, to draw heavenly bodies from their predestined courses. It is only an inferior force inherent in matter and a condition of the same, changed, counteracted and superseded by superior forces, as we see every day in the growth of plants and animals, the rising of vapour, etc. Each material aggregation and molecular organization has a pre-existing elemental form, and each elemental form has within itself the inherent forces to attract the grosser materials, by which it manifests itself to the eyes of men. Matter attracts matter, and a sympathetic cord exists between the orbs of space; but the powers which have been ascribed wrongly to gravitation belong to Electro-magnetic influences, and gravitation cannot exist until there is a mutual relationship established between two material bodies, one apparently exerting power over the other in consequence of superior size and density. The larger body attracts the smaller one, and there can be no particular geometrical centre of attraction with gravitation any more than with cohesion, but that force lies in the general direction of the largest accumulation of particles, as is proven by pendulum experiments in the vicinity of mountains. All ponderable substances will be held upon the surface of our globe, whether it may be a solid globe and have but one exterior surface, or a spherical shell with both convex and concave surfaces. If you are on the inner surface of the spherical shell of our globe, you are so far as gravity is concerned, as much upon the upper side as you would be upon the exterior of a solid globe. There can be found nothing attached to the geometrical centre of our globe, that should make it a central moving point, from which gravity should proceed, any more than there is to any other point in space. Neither can the supposed gravity of the Moon be the cause of the tides, as the author explains.

The author next enquires into the nature of the sun, and demonstrates that the sun cannot be a fiery mass of molten matter. He enquires into the sources of light and proves that the emanation theory is wrong, and that the theory of undulations can only hold good within the limits of our atmosphere. All these theories present innumerable difficulties, but when we fall back upon the development theory, we find a harmonious explanation. All globes must have commenced their career in a feeble, infantile condition, as regards light and heat, very gradually developing out of that condition to a more advanced state, and hence it is that all globes or planets in all their several situations, are receiving just the amount they need, and no more than will correspond with their several circumstances.

The development of their inherent powers are such as to modify the solar influences, and these solar influences are simply caused by the Electro-magnetic relations existing between these globes and the sun. In the sun we behold an unfolding of those inherent powers that we possess, and always have possessed in a latent condition, that will ultimately render us less dependent upon the great orb of day, because we are developing the same powers that exist in the sun in all their magnificence and glory. And if it is conceded that we have unfolded in any sense of the word that we have travelled a portion of the journey from the electric condition of the new formed moon, to the resplendent magnetic glory of the full grown sun, what shall hinder us from accomplishing the entire distance and becoming like the sun entirely dependent upon our own resources for light and heat? There can be no doubt, but the wisdom and power, that contrived the machinery of the solar system, can ultimately furnish the means for lighting and warming each planet independently, because we have the very same elements that are contained in the sun.

Electricity is expressive of coldness and inactivity. Magnetism is a synonym of life, heat, and activity. When the negative element becomes permeated to any extent with the positive, it becomes subject to change and becomes progressive; for the positive and negative, being male and female, reproduce themselves or their likeness, and whenever the two elements come into contact, from that moment change and progress commence. So if worlds in an infantile condition are almost purely electric and negative, then there can be very little magnetic or positive element within them with which the great fountain and head of these powers can affinitize, in order to produce those activities and frictionizing processes, that result in heat and light. Hence we perceive that Mercury being younger and less developed, is, of course, more electrical and has more of cold, darkness and inactivity, and less positive active elements to assimilate with those contained in the sun; but she has some advantage in point of distance, and that fact assists in modifying her light and heat to suit her condition, and the quantity and quality of light, as well as heat depends almost exclusively upon the conditions of the several planets.

The only reason why darkness arises upon that side of our earth which is opposite the sun, is simply because the positive active elements of magnetism and aura, &c., are not sufficiently elaborated to produce the necessary activities independently of the energizing influences of the powers contained in the sun; but in a billion or more years, when our orbit is extended beyond the one in which Jupiter now travels, and the annual revolution of the earth shall equal twelve of our years instead of one, the feeble light producing elements upon this globe shall be developed to that condition, in which they will possess the power to furnish the necessary illumination upon every side and in all latitudes. This is already the case with other higher developed planets. Uranus and Neptune, according to the conditions existing on earth, could experience a change of season only once in respectively 84 and 164 years, and these changes must therefore occur on those planets independent of solar influences.

If all the elements of light and heat exist upon our earth, and if it is shown by reasoning from analogies of nature, that the interior of the shell of our earth is in a more developed condition than the exterior, the question of lighting and warming the interior surface of this shell will find its natural solution. Furthermore, light and darkness as appreciable conditions upon our earth are rendered so to us by the peculiar character of the construction of our eyes and are only relative, and a future race in a higher state of development will be dependent on higher conditions which we cannot comprehend, because we have not experienced the same; while they may exist all the same in that beautiful world yet unexplored by mortal man.

Our entire physical organization is inherited from this earth; the earth is our parent, both male and female, father and mother, and there can exist nothing in our physical organisation that does not exist upon earth. We may therefore properly consider the earth in some sense of the word an animal organization of vast dimensions. She has functions analogous to the animal race, the same inherent powers of locomotion around her axis and another around the sun. We have a net-work of electric wires in our system, constituting our nervous system; the earth has Electro-magnetic currents travelling in all directions. We have a circulation of blood, and so has the earth a circulation of waters by rivers and tides, and the winds are active agents to assist in the continual change. There are currents in the ocean as well as in the interior of the earth. In the animal organization there are constant currents passing to and from the interior, through apertures prepared for that purpose, and the great parent must have an analogous organization, and be supplied with it in the interior,

and the same elements and forces which exist here, must exist there. We generate the power by which we perform our movements within ourselves, and so does the earth; and she did not require the arm of an omnipotent being to start the machine by applying some peculiar kind of a force, that is not recognised within the realms of the natural universe, for the genius and wisdom, that could contrive and keep in operation a perpetual motion for so many long ages by natural causes, must have been abundantly competent to have brought to bear forces that would have started the machine within the range of natural causes also.

The interior surface of the earth, being in a more highly developed condition than the exterior, has become capable of generating its own light upon the same principle as the more developed planets, and the displays of aural light that are so frequently beheld emanating from the arctic circle, have thus far baffled all attempts of scientific minds to unfold their mysteries; while an aperture at the pole through which this light radiates to our exterior surface fully explains the phenomenon.

The author's views about the sun spots, of the invisible planets existing beyond the orbit of Uranus and of the world's builders have recently been to some extent corroborated in some of the "Fragments of Occult Truth" and other teachings given in the *Theosophist*, and they bear internal evidence of having been derived from the same source. Whether this view is correct or not, they show certainly a high grade of intelligence, and their conclusions are perfectly logical; but, like other works of a similar character this book has appeared, before the world was ripe enough to understand it, and it is therefore known and appreciated by only comparatively few. The author is now an old man but he still confidently expects (so we are told) to be one of the first ones to enter the interior of the earth through what is known as Cpt. Symc's hole, and we hope he will do so, if not in his present incarnation, then in the next, as a member of the sixth race, forerunners of which have already made their appearance upon this, the exterior surface of our hollow globe.

"ASHTOTTARA SATOPANISHADAH."

THE 108 UPANISHADS.

(*In Telugu characters*).

We are glad to acknowledge the receipt of a copy of the above-mentioned work from its publishers, Messrs. S. Subramanya Sastry and M. Venkatappayya, and introduce the publication in question to our readers with a few remarks. The importance of the Upanishad-portion of the Vedas, for a correct understanding and appreciation of the ancient Aryan Esoteric doctrines, can hardly be over-estimated. It has all along been recognised by every great Hindu writer that these Upanishads form the foundation of the Hindu religion in all its higher aspects. Every authoritative work on Hindu religious philosophy, such as the "Brahma Sutras" and the "Bhagavat Gita," is constructed from the materials contained in them, and every prominent religious teacher has professed to draw his inspiration from them. Every exoteric form of faith and every sectarian dogma is likewise referred to some of these Upanishads. Consequently, a thorough investigation of these writings is indispensably necessary for ascertaining the doctrines of that ancient Aryan philosophy which has given rise to so many conflicting systems of religious faith in subsequent times. However, these Upanishads have not been published up to this time in a collected form either in India or in Europe; and it has been hitherto found very difficult to obtain correct copies of most of them. This difficulty is now completely removed by the publication under notice, and the enterprising and learned publishers are fully entitled to the thanks of the public. The summary of the philosophy contained in the Upanishads, the Brahma Sutras and the Bhagavat Gita, which is written by Mr. Subramanya Sastry in a clear and concise manner and prefixed to the work as an introductory essay, will be found very useful. The Mahavakyaratnávali appended to the Upanishads is an excellent analysis of their contents and serves the purposes of an index. It is clear from the arrangement of the work that the publishers have tried their best to make it as useful and interesting as they can.

To such of our readers as have not seen any of these Upanishads we may give some idea of the variety of subjects discussed in these writings. Such Upanishads, as Isavasya, Kena, Katha, Prasna, Chandogya, Brihadaranyaka and Sweta-Swatara, treat of the general subjects connected more or less with every religious philosophy. Mandukya (with Goudapathakarika), Atharvasira, Atharvasikha, Sukarahasya, Thrisikhi Brahmana, Mandala Brahmana and other Upanishads of a similar character, are connected with Rajayoga. Hatayoga is explained in such Upanishads as Yoga Sikha, Thajo Bindu, Natha Bindu, and Thyana Bindu. The duties and practices of saniyasis and other yatis who have accepted the "Tureeya asrama" as it is called, are laid down in Naratha-Parivrajaka, Paramahamsa, Nirvana and similar Upanishads. Mantra Sastra finds its exposition in conjunction with the adoration of special powers and deities in such Upanishads in Maha Narayana, Thakshinamurty, Ramatapani, Thripura, Saraswatirahasya and other Upanishads.

In addition to those above enumerated, there are others of a miscellaneous character, which propose to explain various subjects connected with Hindu religion and philosophy. From the foregoing remarks it is evident that a study of these writings is highly essential for the progress of Theosophy and the work undertaken by the Theosophical Society; and we take this opportunity of recommending the work under review to all our Theosophists and to every reader of this journal who desires to study the ancient Aryan religion. Considering the usefulness and importance of the work and the amount of labour and expense involved in its publication, the price of Rs. 8 per copy (excluding postage) fixed by the publishers is not in our opinion very high. Intending purchasers may obtain copies of the book in question it her from the Head-quarters of the Theosophical Society at Adyar, Madras, or from the publishers.

PEARLS OF THE FAITH OR ISLAM'S ROSARY.*

Every one, interested in Oriental literature and religions, is familiar with Edwin Arnold's marvellous power of placing himself in the position of the follower of a Faith he may be writing upon, in such a manner as to present to the general public its purest and highest aspects. His *Light of Asia*, written from the stand-point of an Indian Buddhist, has passed through several editions during a very short period, and earned for him the just praises and rewards of all true Buddhists. His "Pearls of the Faith," which was published last year, now gives in their purity the teachings of the *Koran* and will be appreciated by every true follower of Islam. The author is thus promoting the cause espoused by the Theosophical Society, which avows a common foundation for all religions, namely, the truths of the *Esoteric Doctrine*. And he, who can find out this "common foundation," has the key to the secret treasures of Occult Philosophy. Hinduism and Buddhism preach the doctrine of *Karma*: the modern Scientist calls it the law of cause and effect: the Christian Bible says: "As ye sow, so shall ye reap:" and now the book before us expounds the same teaching. It also indicates clearly an understanding of the fact which occultism teaches, that 'the *Akasa* is Nature's Book of Record' otherwise called the 'Book of Life.' In order to show to the reader that this idea is beautifully illustrated in the "Pearls of the Faith," it may be mentioned that a wicked person—finding himself confronted, after death, with a hide-

*Being the ninety-nine beautiful names of Allah (Asmâ-el Husnâ) with comments in verse from various Oriental Sources (as made by an Indian Mussulman): By Edwin Arnold, M. A., C. S. I., author of the *Light of Asia*, &c., &c. Published by Messrs. Trübner and Co., Ludgate Hill, London, England: 1883.

ous form, symbolizing his evil deeds—is made to go through the following dialogue :—

"Whence and what art thou, hateful thing?"
"Dost thou not know—who gav'st me birth?"
Replied the form; "thy sins on earth
In me embodied thus behold.
I am thy wicked work! unfold
Thine arms and clasp me, for we two
In hell must live thy sentence through."

Thus, the above extract, at one and the same time clearly gives expression to two fundamental teachings of occultism, namely, the doctrine of *Karma* and the invisible book of Nature—*Astral Light*—recording faithfully the impressions and following the design of the mould set into operation by its creator, the living entity.

Then, the traces of a knowledge of the septenary mystery are visible everywhere, in the work under review. Again, the idea of two angels watching a soul, all the time, is very suggestive. Also the chapter of the destruction of *Sheddad* reminds the reader of the fate of the *Dougpas* at the end of every race when a terrible cataclysm, or rather a series of them, changes the face of the earth and makes the latter fit for habitation by fresh and more advanced races. The fight among four travellers, each of a different nationality, using a different word for grapes, until the sight of their desired object settled the dispute—and the lesson meant to be conveyed thereby, that *Allah* may be worshipped under different names by various people—reminds one of the teaching in *Bhagavat Gita*, where Krishna tells Arjuna that an offering made to him with a sincere heart, under whatever name, goes to him. The description of *Allah* too, throughout the book, now and then leads the reader to suppose that the author was giving the Vedantic definition of *Brahma*. Altogether the work can but confirm the belief of every Theosophist that every religion, in its purity, rests upon the same foundation. And, therefore, we have no hesitation in strongly recommending, to all our members and sympathisers, not only a perusal but a careful study of the book under notice.

GUJARAT AND THE GUJARATIS.*

We are indebted to the author, Mr. B. M. Malabari, for a copy of the second Edition of "Gujarât and the Gujaratis." The opinions of the various English and Native leading papers, evoked by the publication of the first edition of the work, bears witness to the literary abilities of the author and the importance of the book. It undoubtedly presents a real picture of the life of the Gujaratis, which may more or less be applied to the generality of the Hindus. At the same time, we are inclined to believe that many of the social evils are confined, to the extent described in the work, to the lower classes who are, as a general rule, uneducated and grossly superstitious. It cannot, however, be denied that the upper classes too are affected to some extent by the same evil. For instance, the practice of "buying" wives, *i. e.*, the bridegroom paying the father-in-law some money as a price for the hand of the bride—as also of the bride being sometimes a good deal older than the bridegroom—both these practices are, we believe, limited only to Banias and Bhattias, but they are not decidedly in vogue among the Brahmins, and not in other castes, outside of Gujarat. The horrors of infant marriage and the miseries of child-widows are indeed too true and painful; but these social questions we would rather leave to be decided by the reformers. Legislation can but strike terror: it cannot uproot the evil. What is chiefly wanted is education, real and sound. The present phase of it may have produced a generation of lip-philanthropists, but it should not be forgotten that a steady increase in the number of educated men will undoubtedly have the desired effect of producing a class of genuine philanthropists. The present is but a preliminary stage on the path of enlightenment and progress, and although it may exhibit undesirable tendencies, they should be recognised as necessary evils, and means adopted, as far as practicable, to minimise the effects of such wrong directions.

The question of "charity" raised by the author is a most important one. It would be a very good thing if the reformers should organise regular charitable institutions wherein all beggars should be usefully employed and provided with the necessaries of life. There is a good deal of charity misplaced and a large portion of it is sham, being often the result of a desire to maintain their so-called "respectability." On the other hand, many of the charitable people would no doubt contribute to the maintenance of an Institution if the work were undertaken by the right sort of people. Then could Government be asked to pass a Vagrant's Act, prohibiting professional beggary. Such an institution would be profitable in every way, and in time it must be self-supporting if the beggars be made to turn out useful work.

The author's exposure of religious shams and superstitions is very interesting. What he says about the Parsees is more or less applicable to the generality of mankind. The following extracts may be especially interesting to our readers :—

...Above all, they (Parsees) have to create or organise a new national church, founded on the simple tradition of *good thought, good word, and good deed*, bequeathed by Zoroaster. Let them weed their Scriptures of its verbiage, and then let them defy the threats of the levites. Let them see that neither greatness nor happiness is to be achieved by a compromise with conscience. But for true national greatness, sincerity in all we do, and some rational scheme of life, are essential.

...There is very little element of genuine devotion in the formula as at present gone through. There is no intelligent appreciation of the recitals. The priest says his prayers for hire. He mumbles a certain quantity of jargon without indicating the least appreciation. There is no solemnity, no dignity, often no decency in the performance of the hireling priest. He knows it all to be humbug, and he gets through it as fast as he can, to see if he can give the benefit of his services to another credulous client soon after. And the devout layman! How does he offer prayers? He recites, chapter after chapter of matter which he ought to read once in a way, which contains some excellent moral or philosophical dissertation, but which has as little of devotional merit as *Gulliver's Travels*! He does not understand a word of what he recites, and therefore he does so necessarily without any intelligent appreciation.....Hence it is not unfrequent to see the orthodox Parsee at prayer breaking out into abuse of his neighbour, into snatches of conversation or observation, and many other acts besides, which have nothing at all to do with the solemn affair in hand.....The fact is, the average orthodox Parsee has mistaken the scope and spirit of genuine devotion till he has drifted into a callous, selfish, presumptuous creature, unworthy of the name of Zorastrian. And this is entirely owing to the mystery in which a crafty priesthood has hitherto shrouded his scriptures.....

And now after reading the above extract, let every theologian substitute his creed for that of the Parsees and see whether the same remarks are not equally applicable to his "*ism*." The fact is that every theology has retained the outer shell, the external mask, while true religion, which is the basis of them all, is entirely lost. The true spirit, the divine light—Theosophy—is gone, neglected and forgotten. The superstitious followers blindly follow the dogmatic interpretations of the priests who are as ignorant as themselves of the Wisdom Religion.

The chapter on *Ramayana* is very interesting and instructive. The author highly appreciates the language, the style, and the sublime ideas of this "immortal" epic. The work under review is very valuable, and we would recommend a perusal of it to all interested in knowing the life, manners, &c., of Hindus in general and *Gujaratis* in particular.

THE MARATHI THEOSOPHIST.

We are glad to notice that the April Number of this Magazine, just received, has adopted the suggestions in our issue of June. It would be well if the conductors would be regular and punctual and not make the subscribers wait till the middle of June to receive the April Number.

The explanations of some of the phenomena are no doubt instructive to the general reader. In a few cases, however, these do not appear to be quite scientific. The minor ones may be passed over, but attention may be directed to two points here.

In explaining the phenomenon of Dnyaneshwara having made a buffalo repeat the *Vedas*, it is stated that the Sage, by his Will-power, magnetised the nerve-centres of the buffalo's brain and thus caused it to speak what he himself willed. Now, no occultist can create an organ; all he can do is to develop extraordinarily its latent capacity. For practical purposes, animals have no fifth principle, (even their 4th principle is not fully developed) for the germ of it, only *overshadows* the animal, just as our sixth prin-

* By Behramji M. Malabari, Editor of the *Indian Spectator*, and of the *Voice of India*, Bombay.

ciple at present *overshadows* us, and we shall have it as a germ *within* us only in the fifth round. So, the animals will have the *germ* of the fifth principle *within* them when they enter into the human kingdom. So an ADEPT can make a Negro talk the greatest wisdom by temporarily expanding the capacities of his fifth principle, but he cannot do so with any creature so long as the germ of the fifth principle is not *associated* with its other principles. Thus *Dnyaneshwar* could not have made the buffalo *repeat* the *Vedas*. On the other hand, we have no reason to doubt the concurrent testimony of eyewitnesses, if the possibility of the phenomenon could be entertained scientificially. Now, that phenomenon could be explained by supposing that the sage repeated the *Vedas* himself, but by his will-power he created a *Maya* so as to make the spectators believe that it was the buffalo that was talking. For them the illusion was a reality, as the objective existence is also a reality for them. Or, he might have caused the required articulate sounds to emanate from Akasa pervading the animal, and appear as if they had actually issued from its mouth.

Another point is in regard to Changadeva. The minor questions need not be referred to here. He is said to have possessed what are called "powers." But his practical life, his vanity, his anger, his jealousy, his *selfishness*, all point to the conclusion that he could not have been a sage. He may have obtained certain occult "powers" of a psycho-physiological nature by certain practices, but he could never have been an "Adept of the good Law." If his life be contrasted with that of Dnyaneshwar as given out, we find the two representing the two opposite schools of occultism. The former may be classed among black magicians, while the latter was a real occultist of the good order. Black magicians, through the evocation and adoration of certain elementals may obtain some of the so-called "powers," while the white magicians, who are real occultists, obtain *psychological* powers which can proceed from a true knowledge of *spiritual* things. The first principle the latter realise is that *unselfishness* is the inherent law of our being and therefore they are incapable of harbouring feelings of envy, jealousy, &c. It would, therefore, be advisable to condemn such practices as those of Changadeva. We cannot too highly praise philanthropists and great men like Dnyaneshwara, and to compare them and put them on a par with Changadeva and others of his school, is to depreciate the real worth of the noble science of *Yoga Vidya*.

THE OCCULT WORD.

SOME of the leading members of the Rochester Branch of the Theosophical Society have started a monthly journal, called the *Occult Word*, with a view to promote the spread of Theosophical knowledge. The first number, just to hand, contains the review of "*Mr. Isaacs*," an interesting novel noticed in one of the recent numbers of the *Theosophist*. It also quotes a few articles from this journal and some extracts from our other publications. The attempt is a laudable one, and we wish it every success. If our other members and branches will do something of a like nature, they will be assisting the cause a good deal. Applications for *the Occult Word* can be made to Mrs. J. W. Cables, F. T. S., No. 40, Ambrose Street, Rochester, N. Y., U. S. America.

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(*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 written on one side of the paper only, leaving clear spaces between lines and a wide margin.*

Proper names and foreign words should be written with the greatest care.

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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.

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UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Translated from the French.)

LECTURE VI.

What we should Will; What we should Dare; and about what we should keep Silent.

WE should *will* divinity to reign in humanity. We should *will* intelligence, love and eternal order, to obtain supreme glory in the harmony of the beings. We should *will* the existence of a republic without *pretended* republicans, of catholicism without *pretended* catholics, of a hierarchy without despots, and of a religion without idols.

We should *will* the establishment of perfect peace, which belongs to the royalty and divinity of the sages. All this we should *will* to exist; first for the benefit of others, and next for that of ourselves; because the right kind of egoism is to obtain good by doing good to others.

Divinity is the power for good, and it is man's vocation to exercise that power freely and so to say in an autocratical manner.

The "republic" or the "public cause" *(res publica)*, is the absolute reign of that law which is made in the interest of all, it is the devotion of *all* for the benefit of *each*, and the devotion of *each* for the well-being of *all*. It is consequently the very opposite of insubordination, personal despotism, or insolence of the members, revolting against the head; it is the opposite of materialism and anarchy; but since 1793 up to the present time those men, who claimed to be republicans, were incapable of comprehending the meaning of "republic" and mistook the very antithesis of a true republic for the real thing. *Their* republic is to *them* the tyranny of popular passions and impulses, the despotism of envy, which overthrows by turns all dignities and powers, like the monster Saturn, which devours its own children.

A true republic means the conservative power of law, upheld by a general submission to that law; it means the monarchic reign of order and peace; the power of a people disciplined like an army; and the soul of such a republic is supreme intelligence and indiscriminating justice. Let us dare to pronounce that word which is so often disfigured by error, but always consecrated by universal tradition: The soul of the republic is *God*.

God!—Not that capricious and invisible autocrat, who is just as dark as his mysteries, and just as cruel as his vicious ministers; but that God which represents the good, the true and the just in the highest and most perfect ideal conception.

In the name of *that* God of humanity, who is *not* the God of priests, must catholicity without catholics become re-established. This grand religious event has been foreseen and truly predicted by Jesus Christ in his parable of the banquet. He says: "A king had a banquet prepared to celebrate the marriage of his son." The king is God, his son is man, and the banquet is the universal brotherhood of the peoples. "But at the hour of the feast the invited guests sent in their excuses, and did not come." The invited guests are those that pretend to have special privileges from God, the legitimate representatives of the synagogue and the church. "Then the king sent his servants out into the streets to collect all those whom they might meet; even the deformed, and the invalids;" that means those whose beliefs were imperfect or disfigured by error. "Soon the banquet-room was full, but the king then noticed a man dressed in mourning," (that is the expression which the evangelist uses) "this man had no marriage robe." This does not mean that he was not possessed of rich clothes, because the whole assembly was composed of people that had been picked up at random and even of paupers and lame beggars. The king asked that man: "How did you come here?" He evidently was not one of those the king had sent for; he was surely one who tried to make himself so to say *at home*, and perhaps he thought that he was the master of the house and the king's favorite. "He did not know what to answer, and the king ordered him to be bound hands and feet, and that he should be flung out into the darkness." The bound feet signify the condition of a man who is no more able to advance or to retreat; tied hands symbolise a man who is no more able to act.

Such has been the condition of the synagogue when Christianity was born; such is now the condition of clerical catholicism in the presence of the new idea. The expression "out into the darkness" is remarkable and terrible; it depicts well the state of blindness of those who put themselves outside of the realm of humanity. The evangelist adds to the above sentence: "where there will be wailing and gnashing of teeth;"—that signifies sorrow without remedy and impotent rage, two expressions in which is summed up the totality of the reforming potentialities of the universe.

The term "Roman universe" has long ago become a lie; the Roman world has reached its end, and catholicity must become for ever cosmopolitan. It cannot be contradicted that a religion, which proposes to be universal, cannot be exclusively Roman.

Still it is necessary to be on our guard, to entirely destroy the broken reed and to fully extinguish the still smoking wick. Inherited powers do not cease to act, except when given up voluntarily. As long as there existed a sovereign pontiff in Judæa, the ruler of christian society was nothing but the principal of the church. Jesus submitted unto death to the authority of the high priest; lovers of justice can become martyrs, but they never become rebels.

By the side of abuses and even *amongst* abuses there are usages. We must respect usages, and for fear of eradicating them prematurely, we must moderate the zeal which urges us to protest against abuses. The shadow of an old dying tree protects for a long time the young growth at its base, and the dead leaves that fall from the paternal branches serve as manure to hasten the growth of the young.

The future confluence of all religious systems of the world into one universal religion of humanity has also been plainly predicted by Jesus Christ. Speaking of the second coming of the son of man, he says positively that at that time *the Christ* will not be a *man*, whom we can hear preaching in the wilderness or in some public assembly, but that a universal intellectual light will appear, resembling the lightning, which, while it shines at the East, will illuminate the West also. It will appear after great wars and terrible calamities have taken place. "But"—asked his disciples—"in which country will this happen, and where will this grand religious movement begin?" "Where the carrion lies, there will the eagles assemble," answered the Master, speaking in his proverbial manner, as if he meant that where the truth will appear, which has so long been expected, there will the intellects go; or perhaps we may interpret it to mean that when the great official church has become a corpse, the great council of men of science and natural genius, symbolised by eagles, will take place.

God made himself *Man*. He descended from heaven, he is no more lost in inaccessible spaces, he is upon earth and lives in our midst. If we desire to love God, we must love each other; if we wish to serve God we must assist the poor; if we want to see God, let us look at our brothers; because no one ever saw God in any other way. "My little children"—said St. John—"love you one another. I have nothing else to tell you; this is the whole religion and all there is of the law." And indeed this is the whole of Christianity; and simple as it is, why has it not yet been understood; and why do people not understand that Jesus Christ is God, and that we *all* are God in him and through him; that there are no more infidels and heretics in the world, but *souls*, which have been bought by the blood of the just, and which claim

our interest still more, because they are sick? Why can we not understand that even he who has no faith must be saved by the faith of others; that the merits of all are revertible upon all, and that the universal solidarity makes sinners the creditors of the saints and gives more to those who have little, and doubles eternally the treasures of those to whom much has been given? Holy Evangel, when will you begin your revelations?

Did not Christ proclaim universal forbearance when he said, speaking of the adulteress: "Let him, who is without sin, throw the first stone upon her;" and again, when he said: "If you had understood the word of the scripture, which says, 'I want charity and not sacrifice'; you would never have condemned the innocents"? Now who are the innocents of whom the Saviour speaks? Are they not those whom the law of Moses declared to be guilty? If we deeply meditate about this doctrine, do we not come to the conclusion that the blood of the criminal, after it has been made to flow under the social knife, has become the blood of martyrs? But about these things we must keep silent, because society in its present condition is not worthy to hear them.

We have spoken of that which we ought to *Will*; let us now see *in what manner* we must will.

If the human will is well directed, it becomes identical with the will of God; that is, it becomes omnipotent; but we must believe in its power and this constitutes the faith, which, according to the figurative expression of Christ, uproots trees and removes mountains.

The most interesting and astonishing words, and which at the same time are the most significant of all the sayings, which the evangelists attribute to the Saviour, are contained in that prayer which he sends up to the deity during his last suffering: "Father, forgive them, for they do not know what they do." Here the human God shows himself superior to the inhuman God of Moses. It sounds, as if he would say: "Oh, you unmerciful father! can you not see how weak your children are? They do not know what they are doing, and is it necessary that we should inform you about their weaknesses; you, who created them, and who, while you were creating them, did not know what you were making? Forgive them, so that they may forgive you."

David, who is called the great forefather of the Messiah, predicted the coming of Christianity, when he said: "Men's hearts will become more elevated, and then God will become greater." *Accedet homo ad cor altum et exaltibus Déus.*—In this way he prophesied the incarnation of human divinity into divine humanity.

This is such an astounding prerogative, that at first it seems paradoxical and absurd. Man in some sort educates God! Does Man *will* God to be? God does nothing without means and intermedial causes, and he acts upon man through man and through nature; upon nature through laws; upon laws through numbers; upon numbers through eternal mathematics. In this way the will of Man can act with that of God. Whoever wants effects must seek for the causes; in the causes he must study the laws, and through the laws he can govern the forces; and this leads us to the consideration of the auxiliaries of the Will.

To *will* does not simply mean to form in our thought an imaginary desire; the will must have determination and object and real means. To will effectively is to act. Action cannot immediately effect the object in view as long as the activity has not commenced. To make a step in advance, does not mean to arrive at the end, but after we have made the desired number of steps continually in the same direction we shall infallibly arrive. The will is the power of the soul and, like the powers of the body, it must be developed by practice. There is a gymnastic exercise for the will, and for that reason the grand initiators of antiquity put the neophytes to long and difficult trials. Pythagoras prescribed five years of absolute silence. Crates made his disciples walk through the town and carry some ridiculous burden, for instance, a leg of mutton or a pot-ful of lentils. The initiations of the Egyptians were terrible; the Free-Masons, the continuators of the ancient mysteries, submit their adepts to puerile ceremonies, about which they have to swear to conserve the most rigorous silence. The old hermits used to put the perseverance of their disciples on trial by giving them orders and directions which were apparently nonsensical, such as to plant cabbages with the head downwards, or to water every day a stick of wood stuck into the ground, and in this way they made saints, that means men drilled to make all sorts of efforts and willing to make sacrifices of every kind.*

The superstitious contracts by his numerously repeated practices an indomitable stubbornness; the truly pious acquires by his daily acts of devotion a great power of perseverance. Almost all the moral power, which the catholic clergy possess, is due to the breviary, which the clericals have to recite every day; and even in the midst of the century in which we live, the political world is unconsciously influenced by the scapularies, the rosaries and the nine days' prayers of nuns and female devotees. Frequent confessions hand the souls over to the disposal of the clergy, and a number of insignificant religious usages form a magnetic chain which binds the people without hurting them, and extends its mysterious power much farther than is generally admitted.

The books used by wizards are full of ceremonies which must be made words which must be spoken; days and hours must be observed; they require fasting and waking, fumigations, instruments which are difficult to obtain, talismans which must be composed, cast and engraved with the hours of the planets. All this appears ridiculous and intrinsically it is ridiculous; but they possess one real virtue, one genuine power: they harden the will and make the fluidic projection of the operator contagious and often inevitable. The book of the sorcerer is his "breviary," and the sacrifices he makes to the "devil" fills his own soul with all the venomous power of the spirit of evil.

Jesus, who often spoke in a metaphorical and veiled manner, advised his disciples to importune God by incessant prayers, and told them that in this way they could obtain all they wanted; and he adds: "Ask and you shall find; knock, and the door will be opened for you;" that means true prayer is an act which strengthens and produces effects.

No effort of the human will is ever lost, if it is patient and persevering. The Fakirs in India have preserved their ancient symbolism. Diogenes living at the bottom of his barrel, shaped the public opinion of Athens, the Stylites of the dark ages astonished and held sway over the savages, and Marie Alacoque has already three times succeeded in making the French revolution miscarry and fail. Do not the fanatics of the *terror* attempt to make an apotheosis of Marat by uniting his heart with the heart of Jesus? Oh, holy heart of Jesus! Oh, holy heart of Marat! This is their cry, and in this way they combine an absurd and bigotted formula with an oath of *père* Duchesne.

The human will is a lover who attracts and radiates. If we desire to invest this lover with a great force, we must exercise that will. A man, who is a perfect master of himself, is a master over others; he does not need to go to others, they will come to him; everything arranges itself in a natural manner, according to his desires; if any attempt is made to injure him, the injury rebounds upon its authors; those, whom he condemns, perish; those, whom he protects, are safe; he is loved to the same extent to which he loves, and although he possesses nothing, all the possessions of the others are at his disposal. He is what he *dares* to be, he is worth as much as he estimates himself, he is a pontiff and king, and no one is above him.

It is true that such a high moral dignity excites the envy and hate of beings ruled over by such a magnetism of evil, that it has become customary to call it the "devil;" and that for the purpose of escaping persecution the sage must know how to keep silent in regard to that which he *dares*, and he should always apparently remain inside the lines drawn by common life and within the current of common ideas; he must shun all public show and demonstration and avoid with great care to appear and to make people talk about him. Let others seek him and desire him instead of putting himself in an attitude before the public. *Noli ire, fac venire*, said the philosopher Rabelais.

Saint Paul said: "The sage judges all and is judged by none. Everything is permitted to me, but not everything is expedient. I am free from all restrictions, and I allow no one to subdue me" It means to *dare* a great deal, to speak in this manner under the reign of Nero, and it is not surprising that St. Paul was contradicted by many even amongst those that called themselves his true

* Saints or fools?—*Transl.*

followers; and he finally had his head cut off; but we are not permitted to judge that impulsive apostle according to the laws of human wisdom. Changed suddenly from a violent persecutor of Christianity by a vision which throws him down; elevated at once, without knowing himself how it happened, into the third heaven, (he counted them); destroyer of the books at Ephesus, inquisitor at Corinth;—St. Paul may be more or less of a sage, but he certainly is not a man guided by reason. He himself glorifies the folly which he calls the folly of the cross, and pleases himself by always putting God into opposition to the sages of this world. St. Paul was a revealer, but not a guardian of the secrets of the universal sanctuary; neither can he, who substitutes a religious passion for religion, be called reasonable. Religious passion is a fanaticism which will excite the masses much easier than reason. The only apostle of Jesus, who was truly initiated, was St. John; but he presented us with a veiled language. He understood the law of silence, and his cryptology has ever remained unintelligible to the church of St. Peter and St. Paul.

We must dare to risk for the true and the good all that is good and all that is true; but we must act with prudence and never offend to their faces either the authorities or established prejudices. "I did not come to destroy the law of Moses," said Christ, "I came to fulfil it. Sooner let heaven and earth perish, than a single point of the law." And yet, who, even amongst the Jews themselves, obeys at present the whole law of Moses? The Jews, in spite of their resistance, and without knowing it, became influenced by the reforms brought forward by Christianity, and the Catholic clericals, who are still Jews without wishing or knowing it, must undergo that reform in their turn. For that reason we can exclaim, according to the example of Christ, and with a sincerity like his own: "Let heaven and earth perish, sooner than the single article of the Catholic faith." You will say: This is Jesuitism? Well; but as we now deal with the official society of Jesus, what else do you want it to be? Very bold indeed would be he, who would dare to say that the Bible, that venerable monument of ancient religion, is not a book full of the most sublime secrets and very high teachings; but very timid before his conscience and before his reason would he appear, who would not also dare to think that this same book favours at the same time the most monstrous and gross pretensions. What sort of a God is he who condemns to death all generations of man on account of an apple that has been stolen out of his garden, and who afterwards blesses the impostures of Jacob and the undeniable thieving of the Hebrews, when they carried away the vessels of the Egyptians; a God who punishes David for having taken a census of his people, and who does not even reprimand him for having caused the murder of the Ammanites, his allies, by sawing them to pieces alive, and crushing them under chariot wheels, on account of an insult offered to his ambassadors? The spirit of the Hebrews is ferocious, and if their books contain profound allegories and proverbs full of wisdom, their barbarous and unjust moral is almost always conspicuously exposed. Behold Loth getting beastly drunk at the time of a public disaster, and giving himself up to impurities with his two daughters; Ruth creeping into the bed of Boas, to make a rich marriage; Judith seducing Holofernes for the purpose of assassinating him; David, a twofold traitor, entering the service of King Achis, an enemy of the Hebrews, next exterminating and pillaging the allies of that very king who overwhelms him with acts of kindness; Solomon, causing the murder of his relative Adonius, whose place he has obtained by usurpation; and all this without a single word of blame from the holy writer, because all that was approved by the priests.

Let us sum up in short. In the interest of truth, justice and charity, we must *will* that which is our DUTY, *dare* to accomplish what is in our POWER, and *keep silent* about our ACTIONS.

"HOPE AS A REMEDY AGAINST DISEASE."

DR. MORTIMER GRAVILIE writes to the *James's Gazette*:—There is in ninety-nine cases out of a hundred a possibility of finding a *modus vivendi* with disease, even though it be organic and "incurable." Of course there are some maladies which must and will kill; but even these are longer about it when the organism is, as it were, suffused with the glow of cheerfulness and dingling with the energy of hope. The very first condition of life is hope: "While there is life there is hope," and when hope dies, life is no longer "worth living." Nature is not an artisan but an artist; and, with the aid of the "ghost" (or spirit), she has contrived to put a good deal of "artistic finish" into her chief workman. This spirit is the life of the creation; and, it is a life with more than one source, if I may so say. Some men live by virtue of muscular vigour; others by sheer power of feeding—a vegetative existence. Many live by mental and nervous energy. The multitude of this last class of livers is very great: their bodies are wondrously weak and crippled, but their "go" and "spirit" are remarkable, and they live when those around them think they ought to die. Now, my first reason for believing that many persons who have incurable diseases may live on almost indefinitely, if they please, is: that when a man, who has hitherto lived by the aid, chiefly, of some part of his organism which is placed *hors de combat* by recent disease, begins to feel that his old life-prop has been knocked away from under him, he may, by an effort of the will, lean on some other. Say, for example, a man is told that he has "heart disease." Well, that is a great pity, to be sure; but Nature has given him other vital organs besides a heart. Let him leave the crippled circulatory system alone, and, instead of fretting himself into the grave, because "his heart is affected", set to work to make his lungs do such excellent work in the oxygenation of his blood that the defective flow of his blood through the organism may be of less importance than heretofore. This is not a vague suggestion. I am prepared to contend that what I have urged, can be done, and is being daily done, specific and common-sense measures of self-control within the power of any ordinary sufferer. I am not speaking of "living by rule," or eking out the miserable existence of a valetudinarian. Life is not worth living if a man cannot enjoy its rational pleasures; and I, for one, would never speak of hope to a patient who must perforce abstain from every comfort. Each case must be dealt with individually, but the task of finding a *modus vivendi* with "incurable disease" is not difficult; and if one be found, the very fact of relieving the diseased organ from the task of playing first rule in the drama of life will, in a majority of instances, help to check the malady by which it is affected. Another scientific reason for believing that hope will help to cure disease, or to prolong life under its depressing influence, is to be found in the fact that all vital energy has for its primary source and centre the nervous system. The brain is the central and principal organ of the nervous system. Hope is a brain function. When a man hopes, his brain is stimulated, his nervous system is healthily excited, his vital energy is increased. Is it not obvious that if the vital energy be increased disease may be conquered, or at least outlived and down-lived? Forgive me for being so prolix in trying to be plain.

AGNOSTICISM.

AGNOSTICISM is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific ground for professing to know or believe. Consequently Agnosticism puts aside not only the greater part of popular theology, but also the greater part of popular anti-theology. On the whole the "hosh" of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science and orthodoxy does not.—PROFESSOR HUXLEY.

A LECTURE ON "THEOSOPHY: ITS CLAIMS ON OUR ATTENTION" AT RANCHI.

BY BABU PARBUTTY CHURN ROY, B. A.

[*From our Own Correspondent.*]

ON Tuesday, the 3rd of June, at Ranchi, Babu P. C. Roy addressed a mixed audience of earnest inquirers, scoffers and curiosity-mongers, on the claims of Theosophy. There was a fair attendance of Native gentlemen, but the Europeans—let our countrymen take note of the fact,—though especially invited, were conspicuous by their absence. Babu Rakhal Dass Haldar took the chair. As the subject was new to many, the lecturer had to tread on old grounds; much of what he said, however, was thoroughly original, and displayed a considerable amount of study and research. I can only give here a meagre outline of the speech. I may state in passing that Mr. Roy has it in contemplation to bring out the whole thing in the shape of a *brochure*.

After referring to his ill-health and debility, and to the difficulty of the subject, he warned his hearers that he was no enthusiast in the Theosophical cause; on the contrary, it was some time before he had accepted in part (a student of Western science as he was) the teachings of Madame Blavatsky, with whom he disputed every inch of his original position. Referring to the question—What is Theosophy?—he said that no dictionary could furnish the answer, which was to be found only in the pages of the Theosophical Journal and in the printed rules of the Society, from which he read out the three great objects of Theosophy. He insisted upon the fact that Theosophy was not a particular creed of religion, and that it was opposed to no religion. Amongst the members of the Society were to be found representatives of all the principal religions of the world. Referring to

the first object of the Society, he said that the idea of universal brotherhood had been heard of ever since the beginning of the historical age. The aim of the Theosophists was much the same as that of the Freemasons. Not many persons, however, could be Freemasons; they were thus an aristocratic fraternity. He condemned the dinners of the Freemasons and their drinking. They had not many branches in all parts of India; and they certainly did less good than they took credit for. Such objections could not be raised against the working of the Theosophical Society, which was really a philanthropic association. Speaking of the second object, he said that it would not have been necessary to insist upon its importance, had it not been that men of other religions had come from distant places and prejudiced the rising generation of Hindus against the ancient religion and literature of India. Practically speaking, however, he thought that the study of Sanskrit was of no great value. He warned his hearers at the same time that there were some men who cared little for worldly advancement, men who knew to appreciate the sublime and the beautiful: to such men, and to men like William Ewart Gladstone, who, in the seventy-fifth year of his age, found time in the midst of his arduous duties for the study of Homer, the study of ancient lore was to be recommended. The Theosophical Society was in that respect trying to accomplish the same thing as the Asiatic Society. The latter Society, however, like Freemasonry, was not a "People's" Association in the same sense as the Theosophical Society was. He then spoke of the useful work done by the journal of the Theosophical Society. The lecturer spoke of the third object as the grandest. Theosophy professed to prove the problem of the existence of the soul apart from the body, and of its survival after death. The solution of the problem by the different religious creeds was founded on Revelation and Faith—followers of revealed religions appealed to books (*e. g.*, the Bible and the Koran), while Theists appealed to inborn Faith. The lecturer then read extracts from Babu P. C. Mozumdar's *Faith and Progress of the Brahmo Somaj*, showing that the Brahmos believed implicitly in the immortality of the soul. He then cited the opinion of J. S. Mill who held that that belief was not grounded on any scientific arguments. He referred at some length to the decline of faith, and read an extract from Froude's *Short Studies on great Subjects* running as follows:—"Faith is the cry of all Theologians; believe with us, and you will be saved; refuse to believe, and you are lost. Yet they know nothing of what belief means. They dogmatize, but they fail to persuade," &c. He then read the following extract from Carlyle's essay on the *Signs of the Times*:—

"The truth is, men have lost their belief in the invisible, and believe and hope and work only in the visible; or, to speak it in other words: This is not a religious age" * * * The lecturer next cited Carlyle's views in reference to the decline in morality which followed upon the decline of faith. He then examined the attempts made by philosophers, ancient and modern, to solve the problem of the immortality of the soul. He read an extract from Addison's Cato, giving the opinion of Socrates, which begins thus:—

"It must be so—
Plato, thou reasonest well.
Else whence this pleasing hope, this fond desire,
This longing after immortality?"

He then gave the opinion of Carlyle, and read out the dying words of Harriet Martineau as expressive of the positivist view of the question. "I cannot think of any future as at all probable, except the 'annihilation' from which some people recoil with so much horror," &c. The lecturer then presented the views of Tyndall and Huxley, as the chief representatives of modern science, who are both agreed that "nothing can be proved or disproved respecting either the distinct existence, the substance or the durability of the soul."* He then referred to the Theosophical solution of the problem, and read a paragraph from page 21 of the *Hints on Esoteric Theosophy* No. 2. He came next to consider the question as to who the Adepts were, and what the knowledge was that they had determined to share with mankind. In this connection he read extracts from Mr. Sinnett's *Occult World*, pp. 24—26. Referring to the control which the Adepts possess over the forces of Nature, he read an extract from page 15 of the same work. He then read an extract from page 19 of Mr. Sinnett's celebrated work, stating the definition of "soul" according to Occult Philosophy. Thus, he showed, while scientists and metaphysicians had given up the task in despair, Theosophy and Theosophy alone professed to prove experimentally the separate identities of the "soul and body." All religion was based upon the existence of the soul beyond the grave, and Theosophy, by furnishing direct proof of that, was rendering incalculable service to religion, and was not, as many people erroneously held, antagonistic to it. It was absurd to speak of the Theosophists as Atheists. They belonged to no particular creed. That was a sufficient refutation of the charge. It was true that some of the Theosophists were Buddhists. But Buddhists were not Atheists. They did not deny the Eternal, Infinite, Unknowable Reality. All that could be said was that they did not attempt to define the undefinable. That did not amount to atheism.

* Huxley's *Life of Hume*.

What man required was a knowledge regarding himself—the soul and the laws of its development. That knowledge was supplied by Theosophy, and consisted in the great law of *karma* (self-development or evolution) whereby the future of a man was shaped by—

* * * "All that total of a soul
Which is the things it did, the thoughts it had,
The 'Self' it wove—with woof of viewless time,
Crossed on the warp invisible of acts—
The outcome of him on the Universe."

The Light of Asia.

The learned lecturer then proceeded to give some account of the Founders of the Society, of whose high character and aims the educated Natives of India now know well enough. The lecturer referred to the attitude of indifference or opposition in outsiders as natural. Such an attitude was also his when he first joined the Society. But along with such an attitude there should be—*First*, a desire to seek after truth, and *Secondly*, a readiness to accept truth when found. He pointed out the following advantages of joining the Theosophical Society:—

I.—The advantages which generally proceed from joining a Philanthrophic and Scientific Association.

II.—As regards the Hindus, the special advantages proceeding from an awakening of interest in the literature, science, and philosophy of their forefathers.

III.—The advantages of belonging to a Society which is under the guidance of a Brotherhood of Adepts possessing immensely greater knowledge and powers than ordinary men.

The lecturer concluded with reading the last two pages of Mr. Sinnett's *Occult World*.

Babu Khettra Chunder Ghose, M. A., B. L., rose to state his objections against the third object of the Society. He had no faith in the existence of the Mahatmas, especially of Mahatma K. H. He knew that Yogis existed, but was sure they never had, and never will have anything to do with men. He could not question the veracity of Messrs. Sinnett and Hume, yet he could not help thinking that the phenomena, which they vouched for, must have been impostures. If the Mahatmas existed, what good had they been doing to the world?* If they had been doing no good, we should have nothing to do with them. In expressing his doubts about the phenomenal powers of the Adepts, he specially referred to their unwillingness to produce a copy of the *Times*, as related in the *Occult World*. Babu Mohendra Nath Mukerji, Deputy Magistrate, while expressing his entire sympathy with the objects of the Society, stated his unwillingness to join it before ascertaining how much of truth lay in the third object of the Society, *viz.*, that relating to psychical powers. Babu Parbutty Churn Roy then briefly answered the objections thus raised.—*Indian Mirror.*

SIR JAMES MACKINTOSH ON ATHEISM.

In the necessary ascending progress of the understanding to divest the infinite perfect being of all resemblance to imperfection, he at length approaches every faint and imperfect personality. I acknowledge, indeed, that the heart has an equally inevitable descending progress, in which the divinity is more and more individualised, brought nearer, and made like to ourselves, that he may be more the object of affection. But, to confine myself to speculation, a person, commonly called an Atheist, might certainly feel the most ardent moral enthusiasm, or the warmest love of perfect virtue. He consequently has the feeling of which devotion is a modification or another name. This perfect virtue he must often personify. How small is the difference, in pure speculation, between the evanescent individuality to which the reasonings of the philosophical Theist reduce or exalt the divinity, and the temporary mental reality into which the imagination of him who is called an Atheist brightens his personification of virtue! Morality is usually said to depend upon religion; but this is said in that low sense in which outward conduct is considered morality. In that higher sense in which morality denotes sentiment it is more exactly true to say that religion depends on morality and springs from it. Virtue is not the conformity of outward action to a rule, nor is religion the fear of punishment or the hope of reward. Virtue is the state of a just, prudent, benevolent, firm, and temperate mind. And let me apply the same mode of examination to the other elements of religion, the doctrine of a future state. The foundation of that doctrine is the desire that beings, capable of an indefinite progress in virtue and happiness, may accomplish the destiny which seems open to them, and the belief that the interruption of that noble progress by death is only apparent. The fear of hell, or the desire of reward for ourselves, may, like the fear of the gallows, prevent crimes; but, at most, it can only lead to virtue; it never can produce it. I leave below me those coarse, rude notions of religion, which degrade it into a supplement to police and criminal law. All such representations are more practically Atheistical, more derogatory from the grandeur

* For want of space, we cannot reproduce here, from the *Indian Mirror* of 19th June, a letter from "An Humble Brahmin," bearing upon these questions.

of religious sentiment, than any speculative system called Atheism. When the mind is purified from these gross notions, it is evident that the belief of a future state no longer rests on the merely selfish idea of preserving our own individuality. When we make a further progress, it becomes indifferent whether the same individuals, who now inhabit the universe, or others who do not yet exist, are to teach that superior degree of virtue and happiness of which human nature seems to be capable. The object of desire is the quantity of virtue and happiness—not the identical beings who are to act and enjoy. Now, the philosopher, who, for his doubts, is called an Atheist, may desire and believe the future progress of intelligent beings, though he may doubt whether the progress being made by the same individuals be either proved or very important. His feelings will scarcely differ at all, and his opinions very little, from him who is called a Theist.

THE DESCENT OF ISHTAR.

N. B.—Ishtar is "Astarte," the Babylonian Goddess of the Moon, and her "descent into Hell or Darkness" is one of the earliest forms we have of that Myth. The other allusions will doubtless be plain to Theosophists.

I am falling—falling—falling!
Falling through the blank of the void.
Falling through the damp belts of the vapors—
Through the ranks of the children of the ether—
Through the heavy-smelling mists of the earth—
Through the dark walls of the clouds—
Down into the abyss of the blackness—
Where life and light is not.
So falleth Ishtar!
Why falleth Ishtar?
I fall because the circle is finished—
Because the days of darkness are come.
Because the obscurity of the night requireth me no longer,
And the wail of my lover cometh to me over the waters of the past!
Therefore I go into the depths of oblivion to raise the light that is gone!
Therefore falleth Ishtar!
The garments have been taken from me!
The jewels have fallen from my forehead!
Naked and bare I go to the depths of oblivion,
For the wail of my lover cometh to me over the waters of the past!
And darkness reigneth over the fall of Ishtar.
Dost thou think, lord of death, to retain me
In the gloom of the everlasting?
To hide the light when the circle revolveth,
And Ishtar is requited from her prison?
Love and light shall melt up thy bronze gates,
And their heat shall disperse thy gloom-vapors!
No more hearing the wail of her lover—
With the glory of youth on her brow—
And the jewels returning unto her—
The destined destroyer of darkness—
The unconquered victim of death;
The death that dissolved at her contact—
And the world's all a joy at her coming—
So riseth Ishtar.

M. B.

THE TRUE WEALTH OF INDIA.

A CORRESPONDENT of the *Indian Mirror* writes to that paper:—

Your editorial on the above subject in your issue of the 7th instant, will, I feel sure, appeal to the heart of every true Indian patriot. The chief point is that there is wealth in India, but we, the degenerate sons of the once mighty Aryans, do not know how to utilize it—nay, some of us believe no such treasures exist. Fortunately for us, the signs are changing; and if foreign influence from one quarter has led to our degeneration, foreign influence from another quarter has opened the eyes of some of us to our true position. Having awakened to a sense of our real worth, all of us must now unite together for a co-operation in the effort to regain our past glories. You have pointed out in your able article the different departments of nature in which the *Rishis* carried their knowledge to the highest extent, and what I would suggest is that the different Branches of the Association now working in our midst, should take up these different subjects for investigation, if the members be real patriots and philanthropists, as they profess to be. Many of them seem to be yet passing through the first phase of gaping with open mouths at the marvels, brought to their notice. Some have no doubt begun practical work by opening Sanskrit Schools. But what we would all wish is that they should have all one end in view, namely, the attainment of truth, which can be best done by a resuscitation of our Aryan treasures, and work up to that end in the best way possible, irrespective of personal considerations or phenomenal appearances.

The 17th March 1884. AN ARYAN.

Evidently "An Aryan" refers to the Theosophical Society and to the practical work done by it through the unselfish labours of Mme. Blavatsky and Col. Olcott. The Indian Branches especially would do well to take up the suggestion and act upon it. The time for speechifying and ovations is nearly gone and what is now required is real work. The two so-called "foreigners" have done *their* share of the work of turning the attention of the sleeping and apathetic public to the "true Wealth of India." It is now the duty of the real philanthropists to search through the mines of such an invaluable treasure for the intellectual and spiritual benefit of humanity. "Knock and the door shall be opened." "Seek and ye shall find." If each person were to realse the significance of these two mottos and do *his* part of the work, not waiting for the others, the practical good done would be immense.

D.

HER HUSBAND'S DOUBLE.

A WIFE'S STRANGE EXPERIENCE—A REMARKABLE DIVORCE SUIT.

(*From the Philadelphia Mirror.*)

MARGARET LEEDS, a pretty little brunette and a native of Pittsburg, became Mrs. Anson F. Clements on the 8th of last July. Her husband is a carriage upholsterer, and has always been an industrious, sober man. He was offered a better position in Philadelphia, and came here after a three days' honey-moon, leaving his bride with her mother. On the 15th of October, being assured that his position would be permanent, he telegraphed to his wife, and twenty-four hours later she was installed in a cozy little four-room house in the northwest section of the city. She had not been in her new home a week before she had written twice to her mother that she was too utterly miserable to live; that her husband, while one of the kindest of men living, was possessed of a strange affliction that made her life a burden, and certainly precluded the possibility of her living with him. The story she related to a *Mirror* representative was a terrible one, and was amply corroborated by her tears, and her pitiful expressions of regret about the compulsory parting. "I never knew how much I loved Anson," said she, "until after we were married, and I love him today better than ever. We were married at 7 o'clock in the evening at mother's house. The guests remained until midnight, and then we went to our room and retired. About 4 o'clock in the morning I was awakened by a noise in the room. I raised myself up in the bed and screamed. And what I saw was enough to make a brave man quake with fear. Standing in front of the bureau I saw the form of a man. He seemed to be shaving himself, for every now and then I could see the gleam of a razor as he wiped it on a piece of paper. 'Anson!' I shrieked, 'Anson! wake up for heaven's sake; there is some one in the room.' As I spoke, I placed my hand on my husband's face. It was as cold as the face of the dead. In my fright I began beating him on the chest and screaming at the top of my voice. Then the idea took possession of me that he was dead. His arms were rigid and I could not hear him breathe. My screams awoke the household. I can just remember seeing my mother and youngest brother rush into the room as I fainted. When I came to my senses, Anson was bathing my face with cold water and my mother was standing beside the bed. I looked toward the bureau, but the form I saw standing there had disappeared. I told the cause of my outcry, but they all laughed at me and said I had been dreaming. My husband seemed annoyed at something, but as the day wore on, he became good natured, and before night he had me in his arms, telling me how much he loved me.

"The next night and the next I slept soundly without being disturbed. On the fourth day after our marriage, Anson started for Philadelphia, and on the sixteenth of last month I arrived in this city. Anson was overjoyed to see me, and I need not say that I had the same feeling. I was tired and went to bed early. I don't think I shall ever forget that night as long as I live. Shortly after midnight, something caused me to awake, and looking up I saw the room door open and then I saw a man enter. He went directly to the bureau, and then, as true as heaven hears me, began shaving himself. There the man stood, with a razor in his hand, drawing it over his face again and again as calmly as though he was in his own home. He made no other motion and his movements were perfectly noiseless. I must have lain perfectly quiet for a minute, and then by a mighty effort I regained the use of my voice and limbs. I seized my husband by the shoulder and tried to awaken him. My fears must have given me double strength for I pushed him partly out of bed. Instead of arousing himself at my call, he lay like a dead man.

I passed my hand over his face and was surprised to find that it was as cold and clammy as it was on our bridal night in Pittsburg. The man was still standing in front of the bureau, and did not appear to notice the disturbance in the least. At last my nerves gave way, and I fell back half fainting. The next thing I remember was Anson bathing my face and chafing my hands. I told him what had happened, and he said I had

been dreaming, but he did not seem as positive as before. On the third night of our stay in Philadelphia, the mystery was solved, or at least there was an unsatisfactory explanation of it. My husband and I had spent the evening at a theatre, and after coming home sat up and talked until nearly 1 o'clock. Then we retired, and I, with some misgiving, buried my head under the bed-clothes. I don't know how long I slept, but, as before, I was aroused by some mysterious influence, and knew the moment I opened my eyes that I was to go through another terrible ordeal. I was expecting to see the same intruder. And I did. He was standing in front of the glass shaving himself with the utmost unconcern. I jumped out of bed, and enveloping myself in the counterpane that I snatched up, I approached the man at the bureau. He never budged an inch. I turned up the gas and took a step nearer. The rays of the gas fell about the face of the figure and showed the reflection of his face in the mirror. I looked quickly, and, great heavens! I saw the face of my husband staring at me. I turned around. My husband still lay in bed. His face was of a pallid, deathly hue. I sprang forward and touched his forehead. It was as cold as ice. Turning again, I walked toward the figure in front of the glass. As I drew near, it seemed to fade away, and when I looked again, it had gone. At the same moment, Anson groaned once or twice, turned over, then sat up in bed. 'Maggie,' he said, 'you know everything now. I have been enduring the torture of a thousand hells for the last ten minutes, and unable to move hand or foot. My God! Why am I not like other men? What you saw in Pittsburg and what you have seen here is no nightmare, no dream, but a terrible reality. You saw my double. It has been the curse of my existence for years, and seems to be a visitation upon me for some sin of my parents. I know perfectly well when my other consciousness is making itself visible to mortal eye, and have not the slightest control over it. Nevertheless, my thinking powers are not stupefied, but rather quickened, and the fright you experience I feel tenfold in agony of mind. I thought that marriage would change my condition, but it seems only to have made it worse.'"

"Now, sir," said the young woman, "you can readily see that no matter how much Anson and I love each other, we cannot live as man and wife, when his shadow, or whatever you may call it, goes roaming around the house at midnight, and so we've concluded to separate."

A NEW EPISCOPAL VIEW OF HEAVEN.

A few weeks ago Bishop Burdon was kind enough to send to the editors of the newspapers in Hongkong a copy of a pamphlet containing four sermons he had preached a short time previously, in the Cathedral on 'The four last things'—Heaven, Hell, Judgment and Death. These four sermons have excited an exceptional amount of attention here. The fact is the views advanced in them travel somewhat beyond the orthodox notions on the subjects with which they deal. There is a more intellectual treatment of these subjects in the pamphlet than that to which we have been accustomed—a treatment more in consonance with the advanced thought of the day. The Bishop discards the idea that Heaven is a place for dazzling crowns, seraphic songs, and a delirium of felicity, or that Hell is anything like what Dryden depicted:—

> Eternal torments, baths of boiling sulphur,
> Vicissitude of fires, and then of frosts.

The first of the four sermons is on Heaven, and we shall have to confine our remarks to it in this article. 'A training and disciplining of the spirit, making it tender, loving, noble, true, sympathizing, unselfish; deepening and ripening the character for the highest and holiest purposes of love and service is,' says the Bishop, 'the Christian's Heaven, begun here, perfected hereafter.' Heaven seems, in short, to be progressive goodness, commenced in this world and carried on in the next until perfection is attained. A few extracts from the Bishop's sermon will make his meaning clearer:—

> The notions about the occupations or non-occupations of Heaven are equally foolish and therefore mischievous.
>
> Heaven is a *State:* a state, that is, of mind and heart, a moral and spiritual state. This is limited to no place. It is possible to conceive of a place where the people are all of that state, or, in the language of Scripture, "where the people are all righteous," and this may be the case with Heaven ultimately. But *place* is in the meantime a very subordinate idea and a very immaterial one. *Character*, a character for good, is the fundamental idea of Heaven, wherever it may be. Bring together the teaching of Christ on what a man's life should be, and all the exhortations of all the letters of his Apostles, and you will find in them the sum and substance of the Christian's Heaven. So far then as we are concerned, heaven is a *State* of mind and heart, a *Character* begun here through faith in Christ and carried on when our present bodies are cast off. Any place will make Heaven, if the soul, that is the man, be in the right state.

Dante pictured Heaven as separated from Purgatory by a river, and rising upwards through nine spheres to the abode of the Supreme Being. The planets formed seven of the spheres, the Moon being inhabited by angels, Mercury by archangels, the Sun by the powers, and so on, the Supreme Being having his abode in a sphere called the Empyrean. Milton followed the same divisions. Wordsworth described Heaven thus:—

> The appearance, instantaneously disclosed,
> Was of a mighty city—boldly say
> A wilderness of building sinking far,
> And self-withdrawn into a wondrous depth,
> Far sinking into splendour without end!
> Fabric it seemed of diamond and of gold,
> With alabaster domes and silver spires,
> And blazing terrace upon terrace, high
> Uplifted: here, serene pavilions bright
> In avennes disposed: there, towers begirt
> With battlements, that on their restless fronts
> Bore stars—illumination of all gems.

Bishop Burdon tells us not to believe in any such Heavens as these. He regards pictures of this kind as having mischievous effects, so far as they give us incorrect ideas of the future state. The Paradises of Milton and Dante, highly wrought works as they are, afford an entirely wrong conception of Heaven. There are also no accusing spirits to fly up to Heaven's chancery with the *lapsus linguæ* of mortals, and no recording angels to drop tears on the objectionable words as they are written down and blot them out for ever. These pretty ideas must be abandoned.

The sermon is, we take it, a result of the increased enlightenment of the age. As knowledge and thought have progressed, men have formed higher ideas of the future state than those which satisfied people centuries ago. The Bishop's conception of Heaven is infinitely superior to that pourtrayed by Milton, or any other writer of his time. If history be traced back, it will be seen that intellectual progress has ever forced the expansion and refinement of religious ideas. It has raised us by degrees from the condition of the savage who find divinity in a lump of wood, to an enlightened status when we demand a nobler conception of Heaven than ceaseless psalmody or an infinity of celestial rapture.—*China Mail.*

THE HERMETIC SOCIETY.

The inaugural meeting of this Society was held on Friday evening, the 9th inst., at the residence of Francis Lloyd, Esq., 43, Rutland Gate. There was a large attendance of members and guests. The Secretary, Mr. W. F. Kirby, having read the prospectus of the Society, an interesting and able address was delivered by the President, Dr. Anna Kingsford, M. D. (Paris). She adverted to the appropriate significance of the day, St. George's Eve, on which the Society "chanced" to be constituted, giving the legend of the Champion Saint, and showing how it symbolised the overthrow of the Dragon of Materialism by spiritual illumination. Mr. Edward Maitland followed with an address, exhibiting the esoteric meanings of some passages in Scripture history, in their bearing on the objects and studies which the Society has been formed to pursue.

Colonel H. S. Olcott, the President of the Theosophical Society, was present, and was requested by Dr. Kingsford to address the meeting. This he did in a spirit of cordial encouragement to the new Society. Having given a brief account of the foundation, history, and aims of the Theosophical Society, he referred to the magnitude the field embraced by occult and mystic studies, recognising the value of associations for the elucidation of special aspects of the truth enshrined, or buried, in the most diverse forms and symbols. A vote of thanks was unanimously passed to Colonel Olcott for his presence and sympathy. Dr. Kingsford announced a series of discourses by herself at future meetings of the Society, explanatory of the terms of the Apostles' Creed.—*Light* (London.)

THE CHURCH MILITANT IN SCOTLAND.

The publication of Mr. Peter Davidson's *The Divine Church* has raised a storm of controversy in some of the Scotch papers. What is most amusing is the fact that the hero who takes that opportunity to abuse and vilify the Theosophical Society is a clergyman. He says he was in India and knows all about the Society, while in reality he shows great ignorance by repeating the malicious slanders which have emanated from the fertile imagination of certain pious people, and which have over and over again been shown to be false. The text of the controversy is neither ornamental nor useful, and we will not inflict it upon our readers.

Occult Phenomena.

To answer the continual insinuations of the London "Light" and others of our spiritualistic friends, who, in the face of all demonstrations to the contrary, insist on believing that the so-called occult phenomena are produced by "spirits" through the "mediumship" of Madame Blavatsky, I will state that the occurrence of these phenomena has not ceased since the departure of Madame Blavatsky for Europe. She left Bombay on February 20, 1884, and since that time I have personally received three of the well-known occult letters in the

familiar handwriting of the Masters, and one of them (from K. H.) enclosed in an envelope with Thibetan characters. One of these letters was received on March 22nd through the astral form of a high Chela, another one on April 1st was written on a blank sheet of paper lying on a table, and the third one, containing very important information about a subject, which information was six weeks afterwards found to be correct, was transmitted to me through Damodar K. Mavalankar on April 28th. Besides many other phenomena have happened, while neither of us has yet shown any symptoms of being a medium in the usual acceptation of the term.

Dr. F. HARTMANN.

SPECIAL ORDERS OF 1884.

LONDON, *May* 13, 1884.

SEVERAL applications for power to form Branches of the Society in the United States of America having been received, the following rule is issued :—

Mr. William B. Shelley, President, and Mrs. Josephine W. Cables, Secretary, of the Rochester Theosophical Society, Rochester, New York, and Mr. George Frederic Parsons, of New York City, are appointed members of the General Council to fill vacancies caused by the departure from America of Mr. W. Q. Judge and the non-acceptance of Mr. M. Marble; and Mr. Elliott B. Page of St. Louis, Missouri, and Mr. Thomas M. Johnson of Osceola, St. Clair Co :, Missouri, are appointed additional members of the same. The above five together with Major-Gen. Abner Doubleday, U. S. A., and Prof: J. H. D. Buck, M. D., of Cincinnati O., to constitute a Board of Control for America and have charge of the general direction of the Theosophical movement in that part of the world. They are hereby empowered to admit and initiate applicants, and, by consent of a majority, grant temporary Charters for new Branches without preliminary reference to Head quarters. Applications for Charters from parties east of the Alleghanny Mts. to be made to Mrs. J. W. Cables, and those from persons residing in the territory west of the said mountains, to be made to Mr. E. B. Page, for submission in each case to their colleagues of the Board of Control.

As soon as practicable after receipt of this order, the Members of the Board shall agree upon a Chairman and a Secretary, through which latter officer a monthly return shall be made to the Recording Secretary of the Theosophical Society, Adyar, Madras, of the Board's transactions including reports of all Charters issued and new members admitted. The returns must be accompanied by the Application and Obligation Forms properly filled, and a Draft on London for the Initiation Fees. By the first returning mail, receipts will be sent direct to the new members for their Fees, and Charters forwarded to the Secretary of the Board of Control for transmission to the parties interested.

Each new Branch must empower at least one of its members to go to the Member of the Board of Control residing nearest to them, for instruction and initiation. He can then initiate the President of his Branch, who thenceforth will be empowered to initiate his colleagues and future applicants during the term of his office. His successors to have the same authority during their respective official terms.

The Board shall keep an accurate register of all American Branches, and their members, but the contents shall not be divulged to any non-member without the written permission of the President-Founder. A membership register shall be kept by each Branch after the uniform plan adopted at Head-quarters, particulars of which can be obtained through the Secretary of the Board.

To defray the petty expenses of the Board, for postage, printing, etc., a small per capita assessment should be annually voted by each American Branch.

H. S. OLCOTT,
President, Theosophical Society.

Attest :—
M. CHATTERJI,
Private Secretary.

THE FOUNDERS OF THE THEOSOPHICAL SOCIETY IN EUROPE.

For the benefit of our readers, we give below the two articles concerning Col. Olcott and Mme. Blavatsky, in the *Pall Mall Gazette* (London), referred to in our last issue.

A MIRACLE WORKER OF TO-DAY.

Colonel Olcott, President of the Theosophical Society, is at present in London on a mission from the Sinhalese Buddhists, who have considerable reason to complain of the manner in which they have been denied justice in their disputes with the local Roman Catholics. With that aspect of Colonel Olcott's mission, however, we do not propose to deal to-day. Suffice it to say that Colonel Olcott and the petitioning Buddhists ask for nothing that should not be conceded as a matter of simple right to any body of religionists in any part of her Majesty's dominions. Much more interesting than the champion of the aggrieved Buddhists of Ceylon is Colonel Olcott as the Apostle Paul of Theosophy, an archaic philosophy which, taking its rise in the remote regions of Thibet, is destined, in the fervent faith of its disciples, to spread over the whole earth. Colonel Olcott's account of his conversion affords a key to the whole of his present mission. The Colonel—a New Yorker, a prosperous lawyer, well-to-do in this world's goods, and with a prospect, almost amounting to a certainty, of being appointed State Director of Insurance of New York, with an honourable record of gallant services performed in the American Civil War—was much attracted by the study of Eastern philosophy.

The reason why Colonel Olcott abandoned his professional career in the United States was as follows:—One night he had been meditating deeply and long upon the strange problems of Oriental philosophy. He had wondered whether the mysterious teachings of Madame Blavatsky were after all nothing more than the illusions of an overwrought brain, or whether they had really been revealed to her by those weird Mahatmas—a race of devotees dwelling in the remote fastnesses of the Thibetan Himalayas, who are said to have preserved intact for the benefit of mankind the invaluable deposits of archaic spiritual truth to be revealed in "the fulness of the times." His judgment inclined towards the latter alternative. But if theosophy as expounded by its latest hierophant were true, then was it not his duty to forsake all that he had, and leaving behind him the busy Western world, with its distracting influences which indisposed the mind to the perception of pure spiritual truth, hasten to the East, the chosen home of repose and speculative calm? Yet should a step so momentous be taken without ample confirmation; nay, without absolute certainty of the truth for which he was expected to sacrifice all? Could such absolute certainty be vouchsafed to mortal man? Colonel Olcott pondered long, revolving these and similar questions, when suddenly he became aware of the presence of a mysterious visitant in the room. The door was closed, the window was shut, no mortal footstep had been heard on the stair, yet there, clearly visible in the lamplight, stood the palpable form of a venerable Oriental. In a moment Colonel Olcott knew that his unspoken prayer had been answered. He was face to face with one of the mysterious brotherhood of the Thibetan mountains, a Mahatma who from his distant *ashrum* had noted the mute entreaty of his soul, and hastened across ocean and continent to remove his lurking doubts. The Mahatma entered into friendly conversation with his American disciple, and in the course of half an hour succeeded in convincing him beyond the possibility of doubt that Mme. Blavatsky's testimonies concerning the existence of the Mahatmas and the mission which invited him were simple transcripts of the literal truth. Ere the sudden visit was over, Colonel Olcott was a fast adherent of the new philosophy so strangely confirmed. But when the Mahatma rose to go, the natural man reasserted itself. "Would you not," he asked, "before you go, leave me some tangible token of your presence, some proof that this has been no *maya*—the illusion of overstrained sense? Give me something to keep that I may touch and handle." The Mahatma smiled a kindly smile; then removing his turban he wrought upon it a marvellous transformation. Colonel Olcott saw the shadowy folds of the Eastern headgear thicken and materialize under the fingers of his guest, until at last the shadow became substance, and a substantial turban rested on the head of the spectre. The Mahatma then handed the turban to the astonished Colonel, and vanished as mysteriously as he had appeared. That turban Colonel Olcott carries about with him to this day, he has it at the present moment, and it can be seen by the unbelieving, "the outward and visible sign" of the mysterious visit that completed his conversion. With that turban in his hand Colonel Olcott could doubt no longer. He ultimately threw up all his business engagements, and left New York for Hindoostan. There he has remained until recently a weariless apostle of the theosophic faith which has the Mahatmas of the Himalayas as its sage oracles and Mme. Blavatsky as one of its Delphic priestesses. Such is the story which is told concerning Olcott's conversion, and, however strange it may be, it is the only explanation which is as yet forthcoming as to how a shrewd Yankee editor—for Colonel Olcott edited the agricultural department of the *New York Tribune*, under the late Horace Greeley—has been for the last six years engaged in carrying on an active apostolate in India and Ceylon in favour of the ancient mysterious doctrines which are popularly known as theosophy. Colonel Olcott, who is at present, as we have already stated, in this country on an errand to the Colonial Office, in order to secure protection for the injured Sinhalese Buddhists, is about to undertake a mission through Burmah, on the invitation of his Burmese Majesty, with a view to purifying and reviving Buddhism. After this tour through Burmah he proposes to make an itinerary through Siam. Subsequently he may visit China and Thibet. Mr. Sinnett vouches for the fact that Colonel Olcott, in the course of his tours in India and Ceylon, performed more miracles—using that term, of course, in its popular and unscientific sense, for the theosophists stoutly deny that there are such things as miracles

contrâ naturam—than are recorded in the whole of the Gospels. Colonel Olcott himself modestly places the number of his psycopathic treatments at 8,000 in thirteen months. During that period he is said to have performed almost every cure as recorded in Old or New Testament. He has made the deaf to hear, the dumb to speak, the blind to see; the paralysed have been restored to the full use of their limbs, the cripples have walked; and, although he cannot boast of having raised the dead or healed a leper, he asserts that he cured a man suffering from elephantiasis, who was the nearest approach to a leper which he had to do with. Colonel Olcott is rather chary of speaking of these cures, fearing, not unnaturally, that his life may become a burden to him if it is known that a "miracle-worker" of such power is within hailing distance of the innumerable sick and afflicted of London. During his visit to our office, Colonel Olcott obligingly explained to our representative the method of healing, which he pursued. Its central principle seemed to be that of establishing a magnetic current between the right and the left hands of the operator, which traverses the patient and imparts the surplus vitality of the operator. Almost all disease, in Colonel Olcott's opinion, arises from deficient local vitality, and can be removed by influx of fresh life from another person. Of course, this in time, tells upon the vital force of the healer, and Colonel Olcott himself was at the close of his healing campaign nearly paralyzed, and would, he maintains, have been altogether so but for the timely warning of his watchful Mahatma, who ordered him to desist before the mischief had gone too far. As it was, he had paralysis for some time in the forefinger of his right hand; but he is now perfectly recovered. During his recent stay in Nice, he asserts, he was the means of effecting a very remarkable cure on the person of Princess W., a Russian lady who had been paralysed in her right arm and leg for seventeen years. Colonel Olcott, in the course of fifteen minutes, was able to restore to her the perfect use of both limbs, on which physicians had so long experimented in vain. Of these gifts, however, Colonel Olcott makes but small account. They are incidental, nor does he think that he is exceptionally gifted in this respect. Similar powers may be exercised by almost any healthy person, provided they go the right way about it. The Colonel was even obliging enough to instruct our representative how to work miracles; but hitherto, whether owing to lack of experience on his part or to the uncompromising nature of the human material on whom he tried his newly acquired art, the experiments so far have not proved successful. Colonel Olcott, before he left India, enjoyed another remarkable experience in the shape of a visit from another Mahatma. It was at Lahore, when he was in his tent at night, that he was visited by the sage in question *in propriâ personâ*. He recognized the person in a moment, and they entered at once into a lively conversation, at the close of which the Mahatma said, "You wanted something tangible when first you met your present teacher. You are going to Europe. Here, I will give you something to take to Sinnett as a message from me." With that the Mahatma encircled the Colonel's palm with the finger-tips of his right hand, and there gradually grew into substance, precipitated as it were out of the thin air, a letter written in English characters, enfolded in Chinese silk, and addressed to Mr. Sinnett. Of the labours of this gentleman on behalf of theosophy in the benighted West, the recluses in the Himalayas are gratefully conscious. Of these and many other wonders too numerous here to tell, as well as the story of the strange propaganda which this American Colonel is successfully carrying on in the remote East, we must say nothing at present. Colonel Olcott himself may take an opportunity, during his visit, of setting forth the latest light—the light of theosophy—in the midst of the modern Babylon. At present it is sufficient to repeat for the benefit of our readers the remarkable story which this American apostle of Eastern occultism is prepared to uphold against all the gibes of the sceptical capital o fthe Western world.—*Pall Mall Gazette, April* 21, 1884.

AN INTERVIEW WITH MADAME BLAVATSKY.

So much interest has been excited in so many different circles by the accounts which we have published of the Theosophical Society and Colonel Olcott, that the following report of an interview with Madame Blavatsky, the seeress who founded the new religion, will probably command some little attention. Our representative, who waited upon the modern prophetess at Mr. Sinnett's, writes as follows :—

Who is Madame Blavatsky? Madame Blavatsky is a woman of Mystery. Of her life in the past no one can speak. All that is known is that she is the niece of General Fadayeff, the well-known Panslavonic leader who died the other day at Odessa, and is related to the Dolgorouki family, which is one of the oldest in Russia. Madame Blavatsky, however, is noble, not on account of her aristocratic origin or high descent, but from the part which she has played in the establishment of Theosophy in India. There is something inexpressibly bizarre and paradoxical about the strange religious movement of which Madame Blavatsky is the founder. That a woman—and that woman a Russian—should be the appointed agent for the revival of occultism as a practical religious faith in our Indian Empire is one of the strangest phenomena of our time. Altogether apart from her peculiar claims as leader of a religious movement, which within the last few years has displayed an astonishing vitality, and while numbering its followers in every capital in Europe, is rapidly extending in Hindustan. Madame Blavatsky is a figure well deserving attention. One of the greatest travellers in the world—there is hardly any country which she has not visited—there are few languages which she does not speak. Her English is not less fluent than if she had been born in Westminster, and probably a good deal more correct. Her reading is extensive, and her knowledge even of the minutest details of English speculative and religious controversies is extraordinarily exact. Her book, "Isis Unveiled'—a new edition of which she is shortly to prepare for the Press—is written in English, and displays a vigorous grasp of our language, as well as a very great controversial vehemence. She is contributing, to the leading Russian review, studies of Indian social life and character, and she has long been known as a learned correspondent of the *Moscow Gazette*. But all these mundane distinctions, which entitle her to be regarded with the same interest as that which is commanded by Madame de Novikoff in a different sphere, are as nothing compared with those mysterious attributes with which, in the opinion of believing Theosophists, she is invested. For Madame Blavatsky is a woman, who has stood nearer than any other among mortals—outside Thibet—to the secret of the universe. She it is who, after passing through a long and toilsome novitiate, has been selected as the chosen vessel by which the mysterious Mahatmas have determined to communicate some portion of their jealously-guarded hoard of spirit-lore to a generation which as yet but dimly perceives the need of it. If we believe one quarter of the stories confidently repeated by those who have the honor of Madame Blavatsky's acquaintance, she lives in constant communion with the unseen. Time and space have no existence for her. While she is sitting on the divan in Mr. Sinnett's drawing room, smoking her accustomed cigarette, she is holding converse with her chiefs and teachers, who in actual flesh are residing in the remotest glens of the Himalayas; nor is this communion purely spiritual. At times the message of the Mahatma will be committed to writing and a small triangular note neatly folded, bearing the strange Thibetan characters, will flicker into existence from the impalpable air and fall at her feet. To talk to Madame Blavatsky is like reading 'Zanoni,' with this difference, that Bulwer Lytton's hero is the creation of the romancing brain, whereas Madame Blavatsky in flesh and blood stoutly asserts that she herself has witnessed or exercised all the mysterious powers after which Zanoni sought. As for Vril, that fatal essence with which the "coming race" was to be armed, Madame Blavatsky is aware not only of its properties and the conditions under which it can be employed, but she sees potential Vril on every side, and can employ it, should the need arise for any beneficent purpose. To the uninitiate and to those who as yet are groping darkly about the outer portal of the Theosophic temple, Madame Blavatsky can necessarily speak but in enigmas. Even to Mr. Sinnett, the chief Theosophist of the London branch of the true believers, she is but allowed to communicate in part. Secrets too vast to be communicated even to him, lie hidden in her soul, nor dare she venture to unfold those occult mysteries, which if grasped by persons whose fitness for such powers has not been tested by a long series of probationary stages, might prove disastrous to the world. She moves among men much as one who knew the secret of dynamite might have lived in the middle ages, and she trembles as she thinks of the possibility that this dread secret may some time fall into unhallowed hands.

Madame Blavatsky is at present in Paris, but she expects to return to London in the course of next month. Within two hours' conversation which I had with this remarkable woman, she expressed herself in very energetic and confident terms concerning the prospects of theosophy in England. Of peoples, the English, she said, seem to be best fitted to embrace the new doctrine. Supreme in every English head is common sense and reason, the two faculties upon which Theosophists rely, while below there lies the deep basis of mysticism, a soil in which the pure spiritual truth can take root and flourish abundantly. Of all nations, the least prepared for the spiritual doctrine, which she teaches, are the French, whose shallow, scoffing nature is at once indifferent to reason and proof against all appeals to the inner depths. The Russians are too much given to extremes. They are either so pious and orthodox as to regard all Theosophy as begotten of the devil, or so purely materialistic as to deride the very conception of spiritual truth. Not that Madame Blavatsky is given to use the term "spiritual," for her contention is always that Theosophy is a science, appealing to the reason, more than a religion appealing to the emotions,—an exact science, based like any other science, upon the recorded result of centuries of experience. Her attitude towards European nations is strictly impartial, for as she frankly confesses, she loathes the Western world and all its ways. Christianity and civilisation are detestable hypocrisies. She dilated for nearly half an hour with much fervour and natural eloquence concerning the melancholy contrast between the pro-

fessed creed of Christendom and the political actions of Christian nations, proclaiming herself on the side of the heathen whom they despise. She maintained that no European, who ever lived among the heathen, could call himself a Christian without a blush of shame. Christianity to the heathen—what is that but organised murder and wholesale burglary? "If your Christ were to come to life at this moment in London and to act as you say he acted, what would you do with him? Send him to gaol or shut him up in a lunatic asylum? Among all your millions of Christians is there one Christ—one who will act upon the principles laid down in your gospels? I do not know of one. And yet you marvel that the heathen world is not converted by your missionaries."

Madame Blavatsky, it may be mentioned in passing, does not believe in the historic Christ of the Gospels, but in a Christ who, she maintains, was crucified one hundred years before the date usually assigned. This Christ, of whom she always speaks in terms of the greatest admiration, and who, she avers, has suffered many things at the hands of those that call themselves by his name, was like Buddha and Zoroaster a great Mahatma, versed in the occult science, of which she at present is the chief authorized exponent. "We reverence," she said, "Gautama Buddha beyond all other Mahatmas, because he alone of all religious teachers has ordered his disciples to disbelieve even his own words if they conflicted with true reason." The Theosophical Society which she has founded aims, first, at the restoration of Buddhism to its original purity, and it is in this reformation of a corrupt Buddhism that Colonel Olcott has been assiduous of late. His Catechism of Buddhism is only one among many forms of activity, literary, and other, which his propaganda has assumed. After the reformation of Buddhism, the second great object of the Theosophists is to restore Brahmanism to the purer idea which finds expression in the Vedas: a herculean task, no doubt, but one in the accomplishment of which the Theosophists profess unshaken faith. The third great task, quite as formidable in its way as either of the preceding, is to combat a false materialism by the establishment of pure spiritual truth. As explained by Colonel Olcott and Madame Blavatsky, the essence of the spiritual truth consists in the cultivation of the inner life and the systematic sacrifice of the lower instinct of our nature to the higher law. The propaganda has met with unexpected success, and at the last conference of the society, which was held at Bombay, the muster included representatives from all parts of India, who were of all races, met on the common platform of truth, justice, and brotherhood. Madame Blavatsky is now advanced in years, but she displays remarkable vitality and vehemence in controversy which may well confound less vigorous opponents. That she is alive at all is, according to her own account, due to a semi-miraculous cure effected by the agency of her masters, as she calls the Mahatmas, repudiating the term "spiritual guide" with much indignation—for after the physicians had given her up as incurably ill with Bright's disease, she was completely healed in three days. Her will, however, she laments, is no longer so strong as it was in the old days, when she could rid herself of any disease by sheer will-power. Whatever may be thought of her philosophy or Theosophy, whatever credence may be attached to the account of the mysterious powers she claims to possess—powers upon which, it is fair to say, she lays no stress, nay, appears to regard with the supremest unconcern—she is a woman who, regarded from the purely intellectual stand-point, deserves more attention than she has hitherto received.—*Pall Mall Gazette, April* 26, 1884.

COL. OLCOTT IN EUROPE.

THE presence of Colonel Olcott in Europe has been followed by signs expressive of the marked interest that has now for some time been evoked by the presentation of Theosophy to the public, and which has culminated both in London and Paris in a very serious investigation of the subject. The London Society founded in 1879 by Mr. Massey and a number of associates, consisted at that time of a few earnest and thoughtful members. By degrees it drew within its focus a small number of students who were able to perceive that a society having for its platform the broad basis of religious toleration, and, for its aim, the study of Eastern literature and the investigation of the powers of Nature, was a society that would play a great part by furthering the development of intellectual and spiritual progress. For some years this small group endeavoured to follow out the aims of the founders, but owing to a variety of causes; arising partly from religious prejudice, partly from ignorance of the right methods of investigation, and largely from neglect of communication with Head-quarters, the society, instead of expanding and increasing as it should have done, became in 1882 almost defunct, being, in fact, a mere intellectual luxury for a few, without a practical result of any kind.

It was at this time, a change having been effected in the internal working of the Society, that one of the old members sought to re-animate the almost dead body, by putting forward its claim to receive teaching from the East, and on the basis of a desire on the part of the members to work in this direction, the Society was re-constituted in 1882. From that time forward, in spite of various drawbacks, there has been a steady accession to its numbers, and, when Mr. Sinnett, on his return from India, published "Esoteric Buddhism" and gave the Society the benefit of his experience while in connection with the Parent Society in India, a new departure was taken, and not only were the members imbued with fresh energy for their own studies, but interest was excited in leading circles of thought in the outside world, and the Theosophical Lodge in London grew, from being a secret society of occult learning, into an organisation taking its place as a pioneer in the path of progress and enlightenment.

A still further move in this direction, not only in London, but on the continent, has been effected by the presence of Col. Olcott and Madame Blavatsky. "Theosophy," to quote one of the many remarks that have appeared on the subject in the daily press, "has suddenly risen to importance," and the minds of many are occupied in trying to realise the fact that religion and science are not antagonistic, and that far away in a land which, as yet, has only been regarded as a field for material gain, there is a school of philosophy whose teachers possess the true wisdom of the ages, and whose methods of investigation into the powers of Nature, are as much superior to the ordinary methods of western Science, as their tolerance is to the sectarian bigotry of western theology.

Since Col. Olcott and Mr. Mohini have been in England, their time has been unceasingly occupied in endeavouring to satisfy the many claims made on them in the way of enquiry on philosophical subjects. The interest in Theosophy has permeated all classes from the scientists engaged in the laboratory, to those who frequent the fashionable drawing rooms of the upper social world. Colonel Olcott has paid visits to Oxford and Cambridge, the centres of academic learning, with the result of finding the representative intelligence of the rising generation, equally interested in the same subject and eager to pursue it. He has also delivered more than one address at social assemblages, which have put forward in clear and forcible language the true aims of the Theosophical Society, and Mr. Mohini has astonished all who heard him by his clear and precise answers to philosophical and scientific questions. On the 8th of May he went to Paris to meet a large circle of persons who are anxious to converse with him; and Col. Olcott will probably follow a little later on, when he has brought some of his Sinhalese affairs in London to a termination. Lady Caithness has opened her palatial house for a "*Conférence*" which is to take place on the 27th of May and at which will be present many leading Parisians of scientific and literary distinction.

Mr. Sinnett invited a very large number of representative people to meet Col. Olcott at his house and to hear him speak, on the 7th, and a more appreciative audience could hardly have been found. From this slight sketch of what is now being done in London, it will be evident that Theosophical ideas are gaining ground in the higher social circles of London life. To make the movement the success it is destined to become, a corresponding development in the great working masses of the country is needed. It is in vain that orthodox theology has sought to stifle the growing dissatisfaction which is the prevailing mark of the age;—*it is there*, and it remains for Theosophy to be so presented to the people as to give them a right standard of morality independent of theological dogma. It is for English Theosophists to find the best means by which this desirable object may be attained.

F. A.

THEOSOPHY IN FRANCE.

A LONG account has appeared in the *Gil Blas*, a Paris newspaper, of a Theosophical *soiree* at Lady Caithness' hotel. The statements of the reporter are on the whole in accordance with what he was told on the subject by Mme. Blavatsky and Lady Caithness. And he confesses that, although he went to the meeting with the intention of laughing at the whole movement, he found himself involuntarily obliged to treat it seriously. The writer evidently regards the movement from a purely social stand-point, and brings it into connection with the conservative and aristocratic tendencies of the Faubourg St. Germain.

(*From the "Indian Mirror."*)

WE hear that Colonel Olcott's mission is a success in every way. The Theosophic movement in Europe may now be regarded as thoroughly well established. Theosophy is the topic of conversation in the clubs and all circles of society in London. The papers are all writing about the Founders and their party, both in England and on the Continent. Colonel Olcott was to give a lecture to the fashionable world of Paris in the drawing-rooms of the Duchess of Pomar. Babu Mohini Mohun Chatterji, M. A., B. L., has done splendidly at Paris and in London. Every body is charmed with his good breeding and thorough acquaintance with the Western as well as the Eastern Philosophy. Colonel Olcott visited Oxford, and there at the house of Lord Russell had a conversation, or rather discussion, with the nobleman and some Sanskritists of repute on the antiquity of the Vedas.

Official Reports.

THE KRISHNA THEOSOPHICAL SOCIETY (GUNTUR).

On the 13th April 1884, the 2nd public anniversary of the Krishna Branch of the Theosophical Society was celebrated at Jagannadham Pantulu's Choultry at Guntur.

The following officers were elected for the current year:—

M. R. Ry. M. Singaravelu Mudlyar *Avergal, President*;
" C. V. C. H. Seetaramayya *Garu, Vice-President*;
" G. Paleayya *Garu*, do.
" J. Purnayya Pantulu *Garu, Secretary*;
" K. Vijayanna *Garu, Librarian*; } *Asstt. Secretaries.*
" P. Sriramulu *Garu, Treasurer.* }

SANSCRIT SCHOOL.

A Sanscrit school has been opened in Chittoor in connection with the Theosophical Society of that place and the retired Telugu Pandit of the Government High School has been appointed as teacher.

A. RAJU MOODELIAR,
Secretary.

CHITTOOR, *June* 12, 1884.

VAIDIC HOSPITAL.

We are officially informed that Col. Olcott's visit to Lucknow resulted in the establishment of a Vaidic Hospital by Mr. Balajee Sukh Sagar. He adopts Charaka's system of medicine and that of Sarang Abar in the treatment of diseases and meets with very good success.

THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

Officers for 1884:—*President*:—Mr. G. B. Finch; *Vice-Presidents*: Mr. H. J. Hood and Mr. A. P. Sinnett; *Hon. Secretary*: Mr. A. P. Sinnett, 7, Ladbroke Gardens, W.; *Hon. Treasurer*:—Miss Arundale, 77, Elgin Crescent, Notting Hill, W.

The Theosophical Society, of which the London Lodge is a Branch, is permanently established in India, where its objects are (1) to promote the principle of a Universal Brotherhood of Humanity, without distinctions of race or creed; (2) to encourage the study of Eastern Philosophy, from which the Society believes that important truths are to be learnt; and (3) to investigate the psychic powers latent in Man.

The special objects of the London Lodge are:—

(1) The examination of religious systems from an unsectarian standpoint, for the purpose of demonstrating the substantial identity subsisting beneath their apparent diversity.

(2) The revival of research connected with occult science and esoteric philosophy.

This Lodge is subject to the Rules of the Parent Society, and also to the following Bye-Laws:—

(1) The officers of the Lodge are a President, two Vice-Presidents, an Honorary Secretary, and an Honorary Treasurer. The offices of Secretary and Treasurer may be held by the same person, and the Vice-Presidents are eligible to them.

(2) The government of the Lodge is vested in a Council empowered to transact all business connected with its affairs, to appoint the general meetings, and to determine what papers shall be read at such meetings. The Council consists of the officers and of not less than five nor more than seven other Fellows, five to be a quorum. The Council has power to fill up vacancies in its own body, notice being given to all members when such a step is to be taken. Meetings of Council are held half-an-hour before every general or special meeting, and they may be summoned at any time by the President and Secretary, or by the Secretary on the requisition of three other members.

(3) The general meetings of the Lodge are those at which papers are read and discussed. The special meetings are those at which any other business of the Lodge is transacted. At all meetings the President, if present, takes the chair, or in his absence one of the Vice-Presidents or members of Council, as the Council may determine. Special meetings of the Lodge may be summoned by the Council at not less than seven days' notice. Any twelve members may also summon a special meeting by sending a requisition to that effect to the Secretary. The Council then fixes the date of such meeting, at not less than 7 nor more than 14 days from the receipt of the requisition. The first meeting of the Lodge, held in January, is the annual general meeting, and the election of officers takes place at such meeting.

(4) The subscription to the Lodge is £ 1 a year, payable in January for the current year. Persons not already members of the Theosophical Society become such on being elected to the Lodge, and pay an initiation fee of £ 1, which is sent to the Head-Quarters of the Society in India. Such persons are only required to pay half subscription to the Lodge for the first year of their membership thereof, or, if joining the Society after the 1st of October, do not pay any subscription for that year. Persons already Fellows of the Society merely pay the local subscription on joining the London Lodge, and if they join after the 1st of July they pay only half subscription for the current year.

(5) Fellows are elected by a majority of two-thirds of the Council present at any of its meetings. Fellows of the Society at large, not members of the London Lodge, may attend as visitors at any of its general meetings not specially declared by the Council to be meetings for members only, and may take part in the discussions and proceedings of the Lodge on the invitation of the Chairman. The Council may elect as members for limited periods Fellows of the Society visiting London, who shall be entitled to all privileges of membership, except the right of voting and eligibility to offices or to the Council.

(6) Notice, in writing, of retirement from the Lodge must be given to the Secretary before the 31st of December, or liability to the subscription for the succeeding year will be incurred. Members can be expelled from the Lodge by a unanimous vote of the Council, or by a vote of two-thirds of a Special Meeting of the Lodge called to consider the question.

(7) Any alteration of the Rules or objects of the Lodge must be made either at the annual general meeting or at a special meeting convened for the purpose. The above list constitutes the Code of Bye-laws of the Lodge in force at this date.

A. P. SINNETT,
Honorary Secretary.

21st April 1884.

PRIZES FOR THE TRANSLATION OF THEOSOPHICAL LITERATURE.

THE Mahatmas of the Himavat have been pleased to give information, about occult science and its discoveries, through the medium of English. Sanskrit works on Gupta Vidya treat the subject in a veiled abstruse manner. Only close students of persevering habits can gather scanty knowledge by studying different and voluminous works. While, on the other hand, the information that is now given through the medium of English, is direct and open. The Theosophical Society's literature is now useful to English-knowing natives only. The former and the present Presidents of our Branch, Babu Nil Madub Bannerjee and Rai Peary Lal, Munsiffs, consequently offer inducements to the public to undertake the translation of theosophical works. Babu Nil Madub Banerjee, Munsiff, will give a prize of Rupees 200 for the best Urdoo translation of "Esoteric Buddhism," and Rai Peary Lal, Munsiff, will award Rupees 100 for the best Urdoo translation of the "Occult World." All translations should reach the "Rohilkund Theosophical Society, (Bareilly)" by the 1st January 1885. Only those translations will be rewarded, which may be considered best by the "Rohilkund Theosophical Society." Rejected translations will be returned to their respective translators. The copyright of the approved translations will be the property of the "Rohilkund Theosophical Society," and the profits arising from their publication, will be made over to the Head-Quarters to form part of the "Permanent Fund." In addition to the above, Rajah Madho Row Vinayek Peishwa, F. T. S., a Councillor of the Theosophical Society, has been pleased to offer (subject to the conditions mentioned above) the following prizes for the best Urdoo translations of the following books, to wit—(1) Rupees 150 (one hundred and fifty) for the translation of "Hints on Esoteric Theosophy, 2 parts," and (2) Rupees 50 (fifty) for that of "Elixir of Life." I hope some of our well-to-do brothers, members of the different branch societies in these and other Provinces, will see the necessity of supplementing these prizes with other more handsome ones for translations of our Theosophical literature into the different languages at present spoken in this Peninsula. To acquire knowledge ourselves and not to impart it to others, simply because they happen to be ignorant of the language in which we have obtained our knowledge—is selfishness. Knowledge must not be the speciality of a privileged few—but must be disseminated far and wide.

GAINDUN LALL, B. A., F. T. S.,
Assistant Secretary,
"Rohilkund Theosophical Society."

BAREILLY, N. W. P.
May 28th, 1884.

Note.—The proposal has the hearty approval of the Parent Society.

OBITUARY.

The Secretary to the Bellary Theosophical Society reports the death of M. R. Ry. Rutham Narrain Chetty Garu, F. T. S.

The Secretary to the Trichinopoly Theosophical Society reports in his letter of the 11th June 1884, the death of M. R. Ry. V. Krishna Rao Garu, F. T. S.

The latest Number of *Light* (London) brings us the news of the death of Mr. Samuel Ward, an energetic Member of our Branch at London.

The Secretary to the Coimbatore Theosophical Society reports the death of M. R. Ry. B. Padmanabhiah Garu, F. T. S.

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED."

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and President of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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REPORT OF THE EIGHTH ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY.

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PEOPLE FROM THE OTHER WORLD.

(CHEAP EDITION—PRICE RUPEES TWO.)

THE publisher gives notice that only fifty-two copies of this book, wherein Col. Olcott gives an account of his wonderful experiments in spiritualistic phenomena—now remain in stock. After those are exhausted, no more copies can be had, as the work will then be out of print.

"TRANSLATION (in English) of *Isávasyopanishad* including its commentary by Srimat Sankará Charya."

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S. RAMASWAMIER, F. T. S.,

District Registrar, Madura.

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

VOL. 5. No. 11. MADRAS, AUGUST, 1884. No. 59.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OCCULTISM IN MODERN LITERATURE.

PART I.

BY MIAD HOYO-RÀ KORÀ-HON.

DURING a recent conversation it was remarked that if the Mahatmas were doing little else for Europeans, they certainly were making use of the pens of novelists to spread a taste for Occultism! Without offering any opinion on this remark, I take occasion to mention that both others and myself have been struck with the increasing use writers of fiction are making of the branches of science termed occult. In former years, the utmost that was done in this way was to introduce a ghost, a witch, a fortune teller and more rarely a mesmerist. Examples of this may be found in Scott's *The Pirate*, &c. But, commencing with the late Lord Lytton, a wave of taste for the occult and mystic in fiction arose, which still seems to gather impetus. And one result thereof is, that nearly every branch of occultism, from Adepts and Mesmerists, to Black-Magicians and Spiritualists, has found more or less of an exponent in some specimen of the ordinary novel.

Members of our own and kindred Societies must now and then be startled by the wonderful accuracy of some descriptions, that crop up in what are presumably works of imagination—descriptions too that they fondly believed were in the sole possession of a few select initiates. In some cases the operations narrated are so real, that one almost feels convinced that the writer must be an initiate (of course this actually happens sometimes); at other times they will come across passages which read as if they were translations from the Bhagavat Gita, or perhaps a histoirette filled with the most graphic details of some ceremony, which, from its evil intention and often terrifying result, can leave no doubt as to what particular branch of occultism it is meant to illustrate.

An example of this last,—though not a very recent one—is to be found in "The Ingolds by Legends," under the head of "a singular passage in the life of the late Henry Harris, D. D." In this story a young student obtains from a young girl a lock of her hair, which he makes use of in a certain way so as to summon at will the double of the unfortunate girl, which he causes to materialize. In doing so he compels her to become a partaker in what she describes, a short time before her death, as "detestable pollutions" and "unhallowed proceedings of horror and shame." Her friends believe, and try to convince her, that it is only some kind of hallucination or nightmare. A clergyman is called in (who happens to be the student's grand-father) and by way of comforting her, he tells her that he had had a fit of epilepsy two years before; and, on recovering from it, that it was with the greatest difficulty that he could persuade himself that he had not visited and conversed with his grandson in his rooms at Oxford. However he stated that he "failed entirely in shaking the rooted opinion which possessed her, that her spirit had by some nefarious and unhallowed means, been actually subtracted for a time from its earthly tenement."

Now, it must be admitted, whether it be an effort of the *writer's* imagination or not, this story is one which strongly affects the imagination of the *reader*. If he be mystically inclined, the use made of the lock of hair must recall many things he has read of,—if not experimented. He will remember how locks of hair have been used in conjunction with the powers of Psychometers and clairvoyants, it will remind him perhaps of the fairy stories, which so enthralled his imagination in his younger days, in which locks of hair, if properly treated, were supposed to "keep in check not only ghosts and fairies, but living men as well." And lastly, if he is a resident or native of India, the story will recall to him certain Tantric ceremonies which do not pertain to "the right-hand path" and need not be further mentioned.

Another branch of occultism is touched upon in the charming tales of the late Nathaniel Hawthorne ("The Scarlet Letter," "The House with the Seven Gables," &c.) and in the as charming "Laughing Mill" and "Calbot's Rival" of Mr. Julian Hawthorne. This is nothing else than will-development, more commonly known as Animal Magnetism or Mesmerism. In spite of the many attempts to portray this study in a ridiculous light and more as an imposture and superstition than as a reality, these tales at least represent it as something that truly exists—not merely as a metaphysical abstraction—but the mighty power for good or evil that it is. About "Calbot's Rival" there is something that reminds us strongly of Lord Lytton's "Haunted House." But the appearance of the "ghost" of "Calbot's Rival" in broad daylight carries us a step beyond the "lights" and noises of the "Haunted House;" while each gives a sufficiently true picture of the effects of the human will concentrated for the production of definite results.

It may be noticed that in both the above instances the actual formulators of the malignant intentions were dead; and yet the intention, concentrated on a Talisman (in the one case a jewel, in the other a magnetic needle) for the purpose, continued to act. Eliphas Levi (in his "Dogme et Rituel de la Haute Magie," p. 120) says with regard to talismans—for I take it these "storage batteries" of human Magnetism *are* practical talismans—"The ceremonious consecration" (*i. e.*, deliberate charging with magnetic aura) "endues it most forcibly with the intention of the operator, and establishes between the talisman and him, a true magnetic 'connection.'" That goes to explain the action; but I have never yet chanced upon

an authoritative statement as to the limit of its continuance. This perhaps some learned brother can supply.

"Kildhurm's Oak" and "The New Endymion," by the same able author, give good evidence of how interesting a slight flavor of magic can make a story. If Mr. Hawthorne be not conversant with the Indian belief of certain trees being the chosen habitations of a particular class of beings, then the Rosicrucian ideas about "wood-nymphs" *et hoc genus* mixed with the North British legendary lore (which tells how special families have trees in some mysterious way in sympathy with them which prognosticate family events in divers manners) have been made use of by him to good purpose in "Kildhurm's Oak." "The New Endymion" brings in alchemy, astrology and astronomy in the most mystically fascinating way; and I am certain it has been the source of all manner of queer speculations among its readers.

Indeed if some of my brother members would only confess, I think it would turn out that no small number were first led to inquire whether such a thing as occultism existed, by reading such a story as this. It is however to be regretted that neither of the Messrs. Hawthorne have thought fit to give an illustration of the concentrated Human Will *acting for good*, or as a beneficent instead of a demoniacal power.

In "Cobwebs" by Miss Mabel Collins, "The Romance of the White Lotus" is a beautiful story of a seer during the latter days of the Egyptian Priesthood. No Occultist can read this tale without feeling that there is some indefinable ring of truth in the descriptions. And, long before I had the honor of being introduced to this delightful authoress, I suspected that this story was not a work of imagination (in the usual sense of that term), since I have learned that it is the result of a curious vision about which I have only to say that I hope she will be favoured with another vision of the same kind soon, which will result in the continuation of the tale.

The vision of the goddess Isis at the sacred Lotus-pool in the Temple garden is one of the clearest and finest descriptions of the action of the natural, higher clairvoyance I have ever met with. Those of us, who like myself have powers of that sort—either natural or induced—will I am certain endorse this opinion.

The priest Agmahd and his party were apparently, at that time, the party of the left-hand path in Egyptian Occultism, and the story goes to illustrate the beginning of a struggle between the White and Black magicians—such as we are told happened in Atlanta—which probably preceded the fall of the ancient Egyptian greatness and which is the end of the civilization of all races from the beginning of time.

I now turn to the novel which, since the publication of Lord Lytton's "Strange Story," has perhaps the best claims to our attention. This is "John Inglesant" by Mr. J. H. Shorthouse. The hero was born during the reign of Charles I. and was involved in the turmoil of that and the succeeding reign.

Imagine a young man almost suckled upon Plato and Proclus, who finds pleasure in meditation, and who is endowed naturally with conscious clairvoyance! Does not this seem to be the very man of all others, to succeed in occultism? The author of this work assumedly never imagined an incident more calculated to attract an occultist than this—"After supper they were sitting in front of the fire with the master of the house and several more. The conversation turned upon the faculty of second sight, and the numberless instances of its certainty, with which the Highland gentlemen were acquainted. While they were thus discoursing, the attention of the gentleman, who had come to meet Inglesant, was attracted by an old Highlander who sat in the large chimnery, and he inquired whether he saw anything unusual in the Englishman, that made him regard him with so much attention. He said he saw nothing in him fatal or remarkable more than this, that he was much mistaken if that young man was not a seer himself, or, at any rate, would be able before many months were over to see apparitions and spirits" (Vol. I, p. 116).

It may not be amiss for me to remark that persons in the possession of second-sight say that they are able to recognise that faculty in others, by what (from description) seems to be a particular disposition of the magnetic aura, but, whether from the shape, size, or color, of the same, I am not yet certain: and recently, in a letter a learned English occultist (a Hon. Member of our Society) remarked to me *that* he had once asked a clairvoyant why he (the occultist) was not sensitive to "spirit" influence. It is noteworthy that the reply was, "that he" (the clairvoyant) "saw those who were sensitive or clairvoyant with a *dispersed* cloud of aura about the head, and in others (who were not sensitive) he saw it in pyramidal form, which prevented 'spirit influence' making itself felt." Perhaps the accomplished Editor will kindly throw some light on this subject?*

And before he could tell how (at p. 44 *et seq.*, Vol. II) Inglesant's clairvoyance was excited by the charmed sound of music, the author must either have had practical personal experience of clairvoyance, or, both read and pondered deeply, before he so nearly laid bare the secret power that resides in the choruses of the ancient Egyptian and Greek priests, the incantations of Magicians, and the Sanskrit Mantras!

A man—who speaks of "figures that live in sound and pass before the eyes, only when evoked by * * * * melodies,"—must at some time or other in his life have heard some stray notes of Appolo's lyre, such as Hermotimus of Clayoméné listened to aforetime.

And not less interesting is Inglesant's interview with the astrologer, (p. 288, Vol. I) though the astrologer's assertion that clairvoyance by means of the crystal is "a mode of inquiry far more high and certain than astrology" is one, that students of the latter science may be inclined to dispute.

(To be continued.)

THE EUROPEAN PRESS ON THE THEOSOPHICAL MISSION IN EUROPE.

So much interest has been manifested by the European press in the presence of the Founders of the Theosophical Society in England and France, that some record of the fact in the *Theosophist* will be of interest to its numerous readers in India and elsewhere. Wherever Colonel Olcott and Madame Blavatsky have appeared, they have been the centre of attraction, and Theosophy an absorbing subject of conversation. The press has accorded in the main generous treatment to them and their mission in Europe, and among many other things said, are the following which our readers will perceive to be more or less mixed with error.

From the Pall Mall Gazette (April 26th, 1884).

Madame Blavatsky, apart from her peculiar claims as leader of a religious movement numbering its followers in every capital in Europe, and rapidly extending in Hindostan, is a figure well deserving of attention. One of the greatest travellers in the world—there is hardly any country which she has not visited—there are few languages which she does not speak. Her English is not less fluent than if she had been born in Westminster, and probably a good deal more correct. Her reading is extensive, and her knowledge even of the minutest details of English speculative and religious controversies is extraordinarily exact. Her book "Isis Unveiled"—a new edition of which she is shortly to prepare for the press—is written in English, and displays a vigorous grasp of our language as well as a very great controversial

* The statement is, in our opinion, correct. In the case of a medium, the odic aura of the brain is rather poor and is constantly subject to fluctuations and disturbances by the surrounding astral influences, just like a flame of fire which loses its pyramidal form when fanned. But in the case of one who is not mediumstic, and especially in the case of an adept, this aura is compact and concentrated. Mahatmas, such as Buddha, are generally represented in Eastern pictures with a pyramidal crown upon their heads. This crown is made up of purified, concentrated and undisturbed odic aura.—*Ed.*

vehemence. She is contributing, to the leading Russian review, studies of Indian Social life and character, and she has long been known as a learned correspondent of the *Moscow Gazette*...

To the uninitiated and to those who as yet are groping darkly about the outer portion of the Theosophic temple, Madame Blavatsky can necessarily speak but in enigmas. Even to Mr. Sinnett, the chief Theosophist of the London branch of the true believers, she is but allowed to communicate in part...

The Theosophical Society which she has founded aims, first, at the restoration of Buddhism to its original purity,* and it is in this reformation of a corrupt Buddhism that Colonel Olcott has been so assiduous of late. His Catechism of Buddhism is only one among many forms of activity, literary and other, which his propaganda has assumed. After the reformation of Buddhism, the second great object of the Theosophists is to restore Brahmanism to the purer ideal which finds expression in the Vedas: a herculean task, no doubt, but one in the accomplishment of which the Theosophists profess unshaken faith.

The third great task, quite as formidable in its way as either of the preceding, is to combat a false materialism by the establishment of pure spiritual truth. As explained by Colonel Olcott and Mme. Blavatsky, the essence of this spiritual truth consists in the cultivation of the inner life and the systematic sacrifices of the lower instincts of our nature to the higher law.....Whatever may be thought of her philosophy or Theosophy, whatever credence may be attached to the account of the mysterious powers she claims to possess—powers upon which, it is fair to say she lays no stress, nay, appears to regard with the supremest unconcern—she is a woman who, regarded from the purely intellectual stand-point, deserves more attention than she has hitherto received.

From the Paris Morning News (*April* 21*st*, 1884).

About the beginning of next month there is to be a great gathering in Paris of Theosophists, a mysterious body of men and women, moving down from America and from Asia upon Europe. Colonel Olcott, of the United States, will soon be here. Mme. Blavatsky, the Russian, who started the society in council with a mystic circle of the Wise somewhere up in the Himalayas, is actually with us, and a great Hindoo, a most learned man of the East, is expected from day to day. These new philosophers have already effected a lodgment on the other side of the Channel and France is their next objective point....

Theosophy is a very aristocratic creed, a belief for the highest nobility in the order of mind; and while it is very earnest for the brotherhood of man, it has no special mission to the proletariat. The Theosophists believe that there are two worlds, material and spiritual,...and that we may reach the spiritual world by physical research.....There is an inner and an outer doctrine, and only a select few are permitted to read the higher mysteries. They are like doctors who heal, but keep their science of healing to themselves. The cure in its perfection is to unite all religions, and to bring men into a common brotherhood.....

All this is brought into Parisian drawing rooms, and one may safely predict for it that it will make at least the sensation of a season. The Society is peculiarly well equipped for work in these latitudes in having so many women among its members. The Parisian Secretary is Mme. de Morsier, of 71 Rue Claude Bernard; and the Parisian President Lady Caithness, Duchesse de Pomar, mother of the eccentric novelist, who often lends her luxurious apartments in the Rue de Grammont for the meetings. Finally, Mme. Blavatsky, who is also of noble rank, has left the immense house and park in Madras to give a further impulse to the movement in France.

From a Correspondent of the Kensington (*Eng.*) *News* (*May* 10*th*, 1884).

Col. Henry S. Olcott, the Founder and President of the Theosophical Society, is at present in England, whither he has come on a mission from the Buddhists of Ceylon; and, feeling that some information about a man—who, no matter whether he be right or wrong, has in recent years largely influenced the current of thought among the natives of India—would be of general interest, I obtained an introduction to him, and called upon him at the residence of Mr. A. P. Sinnett, in Ladbroke-gardens, where he is staying.

I was shown into Mr. Sinnett's drawing-room, and informed that Col. Olcott would speedily join me. I scarcely know why, but I was prepared to find that a man who had exercised so great an influence in the East would prove to be of somewhat Oriental appearance. I was wrong, however; within a few minutes, a short, broad-shouldered, well-built, pleasant looking grey headed gentleman entered, and extended his hand. "Col. Olcott, I presume," said I; and, indeed, I was in the presence of the Founder of the Theosophical Society. . . . . He expressed his pleasure at seeing me, and, when I told him that I was invading his privacy with a view to making public some information about himself and the Society, he became very cordial, and said that years ago he too had been engaged in journalistic work and had, in fact, been connected with the "New York Tribune" in the days when it was conducted by Horace Greeley. "We have been a good deal attacked," he continued, "in America as well as here and in India; but chiefly by men who have not given us a fair chance and a fair hearing. I wish that people, before they attack us, would come and see me. I like to answer questions. They take me for a humbug; they begin by jumping at that assumption. But I don't think that I look exactly like a humbug; and, indeed, no matter how I may be ridiculed, attacked, and insulted, I mean to press on, and try to the best of my ability to benefit my fellow creatures so long as I can stand in my shoes. You know the objects of the Theosophical Society. It does not interfere with any man's religion, and it has nothing to do with politics. Here am I, a Western and, by religion, an Esoteric Buddhist; yet, associated with Madame Blavatsky and we in the movement are Jains, Hindoos, Parsees, Mohomedans, and Christians. . . . We all work together, tolerating each other's faiths, and yet I don't want you to understand that our members have not strong and even bigoted religious opinions of their own, but they are united in the search after truth." . . Having talked in the most genial fashion with me for more than an hour, he introduced his private Secretary, Mr. Mohini Mohan Chatterjea, a Brahman gentleman, and having begged me to put to the latter any questions which I might not like to put to him, he left the room. Mr. Mohini, though now paying his first visit to England, speaks English perfectly, and seems to be tolerably well versed in European modes of thought. I asked him for a few facts about the antecedents of the leaders of the movement, and having obtained satisfactory replies, questioned him, first as to his reasons for believing in the existence of the Mahatmas, and then as to his reasons for supposing that the Mahatmas sanction and direct the proceedings of Colonel Olcott and Madame Blavatsky. His answers were as clear and straightforward as I could wish for. He had personally taken an interest in the Esoteric Science before the establishment of the Society; and he was personally acquainted with a Mahatma, who, when the Society was founded, referred him to it, and recommended him to associate himself with its leaders.

From a Paris Correspondent of the (*London*) *World.*

Paris, Sunday, May 11.

Embarras dé choix. Last night Madame Anbemon, who used to be called *la precieuse radicale* when Papa Thiers was the chief ornament of her *salon*, offered a grand amateur theatrical performance, with half the French academy and all elegant and literary Paris in the audience; the Countess of Caithness, Duchesse de Pomar, President of the "Sociète Theosophique d'Orient et d'Occident," offered something far more novel, namely, a Theosophical conversazione, at which were present that amiable arch-sorceress and profound metaphysician Madame Blavatsky, and a Brahmin, Mr. Mohini M. Chatterjea,... a *chela* and the envoy of the Himalayan Mahatmas to the Theosophists of the West. Hesitation was out of the question, the attraction of high magic and occult science was irresistible, the more so as the Brocken, in this case, was one of the most sumptuous and luxurious mansions of the Faubourg St. Germain. It is curious to remark that Theosophy is presented to the compatriots of Voltaire under the most aristocratic auspices. The meeting was most interesting, and the envoy of the Himalayan Brothers gave us all the explanations we desired concerning the objects of the Theosophists—the establishment of a universal brotherhood of humanity, the study of the science of religion, and the investigation of the hidden side of nature and the spiritual side of man by the light of the traditional wisdom of the East.

From the Literary World (*London, May* 2*nd*, 1884).

Theosophy has suddenly risen to importance, and its priests and prophets (if they will pardon our so describing them) to notoriety in London Society. The movement implied by the term Theosophy is one that cannot be adequately explained in a few words, but its general drift is well known to most of our countrymen in India, and is fast becoming known, thanks to the *Pall Mall Gazette*, in this country. Those interested in the movement, which is not to be confounded with spiritualism, will find means of gratifying their curiosity by procuring the back numbers of *The Theosophist*, and a very remarkable book called *Isis Unveiled*," by Madame Blavatsky...

From the (*Geneva*) *Tribune* (*April* 24*th*, 1884).

The Theosophists, who have already established their headquarters in England, are going to begin next month their work in Paris, and the first will be a meeting in the beginning of May.

They are waiting for the arrival of one of their leaders, Col. Olcott, an American, and a Hindoo, "the most learned man in the country", and during that time Madame Blavatsky, a Russian who holds a high station in their Society, is preparing the ground in Paris where she lately arrived... The Theosophists believe that there exist two worlds, the world material and the world spiritual, and that we can arrive at the spiritual world through psychical research... In India Theosophy counts its adherents by thousands, and who are subdivided in as many branches as there are towns in the great Asiatic Peninsula. When Col. Olcott or Madame Blavatsky go about in India they move the whole population. The

* The restoration of all the ancient religions and philosophies to their purity is equally our object.—*Eds. Theos.*

Rajahs receive them in solemn audience, offering to them pots of confections, the same as to the British Resident or the Sovereign; the houses are illuminated, and the festival lasts throughout the night. Madame Blavatsky has, like all Russians, the gift of languages: she speaks English without any foreign accent, French like a Parisian, and as to Hindustani, it appears that in it she is quite fluent...

(*To be continued.*)

THE THEOSOPHISTS' WELCOME TO PARIS.

At a meeting of the Sociète Theosophique d'Orient et d'Occident held in Paris, on the 4th day of May, 1884, at the residence of Lady Caithness, Duchesse de Pomar, Mme. Emilie de Morsier, the Secretary, delivered the following address (translated by Bertram Keightley, F. T. S.):—

Ladies and Gentlemen:—I must first apologise for speaking at this meeting. It is not to me that this honour should belong, but to our amiable President who has had the kindness to make her drawing-room an intellectual centre for the Society, which we represent here. Since Lady Caithness, from a want of confidence in herself, which is entirely groundless, is unwilling to address a few words to you in French, she must permit me to commence by speaking of her.

It is my desire to express to her our gratitude, for having lent the support of her name and high station to a cause, which, however noble, must yet suffer the fate of every thing new. Paris knows no mercy; every idea, which is to acquire public prominence, must necessarily pass through the sieve of discussion, opposition and ridicule. The Duchesse de Pomar has therefore given a proof of moral courage, in consenting to become our President; but I have no need to tell her that all great convictions carry with them their own reward, for she knows it better than I do.

The Theosophical Society has been, perhaps, especially favoured here, by the fact that its Indian representatives have arrived, just at one of those psychological crisis when Paris, tired of a period of relative calm, was ready to welcome any thing new. In any case, the fact remains that the press has kindly taken notice of us, without our having done any thing to induce its representatives to do so. It is doubtless to this eagerness, that we owe our being treated with honours, which are not our due, and which our love of truth makes it our duty to decline.

It has been said, Ladies and Gentlemen, that we had the pretention to wish to plant in France a new religion; we have been mistaken for a Buddhist mission, a warlike ardour of proselytism has been attributed to us, which we in no way possess, by calling us "*The Nirvana Army.*" Finally, people have gone to the length of speaking of us as advanced sentinels, keeping guard, for I know not what imaginary conqueror. Verily! a great complication of hypotheses for a very simple matter. No! We are none of all these things, but we are, perchance, something more. We are simply travellers *en route* for the land of discoveries, but who think that different roads may lead to the same end; we are hard and persevering workers, who believe that all the diamonds, hid in the bosom of the earth, have not yet been brought to light; we are students who think that the professor knows more than the pupil, and that the first condition for learning is to reject no hypothesis without examination.

That is the reason why, however great our respect for the Professors of the Sorboune, we have lent an ear to these voices from the East; believing that they were telling us something, which is not as yet taught in the Universities of the West. And what struck us, on entering into relations with these Hindu savants,—whose names even are not known by our Orientalists—is that they are ignorant of none of the work, none of the discoveries, none of the doctrines, in one word, they are ignorant of none of all the developments of modern western Science. We heard a young Brahmin, of high birth, a fellow of the Theosophical Society and a pupil of the Thibetan Masters, unfold before us, for hours together, the philosophy of his School, indicating, at the same time, its points of contact with the conclusions of our western masters, the Darwins, Spencers, Mills, Comtes, Touillers, Shopenhauers and others. Truly, the auditors of the young professor must have smiled on learning from the Press that these delegates from India were come to preach to us a new and infallible dogma, revealed only to a few elect. But, Ladies and Gentlemen, the doors of the Theosophical Society stand wide open; and if our Society has a *Credo*, it seems to me broad enough to rally the whole world to its flag, those, at least, in the world who think, who work, and who love humanity.

This is our *Credo*:—

1st—To form a Brotherhood of humanity, without distinction of faith, of colour, or of race.

2nd—To encourage the study of the literature, the religions and the science of the East, and to show their importance.

3rd—To investigate the hidden laws of Nature and the psychic powers latent in man.

What can be found, I ask, to blame or to ridicule in these three articles, which contain our whole programme?

I grant you that it shows no small ambition, but what would become of the dignity of man, if he abandoned the search after truth, because truth seems to him beyond his reach? Is it not for him, rather, to put himself under the conditions necessary for its attainment? Our colleagues of the Theosophical Society will understand me. And besides, what else does science do, I beg, but seek to solve problems, which successive generations have declared insoluble?

Men of Science, Gentlemen, are the greatest Utopians in the world. From the savant, bending over his microscope and studying the infinitely small, to the astronomer, who calculates the orbit of a comet across the infinity of space, which he will never see with his eyes, never touch with his hands; from the patient economist, tracing on his paper the curves representing the immediate interests of men, to the bold philosopher seeking in the depth of his own thought and consciousness how the law of cause and effect can fulfil itself, so as to satisfy that craving for social and individual justice which ever torments humanity; from the popular bard translating into his simple song the dreams and aspirations of man, to the sublime poet who sings to us the drama of human life and weeps over all its sufferings, or to the artist whose burning and impassioned soul finds words too feeble to express that which lives and moves in him, and who paints for us, in ever flowing floods of harmony, the tragic struggles of the evolution of worlds and of souls;—are they not all still searching after those unknown truths, of which the discovery will one day perchance reveal the secret of human destiny? Then, knowing the law which rules all life while fulfilling all justice, the humanity of the future will be able to realise that Universal Brotherhood which we only perceive by glimpses to-day.

And this is an answer to those, who, on the other hand, accuse us of being an intellectual aristocracy, caring but little for the needs and sufferings of the masses. Ah! Ladies and Gentlemen, is there not enough to do, on this earth, to allow every one to work according to his own aptitudes and powers? And if you doubt the sentiments which animate the Inspirers of our Society, listen to these words of one of the Thibetan Masters, and tell me if they are those of an Egotist or an Indifferent:—"Though we may be sensible to the emotions, the pleasures, the interests of the general current of humanity, still, the more we progress, the more they lose their hold upon us, until, to crown the whole, all purely individual and personal feelings, all ties of blood, and predeliction of race, disappear to melt into one universal sentiment, the only true, sacred, generous and eternal,—Love, a boundless love for humanity; for it is humanity which is the great orphan, the only disin-

herited one on this earth, and it is the duty of every man, capable of a generous impulse, to do something, however little, for its good."

Ladies and Gentlemen, there are subjects which lie outside the purview of our Society; but still permit me to give expression to a thought, which will not be out of place here. While the so-called advanced civilisations are carrying their science to distant lands, to the roar of cannon and the clash of arms, we love to welcome these peaceful messengers, who come to tell us of a civilisation, a science yet higher, for they affirm that transcendental knowledge cannot be acquired without the development of the higher principles which are in man, without the respect of each for the other, and the annihilation of selfishness.

In speaking here, before the foundress of the Theosophical Society, I am addressing myself to our Indian Brothers, for that country is the adopted father-land of Mme. Blavatsky, whom we cannot sufficiently thank for having brought to our knowledge through her remarkable Magazine that land of marvels, which is also the home of lofty thoughts and truly humane sentiments. The study of the Aryan philosophies will not be useless, if it teaches us to understand that truly universal Brotherhood which embraces not only the race of men, but every thing which lives upon earth.

If the West can boast of having written the scientific history of evolution, it seems to me that the great thinkers of India have, from the remotest times, comprehended and understood its spirit.

I beg Madame Blavatsky to transmit to her colleague, Colonel Olcott, and to our Indian Brothers the homage of our profound gratitude.

COL. OLCOTT'S MISSION FOR THE BUDDHISTS.

It will truly gratify every friend of the Theosophical Society and of its President, to learn that the mission to London, with which Colonel Olcott was honoured by the Buddhists of Ceylon, has proved a complete success. The text of his correspondence with Lord Derby, which we had hoped to receive in time for this number, shows that he has carried his main point by getting the Imperial Government to admit that a grievous wrong was done to the Buddhists by the local Crown legal authorities, and that if he should file fresh evidence about the responsibility for the Riots of Easter Sunday last year, Government would order the prosecution of the Roman Catholic ringleaders. It was the evident disinclination of some Ceylon officials to see justice done to the innocent Buddhists, that drove them to despair and caused them to turn appealingly for help to their best if not their only white friend, Colonel Olcott. Personally all of us, his associates, feel a joyful pride in this result of his delicate and responsible mission—a result which has been reached by his tact and judgment in avoiding the least approach to sensationalism, and presenting the case of his clients in the simplest and clearest terms. Not only has the major point at issue been attained, but there is additionally every reason to hope that his appeals to Government may secure the lesser benefits of having the Birthday of Lord Buddha made a legal holiday for Buddhist public servants, and of having Buddhist registrars of marriages, births and deaths, appointed for the service of their co-religionists, to say nothing of the question of the right to use tom-toms in religious processions—to the Singhalese people a matter of great consequence.

ADEPTS AND MAGICIANS.

Occultism in India. By D. D. K.* * *

From very ancient times spiritual culture has been practised in India. Adeptship is the efflorescence of this cultivation. But there are in India certain isolated individuals who have, by their own exertions, been able to develope their psychical powers up to a certain point.

In the first place I shall speak of the real adepts, who are masters of the occult philosophy and science. They belong to a great brotherhood which has branches all over the world; its head-quarters are in Tibet. The brothers do not all live in Tibet, but some of them in India itself. To this brotherhood our great Masters belong. Their pupils are scattered all over India, and are now being brought to a focus by the Theosophical Society.

The Druses of Mount Lebanon are in connection with them, through one of their number, who on certain occasions throws the "shining form" on them—this is known as the Hansa. It is only the highest of the Druses that have any knowledge of the superior initiations.

Then there are the Fakirs who are not scientific but "quacks," if the expression may be used here, in this science.

They do not know the real philosophy, but by a sort of rule of thumb, they develope some of the higher psychical powers.

These powers, however, are not of the very highest order; the highest of them being only accessories to the still greater amount of wisdom and goodness, which belong to the most exalted branch of the science. The Fakirs keep themselves isolated and do not, in the least, influence the world for its good. A large number of these persons call themselves Yogis and Sadhoos, the appellation of "Fakir" belonging properly only to Mussalman devotees.

I know of a school of such second-rate Yogis whose head-quarters is at a hill station in the Himalayas, where they study and develope themselves.

A person of this class once described his training to me. First he met a man belonging to this Brotherhood, who had come to a place near Calcutta; and begged of him to be allowed to accompany him to the place whither he was going; and so he was taken there accordingly. He was to begin with the Vedas and the philosophy, but these Occultists had mere exoteric knowledge, and did not know the true interpretation. Thus they performed only certain practices, such as the regulation of the breath and postures by which they obtained some psychical insight. We have three different sets of faculties for the perception of facts: physical, psychical and spiritual. The first is altogether material. The second gives clairvoyance, while the third enables us to recognise spiritual truths and not merely facts in nature. After thus practising for six months, he felt that he could not project his double, but could only transfer his consciousness outside of his body; he felt as if locked up, at such times, in a room with open doors and windows, but which he could not get out of.

These persons have very strong mesmeric powers. On one occasion, he told me how a Sannyasi of this type, said to possess marvellous powers, on being asked to put them into action, at first refused, but finally consented to be taken to a room, without a single window. They locked the door and sat outside it, to watch how long he could remain without food and air. One of the witnesses went out of the house and there he found the same person sitting by the road-side. Then, some more ran to the place outside the building, while others opened the door and found no one in the room, but the man, as said, was found outside; no sooner had they come up to him than he got up and ran away. Search was made after him but in vain.

There is another class of men called Hatha Yogis who acquire powers, not merely by the study of philosophy, but by the performance of certain ceremonies, which consists mainly in the retention of the breath.

To begin with, when a person is agitated by strong feeling, he breathes hard. The ordinary length of man's breath is just a span, but under excitement, this becomes much longer. When a person has got rid of all passions and anxieties, the length of his breath greatly decreases, but those men think they can obtain the same result by shortening the breath only; they mistake the consequence for the means.

Now it has been found that no human being ever breathes at the same time through both nostrils.

The breath through the left nostril is called the moon, and that through the right nostril, the sun. Two letters, Ha and Tha, stand in Sanskrit mystical literature for the sun and moon; the practice is, in consequence, called Hatha Yoga. More or less, the principal feature of this Yoga is the regulation of the breath. The art of breathing has been reduced by the practitioners of Hatha Yoga to a Science. These persons are

able to tell whether a man is in perfect health or not by finding out through which nostril he breathes at any given part of the day.

By regulating the breath, a kind of trance is produced, which renders a man to a certain extent clairvoyant.

But all these are of no avail, because not being spiritual gifts, they perish at death. They are only useful as opening up some regions of investigation unknown to ordinary students of science.

There are others who perform a kind of ceremonial magic: persons living a family life, and forming a kind of sect, masonic society. One such sect has become very well known in India by the connection with it of a prominent government official. There are persons in various parts of the country, who belong to this sect which is referred to by Mr. Sinnett in the last edition of his "Occult World." Its founder, who was a man possessed of certain gifts, led his followers to regard him as the incarnation of the Divinity, so that now he is supposed, though dead, to be present with them always in his spirit. Probably they are developing a kind of mediumship as most of these independent investigators do.

But there is another kind of persons—whom we may term "lay Yogis:" isolated but true occultists, and scientific students of the philosophy. There are some to be found in Southern India. They are born Vedantists; they look below the surface of things to a certain extent, and try to assimilate the truth thus found. They lead a pure life and thus arrive at a point, when by that means they bring themselves to the notice of the Masters, who then appear to them, announcing that the time has come for them to receive definite instruction and take them as regular pupils.

Not a few give up their hopes of spiritual progress in this life, while others go so far as to give up all the powers thus obtained without teachers, for some great purpose of national or humanitarian importance.

I know of a man who, to recover the lost books in Sanskrit and collect the most important works on occultism, has so sacrificed himself in this life. Of course he will be taken care of, and his next incarnation moulded so as to put him beyond the struggles and difficulties generally encountered and perhaps found necessary to reach instruction.

These are the principal types of irregular occultists in India.

There is also a class of Mahommedans called Sufis, who, though not Hindoos, hold doctrines which, though incomplete, are, so far as they go, identical with the teachings of the Adwaita philosophy. The Sufis keep themselves separate from the other sects of Islam, and go through certain ceremonies for the practice of magic.

On one occasion, a Sufi mystic was asked to come to the house of the Nawab of Arcot. He was taken to the female apartments; and there, on a little child being brought to him, he said the child was sure to die within two years and a half. The mother got angry and wanted him to be turned out of the house. But the Nawab gave him a present which he threw away among the crowd and would not come to the house again. When the child died and the Sufi was brought back once more, there was another child which he said would not be so short-lived as the other. This child is the present Nawab of Arcot.

There is still another class of men who *believe* that they are studying occultism. They train their will in a very violent way, and thus become able to perform a few phenomena of the lowest kind; these are the ordinary Hindu and Mahomedan fakirs, some of whom can stand on one leg for six months at a time, and who practise all manner of self-tortures with no other object than to develope such a potential will.

In Bengal there is a class of mediums, the followers of a person who attained celebrity as the unsuccessful claimant for one of the richest estates in Bengal. Every Friday there is a meeting of this sect at which the following course, adopted for inducing trance, is:—certain mystical syllables are communicated to the neophyte, which, while holding his breath, he has to repeat a given number of times; the number being gradually increased till trance is produced. This is only another way of practising Hatha Yoga. These men know very little of philosophy and only study it from an exoteric stand-point. They are quiet, harmless people, who will do good if they can without going out of their way for the purpose.

Other classes belong to the "left hand path," whose members are more nearly sorcerers than occultists. Generally, they are known as black Tantrikas, though there are white Tantrikas as well.

The black Tantrikas, including Kàpàlikas, Aghoris, &c., go through all the mystical ceremonies that can be imagined and have horrible rites and incantations, invoking the aid of some of the worst principles in nature,—dangerous elementaries and still more vile and dangerous elementals. They act independently, using their powers for the purpose of punishing their enemies or gratifying their own personal feelings of passion and revenge, believing this to be a meritorious act enjoined by the gods, and the only way to obtain salvation.*

There is a regular school of black magic in India, with chelas, adepts, &c. They acquire powers by practising ceremonies, or, without them, if they are adepts in the black art. The great difference between them and ordinary occultists is, that their power can be set in motion only by the force of a concentrated selfishness. They have accentuated their personality, the fifth principle, and therefore it is only through the help of this principle that they can set these forces in motion. Before they are adepts, they have to perform horrible ceremonies, which were known to a certain extent in Europe during the Middle Ages. They are on the look-out to injure men, as the adepts of the good law are to help us profane mortals. And whenever a person makes good resolutions, these black adepts try to put obstacles before them, to influence them for evil, and in every way to injure them. Even persons—who have advanced considerably in the true science, if not properly attentive—are liable to be injured by such magicians. I know of cases in which high chelas (students) have been injured by these malefic practices. It is one of the duties of our Masters to counteract the evil work of these dangerous men —the Brothers of the Shadow.

It sometimes happens that many of the Mahatmas, and even Chelas, are engaged in frustrating some vile plot set on foot by the Black Tantrikas. They have great powers; and though they cannot generally injure the good and pure, whose moral nature is strong, yet the danger from them is very great to all who indulge in some one leading passion in life. This danger exists especially for such as study occultism, so long as there is a weak point in their moral armour, because through this loop-hole these sorcerers can pour in all sorts of harm.

There is one other class of Hindus who just dabble a little in occult matters and perform the so-called "fakir's tricks." They generally accomplish their feats through extraordinary mesmeric powers.

Now to a kind of adeptship, which, though true and orthodox at first, has, by the sacrifices of the spirit to the letter, fallen nearly as low as the black Tantrika practices. In this as well as in every other school of Occultism, a person begins as the Chela or disciple of a proficient master, and attains the different degrees of initiation in proportion to his progress.

According to the knowledge of the Hindoos, there are ten degrees of initiation. The tenth is not attained on this earth. As soon as a person is qualified for the tenth degree, he passes away from the earth. It is symbolized in a very impressive manner.

A woman is seen standing on an unblown lotus, who with one hand clasps a tuft of her hair, and with the other cuts off her own head. Then, she is represented as holding that severed head in her hand, with women similar to her, standing on either side. Three streams of blood flow out of the trunk of the decapitated woman. One falls into her own mouth, and the other two into the mouths of her two companions.

The meaning of the symbol is this:—the lotus is always the symbol of the Cosmos which is unblown, *i. e.*, not *fully* known, and incomprehensible to man until this last state is reached by him. The cutting of one's own head shows the necessity of getting entirely rid of one's egoism; and the three streams of blood indicate that when a person has thus got rid of his personal selfishness or self-love, instead of the one head he obtains the power of infusing life into the three worlds, which stand for the whole of the universe.

* The "Holy" Inquisition did the same. What the Tantrikas do in the name of their Gods, Christian Popes and Bishops did to satisfy the anger of their Jehovah the "jealous God."—*Ed.*

The first of the degrees of initiation is symbolized as follows:—On the ground you see the prostrate body of a man. It is entwined round by serpents. With feet planted on its breast, stands a dark woman of hideous aspect. Weapons are seen in her hand, and her ornaments consist of a garland of decapitated heads of Asuras (Giants) and a waistband of their dismembered limbs with blood streaming out of them. It is Kali, or Bhawani, the deity so misconceived and abused by the Thugs, of vile memory.

Here the serpents symbolize wisdom, by the help of which the neophyte binds his physical body, represented by the prostrate figure which his awakened spiritual nature has trampled down. The true man, ordinarily inactive and therefore fitly typified by the woman, the spouse of the physical man, then, with a terrific struggle, throws off the yoke of her tyrant lord, and cutting down the host of Asuras—the passions and cravings of our earthly nature—decks her person with their dismembered limbs.

The whole symbol represents the terrible aspect of the endeavours of a person to get rid of the bonds of flesh. It also means that an adept has to contend with all the evil powers in nature; not only his own but their correlatives in the world represented by forces of a very malefic character.

When a man gets to this stage he becomes a member of the secret brotherhood and prepares himself for other higher degrees. The man is also symbolized as a beggar who has nine jewels, each of which represents symbolically one of the degrees of initiation, the way in which it is achieved and the results that follow it.

MEDIUMS.

Intercourse with the dead in India is considered a very undesirable and even a wicked thing. Necromancers are dreaded and abhorred. There is a kind of mediumship which takes place accidentally, a congenital gift or qualification, due to physiological idiosyncracies, and of which many remarkable cases occur in India, but which have developed to such an alarming extent in America, and in Europe though in a lesser degree. There is another kind of mediums—persons who can throw themselves into a sort of trance during which they are brought into rapport with and in a large way governed by elemental forces in nature; while in that state, they can foresee things, read people's thoughts, prescribe remedies for diseases, and so on. There is such a man now near Calcutta. A person coming to him, has to tie up some rice, a betel-nut, and a copper coin together in a bundle. In doing so, the question required to be answered is to be steadily thought of. A person, whom I knew, wanted to be told how to cure one of his children, who was ailing. The medium fell into a state of trance and after some time declared that the man before him had come from a certain place to be told the means of curing his child; then he advised him to consult a pundit whose name was given, use various remedies he named, and the child would be cured. All of this happened as he had said. People also go to this man to recover things lost and stolen.

Another class of mediumship consists in intercourse with, and a power of, commanding the elemental forces of nature. There was a remarkable case of this kind in Calcutta some time ago. A man, a Mahommedan, and a very disreputable character, could, if a person only so desired, produce fruit out of season, or such that could not be procured within two or three days' journey. This was effected in the following wise:—the man goes to a corner, the lights are turned down, and in a short time turned up again; and there is the thing required. On one occasion he burnt a bank-note, took the ashes and then asked where the original note should appear. The audience said in a locked box. A few minutes later at his request they fetched down and opened the box which was upstairs, and the note was found in it. In course of time this man fell into bad habits and lost all his mediumship. He became afraid of his powers, so that if a bottle of wine was brought into the room he would be afraid of being struck by it. I hear he is now in a lunatic asylum.

I knew another person who told me that there was a man who lived near Calcutta in a place celebrated for the practice of Tantrika rites. He used to sit near a corpse and practise incantations. A friend of my informant, who had discovered the Tantrika, learnt some secrets from him, and, armed with this power, became very successful in life, and is now practising in one of the law-courts. My informant gave up meddling with such things very soon. After using these arts for two or three days, he got terribly frightened by a hideous figure appearing before him. Had he persevered, the consequence would have been that he would have found himself irrecoverably lost, because powers in black magic require an amount of determined selfishness that must render a man lost to every sense of moral obligation.

The above is necessarily a very fragmentary account of a subject as vast as it is interesting. The object of the present paper will, however, be gained if it directs thoughtful attention to a field of investigation hitherto completely unexplored.

AN INTERESTING ADVENTURE.

(From the "Psychische Studien.")

My uncle, Mr. J.., an old batchelor and a great sceptic in regard to the supernatural, is in the habit of taking a walk before retiring at night. Sometimes he visits his favorite nephew and remains with him until near midnight, after which, accompanied by him, he returns to his home. Sometime ago the uncle and nephew were approaching the house of the former on such an occasion, when they both were surprised on seeing the library of the uncle which was situated on the first floor, lighted up. "Strange," said the uncle, "that there should be a light in my room." Both went up to the window, and, looking through the same, they beheld my uncle himself in his night clothes sitting in a chair. After a few minutes the uncle (or his double) arose, took the burning candle from the table, went with the same into the adjoining bed-room, closed the curtains of the door and the window, and the light disappeared. My uncle was really frightened by what he had seen, and in spite of the requests of his nephew to enter the house to investigate the matter, insisted on returning to the house of the nephew and spending the night in his room.

At daybreak, the next morning, the old servant of my uncle came in great haste, pale and trembling, and inquired of the nephew's servants, whether his master was there, and having received an affirmative answer, requested to be admitted immediately. He then told us that the heavy ceiling above the bed of the uncle had fallen down. The apparition undoubtedly saved my uncle's life.

A. Demjanenkowa.

THE FUTURE OCCULTIST.

A correspondent of the *Indian Mirror*, an influential daily paper at Calcutta, writing under the heading of "Proper Education for our Ladies," says:—

Your editorial on the above subject in your issue of the 22nd instant, raises one of the most important questions:—"What constitutes real education?" The true aim of education, philosophically considered, should be the enlightenment of the mind. It should expand the mind, the breadth of vision and perception, and not limit it to a narrow circle. On the ordinary physical plane, reading and writing are, no doubt, a great help for education, for they place before one various ideas to be taken cognisance of. At the same time, however, it must not be forgotten that they are but means to the end. One should, moreover, remember that there are other necessary means to the same end. One of these, and the most important, is the continued attention to the phenomenal side of nature in such a manner as to enable one to arrive at its noumenal side, by viewing it in all its aspects. Our ancient *Rishis* have placed within our reach, if we would but have them, the means whereby we can study the relation of the manifested to the unmanifested, and trace the effect to its primal cause. It is such a broad and comprehensive education that we want, and not the present mockery of the same. If, in ancient days, the Aryans learnt at the feet of their mothers, and if their character and destiny "were formed even in gestation and with the sucking of the mother's milk"—it must have been due to the fact that the education of those days was of a cosmopolitan nature. We have undoubtedly to elevate the woman, but we have to elevate ourselves too. We have to endeavour to hasten the approach of the day when the scientific aspect of the "immaculate conception" will be realised. It would not be unprofitable here to quote the sentiments of an Eminent Occultist, published in the *Paradoxes of the Highest Science*:—

following extract may be useful for those who say that theosophy, being atheistic or pantheistic, is anti-christian and irreligious, in as much as it does not recognise the existence of a *personal* God :—

.....the prominent (Buddhist) doctrine 'within yourselves deliverance must be found' was in many respects similar to the Christian idea of 'working out your own salvation,' and that the substitution of a Pervading Principle for a Personal God was not atheism.

As an answer to those who say that the "universal Brotherhood of Humanity" of the Theosophical Society is defective because it does not recognise the Fatherhood of a personal God, the author quotes various extracts from Theosophical publications, showing the untenableness and the absurdity of such an illogical objection.

Those dogmatic theologians, who wallow in the mire of externalism and insist upon the irreconcilability of world's faiths, without enquiring deep into the philosophy upon which they rest, will find ample food for thought in the little pamphlet under notice. The secret of the success of the foundation of an intellectual brotherhood of humanity lies in making people perceive and comprehend this grand truth and not in a mere appeal to their sentimentality which is a mere flash of the moment. The author therefore rightly observes that "all religious reform to succeed now must be intellectual and based on the widest and not the stupidest common sense." And further :—

Obscure and tortuous, as the study of arcane science is, yet I am convinced that its development will prove ultimately beneficial to our fellow creatures, and that, by belonging to a society, which encourages it, we are joining our forces to a noble army of philanthropists, fighting not only for immediate advantages, but that our sincere and humble efforts may form part of that great whole which will continue to effect the spiritual regeneration of man and his emancipation from an all absorbing materialism.

As the author has well said in his preface, the Theosophic movement "has, from time to time, been maligned by an irreverent press" (and, we may add, under the inspiration of dogmatic Theologians and selfish persons, whose material interests were threatened by the extensive operation of the Society)—and therefore every attempt made to elucidate truth and thus disarm the unhealthy opposition, is a great help to the cause, the promoters of the Institution have so nobly espoused. This pamphlet should not only be in every Theosophic Library, but should be circulated as extensively as possible. Our other Fellows of the Society and Branches should moreover try to bring out from time to time such works in behalf of the movement whose operations and beneficent influence they have pledged themselves to promote. For the additional support added by the author by his work under notice to the structure under construction, the thanks of every well-wisher of the cause are due to D. M. S., initials well-known to many Fellows of our Society.

THE ART OF BEING HAPPY.*

THIS small treatise is compiled from the writings of Bishop Butler, Dr. Chalmers, Abercrombie, Paley, Combe, Bain, Rev. Hall Daper, &c. &c. Happiness is described to be "a feeling ..arising from an action on the part of an intelligent agent, in harmonious unison with the faculties of the mind and body." Man is said to be triune : physical, organic and moral. Therefore, in order to attain happiness, the laws pertaining to all these three departments must be thoroughly studied and scrupulously obeyed. The application of these laws is declared to be both individual and universal and their action is *immutable*. Considerable space is devoted to show that these three act independently of each other. However moral a man may be, he cannot transgress the physical and organic laws with impunity. The excuse of ignorance cannot be pleaded to avoid the consequences of any of the laws which produce their effects on the same planes on which their causes are set in motion, namely, the transgression of a physical law is met by physical punishment, that of an organic law by organic suffering, and that of a moral law by the absence of mental pleasure which gives rise to true happiness. Further on, the immutability of the laws of Nature is thus explained :—

Every object and being in nature has received a definite constitution, and also specific powers of acting on other objects and beings. The action of each force in the *same* circumstances is so regular, that we describe the force as operating under laws imposed on it by God, but these words indicate merely our perception of the regularity of the action. It is impossible for man to alter or break a natural law, in this sense of the phrase; for the action of the forces and the effects they produce are placed beyond his control. But the observation of the action of forces leads man *to draw rules from it for the regulation of his conduct, and these rules are also called 'natural laws,' because it is through nature that God reveals and prescribes them to the human mind.*

Man is said to possess physical and organic faculties in common with animals; but differs from the latter in the additional possession of moral faculties. His intellect is the fulcrum and, from the way in which the author makes use of that word, he seems to imply thereby what the occultist calls his fifth principle or the human (physical) ego or consciousness. The book under notice says that when this intellect is under the sway of lower desires, then the man resembles an animal, and if he gives free scope to them he misses true happiness. On the other hand if his intellect is guided by high moral sentiments, he does what is right and thereby makes himself happy. The author therefore recommends that man should study all these laws of Nature, their relations to one another and to himself and also the influence which his faculties can exercise upon external objects and *vice versâ*. He should not only obtain a theoretical knowledge of these subjects, but try to apply it to practical life. The attitude of theologians and that of the so-called men of science is condemned, for they try to widen the breach between religion and science, while the endeavour should be to make religion practical and scientific, and science religious and covering not only the physical but the other sides of Nature. The treatise, however, bristles with too many indications of the human tendency to anthropomorphise and personify the eternal, infinite, immutable, Absolute Reality. The author has confined himself mostly to the writings of Christian divines and Western psychologists, who can hardly be expected to completely get rid of their theological prejudices, and hence the reader searches in vain for that high philosophy and abstruse metaphysics which he has to laboriously study in order to comprehend the transcendentalism of Sankaracharya's exposition of the Adwaita Philosophy and of Buddha's teachings of the Arhat Doctrine. Moreover, the author does not show that the effect produced on any of the three planes he mentions, must reach the other planes too, the extent of their operation depending upon all the other circumstances. It is an admitted scientific fact that a physical injury produces mental suffering and *vice versâ*. However, the work seems to be meant for a public unaccustomed to any deep philosophical or metaphysical thought, and to supply the want of a guide for every day affairs in the world to be conducted in such a manner as would yield happiness in this as also in a future state of existence. For such, we would recommend this small treatise. We, of course, leave out of consideration here various points which might be disputed by an occultist, as those would call for a discussion which would be out of place in a review meant for a magazine article. We conclude this review with a recommendation that those who do not care to go deeply into philosophy or metaphysics, but yet want some practical suggestions for every day life, will find the work under notice very useful. Even those who may wish to prosecute their studies further, will find in it a basis upon which to proceed.

*Compiled by Hari Narayan Somnay, Translator to His Highness the Gaikwad of Baroda. Printed at the Indian Printing Press, Bombay.

THE PANCHADASI.*

WE have to acknowledge, with thanks, receipt of No. 1 of the series, being published in monthly parts. The notice, however, does not state the period within which the work is intended to be completed. The first number consists of 21 pages. The work proposes to discuss "fully and elaborately" what-

*A Hand-book of Hindu Pantheism translated with copious annotations, by Nandalal Dhole, L. M. S.—Publisher, Babu Heeralal Dhole, 12, Musjid Bari Street, Calcutta. Annual subscription Rs. 6 for India Rs. 7 for Ceylon; for Europe, Africa and U. S. America, 14 S.

ever the Aryan Philosophy says "concerning the *Atma* (Soul) and *Parabrahma* (Absolute)" with "critical notices of the other contending systems." If we may judge from the contents of the number under notice, the authors evidently are for the Adwaita doctrine of Srimat Sankaracharya. The arguments against the opponents of that system are undoubtedly strong; but they are not put forth with that clearness which would carry conviction to the mind of a dogmatic theologian. However, those superficial readers, who often venture to assert that Sankaracharya admitted the existence of a Personal God being at the same time *infinite*, will find a refutation in the *Panchadasi*. On page 5 occurs the following :—

The reflection of intelligence in *Maya* after having subdued it, is called the omniscient, Iswara (the Lord).

This passage, together with several others, shows that *Iswara* is not the infinite, eternal existence itself, but rather the reflection of the latter in *Maya*. Hence *Iswara* is finite and corresponds to the Avalokiteswara of the Buddhist Philosophers, while *Parabrahma* of the Vedantins (and *Adi Buddha* of the Arhats) is eternal, infinite and *impersonal*. *Iswara* is still tinged with *Maya*, while *Parabrahma*, the Absolute, is free from it. There are, however, a few points in which we cannot agree with the authors of the work under notice. The authors seem to hold the theory that the *Atma* is our real "self" entangled in the five *Koshas*. When the latter are destroyed, *Atma* is entirely free and enjoys felicity. The Adwaita doctrine, however, teaches otherwise. It says that *Atma* is already free in fact, for it is not imprisoned in any of the *Koshas*. In the *Kosha*, called the *Manomaya*, is centred *Ahankaram*, which gives the consciousness "I am I." The *Atma* only *overshadows* the individual. (It is merely a Sakshi.) The consciousness in the *Ahankaram* is of a dual kind, the lower portion dragging the individual downwards towards the lower *Koshas*, while the higher portion dragging it upwards to the *Atma*.

When the individual succeeds in cutting off the threads which bind him to the lower *Koshas*, then only does he succeed in identifying himself with his *Atma* and thus become an *Iswara*, or attains *Nirvana*, or Mukti, *i. e.*, freedom from all that which causes reincarnation and suffering. Of course the *Para Nirvanic* condition is something still indescribably higher, but that need not be discussed now. As the future numbers of the series may give full explanations, it is needless to refer to other points here.

On the whole, the publication of the book under review is likely to do good, and we would recommend it to all who may be interested in a study of the *Aryan Philosophy*.

THE PEOPLE'S MAGAZINE.*

If it may be permissible to judge of the future of the newly started monthly Journal, *the People's Magazine*, from its first Number, it may safely be asserted that it must prove a great power and an important factor for the good of the country. It is outside the legitimate province of the *Theosophist* to discuss politics in its pages; but it may be stated with gratification that the method the conductors of *the People's Magazine* seem to adopt is a thoroughly Theosophical one, namely, that of conciliation. They do not attack or abuse those who may disagree with them: but use a language of persuasive argument to put forth what they conceive to be the right view. Many a writer forgets or is ignorant of the fact that thought, being dynamic, has the tendency to repeat itself and to act and react. Should we therefore try to retort an abuse in a hostile spirit, we only create a useless havoc in the occult forces acting on the intellectual plane and thus do harm both to ourselves and to the cause we advocate. While, on the other hand, if we use a conciliatory, though powerfully argumentative and logical tone, in a friendly spirit—a pure desire to be guided by the Law of Absolute justice as far as it can be comprehended—we not only thereby appeal to the good sense of our opponents who are thus disarmed of their sting of hostility, but we moreover so arrange the occult forces on the intellectual plane as to produce beneficial results physically. This is the secret of true power which is the necessary concomitant of true knowledge, for the work on an intellectual plane is as superior to that on a physical plane as that on a spiritual plane is superior to the one on an intellectual plane. The article of special interest to Theosophists is that on the Theosophic Movement. The writer charges Col. Olcott with being too severe in his criticisms upon the graduates. A reference to his address to the graduates delivered in Madras about two years ago will show that he exhorts them to their duty by reminding them of the fact that, as educated gentlemen, they are the natural leaders of the ignorant masses, and that they will be held accountable at the bar of Indian history, should they neglect the duty imposed upon them by their education. However, the article as a whole fairly represents the various phases of the Theosophic Movement, and, the thanks of every Fellow of our Society are due to the author for the appreciative tone in which he speaks of it. We cannot conclude this short notice without expressing the hope that the Theosophic method adopted by the conductors of *the People's Magazine* will ever be strictly adhered to, and that the journal will grow in power for the good of this country and of humanity at large.

*Edited by P. Anunda Charlu. Annual Subscription, rupees three, including postage. (For England, 8 shillings.) Apply to the Manager, National Press, 100 Mount Road, Madras.

THE MARATHI THEOSOPHIST.

After our last number was published, we received during the course of one week the May and June issues of the above Magazine. We were glad to notice that the May number contains a condemnation of Changadeva on the same lines as pointed out in this journal, although not to the same extent. The June number completes their first volume. It reviews the work of the past year. They had to contend against various difficulties which they succeeded in gradually overcoming. At any rate, the journal was self-supporting during the first year of its existence, although pessimists warned them against the venture as they did in our case at the commencement. The very fact that notwithstanding the rigidity of the terms and the very limited extent to which the Marathi language is spoken, that in spite of these two obstacles the Marathi *Theosophist* should have paid its way during the first year of its career—this is a sufficient proof of the fact that the growth of the Theosophical Society is an evolution and a necessity of the times, and that the intelligent public is gradually but steadily awakening to a sense of the divine knowledge—Theosophy—handed down by the Rishis from one generation of the Occult Brotherhood to another. As the publication of the Marathi *Theosophist* is as much a labour of love for its conductors as it is for those of this Magazine, our friends will continue the journal for another year. Should the number of subscribers increase, the conductors purpose increasing the size of the journal. We would however suggest to them the translations into it of such articles in this Magazine as treat the subject of occultism in a scientific manner. This would secure to a large extent our chief end, namely to prove that the religious Philosophy of the Rishis is highly scientific, in the noblest significance to be attached to the words "Religion" and "Science." We wish the conductors of the Marathi *Theosophist* every success, and hope they will continue their labour for the benefit of the Marathi-speaking public.

After the above was in type we received the first number of the Second Volume.

THE PHILOSOPHY OF MAN.*

The work was published about six years ago, and from the opinions of the press, collected together, it appears to have been well received, as it deserves. The author, speaking of "Man and his Relations," observes, that "we are the microcosm of all forces." In support of his proposition, he analyses the properties and functions of man and their relation to the forces of Nature. The author's study of the past six years in Occult Philosophy must undoubtedly have modified some of the views expressed in the book under notice, but he deserves praise for having so ably and succintly elucidated various points puzzling the minds of not a few thinkers. Where he fails to reach the heights of the Esoteric Doctrine, he at any rate goes much beyond the point where the modern "scientist" halts. His remarks upon what is life and what is death are worth careful study :—

It is beautifully and well observed by Eliphas Levi, that *Death*, properly speaking, has no existence, for man never steps outside of

*Man considered Spiritually and Physically. By P. Davidson, F. T. S.; price, annas fourteen (inclusive of Indian postage.) Apply to the Manager, *Theosophist*, Adyar, (Madras.)

universal life, and those whom we think dead still live in us as we live in them, for he who *lives* for humanity does more than he who *dies* for it.

He shows that exoteric Christian theologians in reality degrade Jesus Christ when talking of his having *died* for humanity. The philosopher, on the other hand, sees in that allegory a great truth—the redemption of *the man* through Christ, his immortal *Atmâ*. The above passage also gives the key to an understanding of the meaning of the mystery of the Trinity. In the Hindu mythology, *Brahma*, *Vishnu*, *Siva*, represent the Trinity, the three universal energies of creation, preservation and destruction, although these three are in reality the same power in its three different aspects of manifestation or rather the result from which we take cognisance of them. Almost every religion has its trinity in unity and its unity in trinity, and the vulgar followers of each "faith" have grossly materialised the sublime conception and degraded the spiritual to a physical plane.

In the second chapter, the author treats of "Disease, its true Nature and Origin." His idea is that disease is the result of the violation of the nature's laws; and in the two subsequent chapters he gives his views of dealing with it. He says:—

Poisons cannot expel poisons, impurities cannot deterge impurities, neither can nature throw off a multitude of burdens more easily than one. Drug-doctoring locks up the cause of the disease within the system and tends to induce chronic and worse diseases. The causes should be expelled, not retained. The remedial struggle—the disease—should be aided and directed, so that it may successfully accomplish its work of purification, not subdued, nor thwarted with poisons which create new remedial efforts or drug-disease and thus complicate and retard the vital struggle....

Mr. Davidson is evidently a great advocate of vegetable and herb treatment to which he devotes a special chapter. No reader can deny that his reasoning is based on logic and a collection of facts and figures he quotes, as also the experience of disinterestedly humanitarian doctors whose opinions he cites. The last chapter treats of the vaccination question. The author is decidedly hostile to the practice, and if his facts are correct—which there is no reason to doubt—the subject requires a very careful examination and study. He shows how vaccination has failed to prevent small-pox, how greater victims have fallen to the former, and how it has developed other diseases in cases where mortality was not *apparently* due to vaccination. In conclusion it may be suggested that certain extracts he gives from the writings of Rosicrucians bear a deeper meaning than is apparent at the surface. Those philosophers used a mystical language; and the words, which have a double meaning in their code, are invariably put by them in italics.

B. S.

LA LINGUISTIQUE DEVOILEE.

A Reply tn Eriopoles, F. T. S. (India,)

By M. Levi Bing, F. T. S., of Paris.

Sir,—When, in 1882, I had the honour of presenting "*La Linguistique Devoilee*" to the French Academy in competition for the Volney prize, which is offered as a reward for philological research, I merely fulfilled a duty, without hesitation, though without illusion. Thus the decision I had feared—or rather foreseen, neither surprised nor discouraged me.

"The system developed" in my "book was rejected by "examiuing Council as being contrary to the Scientific sys-"tem followed hitherto."

Belonging to that Areopagus which condemns me, yet you have had the kindness to speak of my work with an esteem, by which I feel honoured, though it does not give me all the satisfaction I had hoped for.

I have waited until now for the completion of your study which you have announced in the *Theosophist*, and which has not yet reached me.

I trust, however, you will forgive me if I venture to communicate to you the impressions conveyed to my mind by your admirable criticism.

The matter is perfectly well known to you, and with an art, which I cannot but admire, you have exposed the cause which is, or rather which was, called in question, since your decision is pronounced before that Tribunal of which you are the judge.

Assuredly it would ill-become me to speak evil of a judge whose courtesy is equalled only by his authority, and I demand your sympathy—only too flattering for me—in appealing to you against a very severe verdict.

Yes—it is true that I am effecting a revolution in the philological world, and that I am breaking as completely away from those who have preceded me in my career, as Galileo separated himself from the other astronomers.

Only I trust you will allow me to explain here the motives which lead me to believe that I may—nay, that I must, separate myself from the present school.

Let us consider honestly where we have been brought, or shall be brought by this science of the Indo-European languages, the only one which after all interests contemporary civilization? You know well—otherwise you would not have spoken of me—there is nothing certain or conclusive in that mass of documents accumulated in Germany, England and especially in France. And must we be condemned to hypotheses under the pretext that the reconstitution of roots, and that the unification of roots, must be submitted *to Laws*, (and what Laws?) and must we remain in ecstasy before these whole series of inductions which differ so much one from another;—before comparisons the very essential terms of which do not in reality exist?

You fear, Sir, that my method is based upon chance, that it is empiric and dogmatic—Well, it is not a challenge which I am offering you, it is an act of simple Justice which I demand.

Will you offer me as many words as you like from the different so-called Aryan languages, and when I have pointed out to you their essentially Phœnician character, you will cease to attack me on account of the article, a modifying particle, the essence of which is absolutely determinative and expresses neither being nor quality.

However I accept the contest even upon this ground; but this example—"taken from my book and from an innumerable quantity of others" is not calculated greatly to open the road for discussion, which I am calling upon you to grant me, from your love of truth and justice. However this may be, I thank you sincerely, and I feel assured that you will not delay in furnishing me with an opportunity of absolutely justifying myself both in your eyes, and also in those of that galaxy of learned men, to whom you have kindly presented me.

Meanwhile, I beg the editor, as a special favour, to insert in the *Theosophist* this first part of my defence; and I am convinced that I shall not be refused the means of developing personally the data of my convictions and the numerous documents upon which they have been firmly established.

L. Levy Bing F. T. S.

Paris,
56 *Rue de la Victoire*,
28th May 1884.

P. S.—I have had the honour of seeing, in Paris, Colonel Olcott, the respected President of the Theosophical Society, and Madame Blavatsky, the General Secretary of this useful and brilliant Society, of which I am proud to have been admitted a member.

OUR SIXTH YEAR.

With the issue of October next, will commence the sixth volume of this Journal. During the few years of its existence the influence and the circulation of the *Theosophist* have steadily increased, not only in the East, but especially in the West. The teachings of occultism which the Mahatmas have recently given out, and some of which were written by themselves, during the last year, have attracted the attention of many of the leading thinkers of the West, from whom we have received appreciative and encouraging letters. The sympathetic response given by the intelligent public to these writings, promises a rich harvest in the future. The success of the *Theosophist* and of the Theosophical Society, is now an already established fact. We regret that we are not yet able to give the esoteric interpretation of the *Bhagavat Gita* as promised last year. We have, however, succeeded in getting over some of the difficulties in the way, and have every confidence of being able to begin the series next year.

We furthermore propose to begin a series of articles intended to fix the connotation of many words, having vague and uncertain meanings, such as are used in philosophical, religious and metaphysical works. A wrong definition of a term often creates a great deal of confusion and misunderstanding, and many times the teachings in occult science appear contradictory, on account of a misunderstanding or misinterpretation of terms. Human language is, generally speaking, very imperfect, and especially are modern languages little adapted to express certain ideas which are clearly expressed in Sanscrit :—"There is no knowledge of things conveyed by means of words, when their ideas agree not to the reality of things," and as the Western nations have no ideas of certain things, well known to the East, it is extremely difficult to present, in the former's language, such ideas for which that language has no words.

While the *Theosophist* is destined for the general reader, the Supplement, called the *Journal of the Theosophical Society*, will continue to contain such matters as will be of special interest to the members of our Society.

In addition to existing agencies in London, Mr. George Redway, of 12, York Street, Covent Garden, is appointed agent for the Theosophical Society's publications. Copies of all works, issued by the Society or under its auspices, will always be available in stock, at his place of business.

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SPECIAL NOTICE TO CORRESPONDENTS.

(*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 written on one side of the paper only, leaving clear spaces between lines and a wide margin.*

Proper names and foreign words should be written with the greatest care.

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (*not* Madras), P. O. India.

Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom has to do with financial matters, and both of whom are often for months absent from Head-quarters.

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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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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.

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To Subscribers who are not Members of our Society, the charge for the *Supplement only* is Rs. 5; for the "Theosophist" with Supplement, Rs. 13 *per annum.*

☞ Subscribers for the Second Volume (October 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. Vol. I is now entirely out of print; but a second Edition is in press. As soon as it is ready for sale, the fact will be duly announced.

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UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

Translated from the French.

LECTURE VII.

Power and Forces.

ALL power emanates from Will, and influences are born from the magnetism of the things. The forces of nature are influences, because they are conditional communications of power with reciprocity and certainty of action.

God creates* things through the Word and animates them through the Spirit. The *word* is the eternal reason of numbers and forms; the spirit is the magnetic and motive power of the grand universal agent; it is "Od," "Ob" and "Aur."† Od is the equilibrizing force, by which the worlds attract and repulse each other. Od radiates, Ob absorbs, Aur equilibrizes. Od is light, Ob is darkness, Aur is twilight. Od is the breath of the angels, Ob the inhalation of the demons, Aur the atmosphere of the sages. Od illuminates the minds of the prophets, Ob produces the intoxication of the Pythonesses, and somnambules become lucid or tell falsehoods, according as to whether they have been magnetized through Od or through Ob. Paracelsus gives the name "*ebriecatum*" or artificial intoxication, to the states of frenzy produced through Ob. Robert Fludd symbolizes Od in the form of a luminous sphere, with the image of Phœbus, and Ob in the form of a dark sphere with the idol of Bacchus. The two spheres are equilibrized by a third one, the sphere of Aur, and carries as an emblem the tetragrammaton of Jehovah.

The power of God distributes harmonies through proportionate series and according to the inviolable laws of nature. Nature reproduces forces, at the same time, when beings or spirits subdue or direct the influences. There is no form without substance and no substance without force. Magnetism is not itself a substance; it is one of the four forces of the primordial and universal substance.

The forces of nature are themselves blind, and the wonderful effects, which they produce, are caused by their regulated proportions and their wonderful disposition, and in these facts becomes revealed to us the existence of a divine power in a manner so self-evident, that only a person who is entirely blind in understanding can refuse to believe in the same. The influences are born from the disposition of the forces, the forces are co-ordinated through power; and power is the very essence of spirit, because a spirit is a word or a cause in power. Man is the finite personification of an infinite cause, he is a spark gifted with volition, and he can, by selecting his place, become himself an immense focus of light or fire.

The physical action of man is limited by his organs; but his moral action is unlimited, provided that action is perfectly free, and therefore it resolves itself into light, it may become eternal light, and if it determines into fire, it becomes devoted to eternal fire.

But there is one thing of which the Theologians are ignorant: Hell is as jealous as Heaven and allows no mixture. One good action, a single well directed thought is sufficient to hinder damnation; just as a single sin, or one bad desire, puts an obstacle in the way of salvation. The elect of hell are therefore just as rare and perhaps still more uncommon than the elect of heaven. The possibility of their existence is sufficient to uphold the dogma (of hell), but in fact that which absorbs after this life the great majority of men, is called the purgatory.* The purgatory is not a place, it is a condition of the souls, which desire to be transformed by purification.

The human soul possesses two kinds of memories; the essential and the relative memory. The brain is the instrument of the relative memory; it is like an index or a ledger; but the will is independent of the brain, and the essential memory consists of the preponderating habitual determination of the will.

The inherent punishment of the souls of the wicked is their ingrown habit of a bad volition, and the salvation of the good is their instinctive habit of desiring the good. The recollections of the brain perish with the dying brain, like letters written in a book disappear with the book which is burned to ashes; but the moral effect of the book survives, and the soul remains impressed and modified by those lost recollections.

The soul may then still find again traces of such recollections in the brain of the living, with whom she may be connected through sympathy or remorse. For this reason it is of great importance that we should before death become reconciled with all and forgive all, so that we may not leave behind us any ferments of hate or sorrow, which might form an obstacle to our transformation and eternal rest. For that reason it is necessary to respect the memory of the dead, to salute without distinction all corpses, and not to harbour any feelings of resentment for those that have trespassed against us; otherwise we expose ourselves to obsessions, and this it is what makes the operations of necromancy so dangerous. He, who evokes the dead, lends them his brain; he identifies himself with the evoked persons, and by rites he ought to be made to expiate the faults or the crimes, whose memory he revives. Judging from this stand-point, Saul, who evoked Samuel, ought to have been cut to pieces together with his children at Gilboa like Samuel, who had cut to pieces the king of the Amalecites at Galgala. To call up the dead is to call up horrible misfortunes; such at least is affirmed to be the case, by all the most reliable traditions of Occultism.

A serious evocation of the dead (for we do not refer here to the experiences with turning tables) is a sacrilege comparable to a violation of a corpse. To make the dead return to earth, is to create a vampire. We might properly define the term "necromancy" as an act of pairing together a living body and a corpse.

Man has the power over inanimate objects; to vivify them with his own life. He can influence through the power of his will the instinct of animals and even the will of other human beings, such as are weaker than himself.

By "Genius" we understand the power of him, who knows how to rule over things and men; the genius of magnetism is in him who speaks and who radiates over the audience his enthusiasm and his conviction. The genius of medicine is the authority of the physician, who infuses faith into the sick and a salutary influence into his remedies. If you doubt your physician, you destroy the power of his treatment; the physician is the priest of the body, as the priest is the physician of the soul. Good alone is a power and must always come out victorious; but it may for a time be trammelled and, so to say, paralyzed by the influence of evil. Evil clings to good like diseases to health. Flies dirty by preference gilded frames and mirrors; dogs like to lift up their leg near precious clothes; and sorcerers pretend that, to force the devil to produce his stench, it is only necessary to offer him perfumes and to give him pearls.

* The word "creates" should not be understood as a making a something out of nothing. It includes in its wider sense evolution, emanation and formation.—H.

† Od, Ob, and Aur are the same thing, but in three different states. In man this principal is called Od, but in the Macrocosm it is called Astral Light.—H.

* Kama Loka.—H.

Great men have often great vices, and large cities, which are the focusses of light, are almost always great centres of corruption. We must never despise the good, because it is so closely associated with bad; we must know how to pick pearls out of the dunghill, and the physician must not allow himself to be repulsed by the bad odour and the horrible sight of ulcers. The power of good can never be more victorious than when surrounded by the influences of evil; and the writers of legends tell us that when hell celebrates its worst orgies, a single sign of the cross is sufficient to put to flight and make instantaneously disappear the whole phantasmagory of Sabbas.

This leads us to speak of the influence of signs and magnetised objects, for both are in fact the same. The Pope magnetises amulets and blesses them by taking them between his two hands and he attaches indulgences to them; that means he makes of them efficacious signs of good works that have been accomplished with reversibility of influences and merits. Now, the magnetism of the Pope is to those who believe in him the power of God acting in a sovereign manner in his church.

The man, who rejects the remedies of the church and denies to himself the privileges of the same, deprives himself of a very great power. Man does not put himself with impunity outside of all magnetic circle. If he does so, he may be compared to an insect, which attempted to take a walk between the wheels of a clock. He runs great risk, to be caught in some spring and to be helplessly lost. Therefore a celebrated seeress, Mad. de Kradener used to advise all those who consulted her, and even all that would consent to listen to her—for she preached like an apostle—to practise that religion in which they could believe. She wanted the Jews to go to their synagogue and to observe the Sabbath; she advised the Protestant to go to hear the preaching, and told the Catholic to go regularly to mass; and in fact, irreligion, being an isolation of the souls, is something very unsocial; and it is better to worship a fetich, than to worship nothing, because adoration being the sense of divinity in man, this alone distinguishes him from the brute and makes of him a moral existence.

There is certainly only *one* religion in the world; the different sects are only separated from each other by prejudices of race and priestly pretensions. Fundamentally the moral is everywhere the same, and all those ceremonies, that have any real effect, possess their power only through the faith which vivifies them and are only magnetic practices exercised by the wise. Catholicism is certainly amongst all sects that which produces the most wonderful effects. It alone claims to show us and make us feel God with our lips. It makes us eat him, and identifies us with him. The sacraments are masterpieces of High Magic; and whenever this beautiful religion will have broken the chains of clericalism, it will probably become the religion of the world. Protestantism is only a mutilated Catholicism, the Mohammedanism is a bastard of Judaism, and Judaism is only the conservator of the archives of Catholicity. The Greek Church is only a refractory section of the great universal church. The patriarch at Constantinople and the pope of Rome are two competing rivals, one of whom must necessarily either acknowledge the other one as his master, or dethrone him. It makes little difference in what manner that revolution will end; but we shall have to pass through such a revolution, and perhaps sooner than we expect.

The dogma, as it is explained to science, will remain mysterious to science, but science, comprehending the necessity of faith, will listen to it, instead of fighting against it.*

The priests, for the purpose of maintaining their moral authority, will be forced to ally themselves with science, and will cease to materialise the symbols of faith; because science and faith have each their distinct and separate dominions and they cannot be united until people will cease to confound them together.† Pontifical authority has nothing to say before the Academy of Sciences, and human science has no vote in clerical councils. The whole world would have the right to laugh, if the academy of science would decide that there are four persons in God, it had a right to laugh, when the inquisitors of Gallileo decided that the world does not turn.

The miracles of the gospel are to faith incontestable verities, and science has no right to reject them. Science can simply demonstrate that they are materially impossible, and it will then appear that they must be understood spiritually; and after they have been so understood, they will be attacked no more, because they will then be recognized as belonging entirely to the realm of faith.

Some day all the clerical schools will recognize the fact that the criticisms of Dr. Krauss have done an immense service to the church, and have helped Exegesis to make a giant step in advance.

Whenever faith comes out of her sanctuary, to trouble science in her quiet researches, science will have the right to take her politely by the hand and show her home.

And if faith, pretending to be absolute mistress in her own house, says: "I am unchangeable, but it pleases me to affirm to-day what I denied yesterday; to say to-day: 'this is a dogma,' while yesterday I said: 'it is not a dogma,' and while at the same time I insist that all dogmas are eternal truths, and that I have no power whatever to create them;" science will then say to her: "Be on your guard. If you throw stones in my windows, you will overthrow the fundamental laws of logic. You are then no more *above* reason, but you will come in conflict with her, and I have the right to defend her. Will you say that by doing so I destroy your authority? Just the contrary! I affirm your authority by abrogating all that you do against that authority. Can faith affirm or deny anything else but herself? Can she change according to the fancies of men? If you therefore speak against yourself, it is the same as if you did not speak at all, and we still believe to-day that which you taught us yesterday."

When will men comprehend that what brings forward the greatest opposition to the establishment of durable authority in the world, are the pretensions of despotism?

It is certain and evident that the gospels are still a dead letter, and that the reign of Christianity, which so many people believe to be nearly ended, has not even yet begun. The Catholicism, which is exclusively Roman, has been nothing else but a re-organisation of ancient sacerdotalism, and the Vatican has his altars even more bespattered with blood than the Capitol. The Rome of the priests has borrowed from the most barbarous peoples their horrible human hecatombs. St. Pius V. had no cause to envy the ancient Druids, and the autodafe's surpassed the gigantic idols stuffed with men, which were burned alive in honor of Teutates or Irminsul. However, the victims of the inquisition were not those that suffered the most cruel treatment. Their agonies were sooner ended, than the agonies of those unfortunates that were tortured in convents.

St. John, the evangelist, who was his favored apostle and knew the secret doctrines, wrote the mysteries of true Christianity in a book, which the official church cannot comprehend. He begins his evangel with those sublime words: "In the Principle was *wisdom*." He calls those Antichrists, who do not acknowledge that Jesus was truly a man. He says the whole law is that men should love each other, that nobody ever saw God, and that we must love God, whom we cannot see, by loving mankind, which we see; he was also disliked by the usurpers of churchal power, and they went so far as to excommunicate him. He did not dare any more to speak publicly to his followers; he speaks of a man who wants to be looked upon as universal primate, and who refuses to accept his letters. He calls him *Diotrephes*, that means nursling of Jupiter, a young offshoot of old idolatry, a pontiff who would be God; and these confidential communications of this misunderstood apostle are found in an epistle adressed to a Roman by the name of Cajus.

The doctrines of St. John have been preserved by secret societies, by illuminated Christians, orthodox gnostics, by the Rosicrucians of the middle ages, by the initiates of the Cabala, and by the misunderstood Grand-Masters of Free-Masons and Templars.

Religious power has been at all times fettered by sacerdotal influences; the priests know that divine power ought to

*We beg to be permitted to differ. Theosophy will open the eyes of the Scientists as well as those of the Theologians. When the scientists will *understand* the mysteries, they will not simply *tolerate* them as a convenience, but *accept* them as a necessary truth; and the old superstitions will perish.—*H.*

† Again we must differ. There can be only one truth, and science as well as faith may lead to that truth. *False* science, which is ignorance, and *false* faith, which is superstition, may have different dominions; but *true* science and *true faith* are the complement of each other and are allied to each other;—H.

belong to them; and to obtain that power they want to dominate over royal power in a more easy way than by the supreme ascendancy of virtue. A priest like St. Vincent de Paul does more good even in a temporal order than a king could possibly do, and all the treasures of the world are at his feet; he can command everything, because he covets nothing, and the law, which makes him master over all, can be expressed in a short formula: "We must be above all things, if we wish to rule over them." We fully possess only those things, which we can easily forego; that which we need is necessarily our master, and we cannot truly rule, if we are bound with a chain. The poor people are consequently the only rich ones, and to take away from this sentence its paradoxical appearance, we must explain it with the words of Christ. The poverty, of which he speaks, is that sovereign poverty, which consists of an independent spirit and a complete emancipation from the covetousness of riches; the poverty of spirit, which must not be mistaken for intellectual clumsiness. Jesus has praised indifference, but he never gave any encouragement to stupidity.

To desire continually and peaceably the good in truth and in order, is to be powerful; but to render our desire or will peaceful and continuous, it must be free of all hope and all fear. Moral evil comes from different influences and is always more or less caused by fear or illusory hope; and good is the independent activity, which results in a profound peace. We never attract effectively things which we desire, that is to whose influences we submit; it is the things that attract us. Archimedes said: "Let me have a point, where I can attach my lever, and I will move the world;" and Jesus said: "The son of man must rise above the earth. If I have ascended above the earth, I shall attract everything to me." And again he said: "Seek ye first the Kingdom of God and His justice, and everything else will follow;" and when he said this, he did not promise any miracles; he simply revealed to his disciples one of those superior laws, which manifest God in nature, a law which we might call the attractive power of liberty governed by order, and order in liberty.

COL. OLCOTT IN EUROPE.*

We hear that Colonel Olcott is overwhelmed with letters from leading men of England, enquiring about and actively sympathising with the Theosophical movement. The Society for Psychical Research has sufficiently asserted its importance, and is at last come to be realised as a necessity of the times. The sphere of its researches, and the magnitude of work turned out, make the Society worthy of attention. On the 28th of May last, Professor Henry Sedgwick, its President, delivered an address at the Garden Mansion. The Society for Psychical Research has brought out cumulative evidence to prove the genuineness of the phenomena of "Thought Transference." The President affirms that only ignorant people can rush to the conclusion that "Physiology would be overthrown," and thus sums up the results arrived at by his Society:—

"An instructed physiologist would know that—supposing it generally accepted that ideas and feelings can, under certain rare and special conditions, be conveyed from one mind to another otherwise than by the recognised channels of sense—all ordinary physiological research would go on exactly as before. No 'working hypothesis' of physiological method would have to be abandoned; no established positive conclusion of physiological inquiry—nothing that has been ascertained as the nature of the process by which visual, auditory, tactile, or other sensations and ideas are ordinarily produced in the mind—would have to be modified. What would have to be given up, would be merely the single negative conclusion that ideas and sensations could not be transmitted from one mind to another except in certain ways already known: it was very natural for physiologists to form this conclusion provisionally in default of evidence to the contrary but to abandon it in view of the presentation of such evidence would be a mere enlargement, not in any sense an overthrow of existing physiology."

It is not too much to expect, it is believed, that the Society for Psychical Research would, in course of time, prove strong enough to bring the modern physical science to accept the rudiments of the Theosophic doctrine.—*Indian Mirror, July* 3, 1884.

Colonel Olcott has returned to town from an official visit to Paris, and is superintending the passage through the press of a volume of his collected lectures and addresses upon "Theosophy, Religion and Occult Science," for which he is to write 48 pp. of new matter. A variety of subjects connected with Archaic philosophy and science are discussed by him in a popular and striking style. Mr. George Redway expects to publish the book forthwith. It will be in the style and of about the size of Mr. Sinnett's "Esoteric Buddhism."—*Pall Mall Gazette* (London), *June* 19, 1884.

* In the *Theosophist* of this month will be found an account of the doings in Europe of the two Founders.

Psychic Phenomena.

MIND-READING BY MR. STUART CUMBERLAND.

Mr. Stuart Cumberland, after achieving a great success in Vienna and Paris, gave several very interesting experiments in the presence of a representative company, invited to meet him at the office of the *Pall Mall Gazette*. The guests were summoned at twenty-four hours' notice; and many of those who were most particularly invited, Professor Tyndall, Mr. Maskelyne, and Mr. Labouchere, among others, were unable, owing to prior engagements, to be present. The editorial sanctum in Northumberland Street was the scene of the experiments, and most of those present were in the requisite condition of healthy scepticism. Almost the only out-and-cut believer in the company was Colonel Olcott, of the Theosophical Society, but he took no part in the proceedings beyond that of a passive spectator. As Colonel Olcott wore on his finger a ring which Madame Blavatsky, by her occult power, had caused to grow in the middle of a rosebud, and carried in his pocket a portrait of a seer, which the same remarkable woman had willed out of the "astral light" upon a piece of cardboard, Mr. Stuart Cumberland's divinations naturally appeared to him somewhat insignificant. Less favored spectators found them remarkable enough, for, as was observed by one of our guests, "Mr. Cumberland does all that Mr. Bishop ever professes to do, and makes no fuss about it." Among those present were representatives of American, Continental, London, and Provincial Press, Professor Ray Lankester, Professor Edmund W. Gosse, Mr. Grant Allen, Dr. Donkin, Mr. and Mrs. Ernest Hart, Madame de Novikoff, Mr. Andrew Carnegie, Mr. Oscar Wilde, Mr. W. Wilde, &c. Before describing the experiments, we may as well give a few extracts from their letters. One eminent scientist maintains that Mr. Cumberland should be blindfolded with pads of cotton wool. Mr. Edmond Gurney, a well-known authority upon all these matters, wrote to say that "this power of delicate muscle-reading is a far commoner faculty than is ordinarily supposed. I have seen friends of my own give decidedly more startling exemplifications of it than those which have stood Mr. Irving Bishop and Mr. Stuart Cumberland in such good stead. The worst of it is that the public go away with the idea that these performances are thought-reading." To true thought-reading, which takes place without contact, and to the reality of which Colonel Olcott bears emphatic testimony, Mr. Stuart Cumberland lays no claim. Mr. Maskelyne wrote to say that, in the absence of trickery and collusion, he relies solely upon muscular indications given by the subject. This thought-reading is not at all difficult *with practice*. Mr. Labouchere wrote:—"Thought-reading may easily be accounted for. It simply means that with certain persons an indication of their thought may be obtained by—or rather through—the muscular action of their hand. In order, however, to make any use of these indications, it is necessary for the 'reader to be sharp and to fish for indications.' What I mean is this. Suppose you were speaking, you would probably use some gesture and the gesture would precede the word. So when you think, 'this is right' or 'this is wrong,' just as the words half form themselves in your brain, or on your lips, so does the thought produce muscular contraction in the hand."*

About five o'clock everything was ready for Mr. Cumberland's experiments. One gentleman had two brand new £5 notes fresh from the Bank, and sealed up in an envelope. But these were not used, as Mr. Cumberland became too exhausted during the hour-and-a-half that the sitting lasted. Lying on a shelf was a bundle of cotton wool with which it was suggested that Mr. Cumberland's sharp ears should be stuffed and his piercing eyes padded. Not only did a bold person make this suggestion, but he actually asked that the subject should be cotton-wooled in the same manner. Mr. Cumberland, however, objected to these suggestions as unnecessary precautions, "although, so far as I am concerned, I don't think it would make any difference." "Now, I do not profess," said Mr. Cumberland, "to give any illustrations of the supernatural. I simply claim that it is possible to read persons' thoughts under certain conditions, not abstract thoughts, mind you, that is impossible, absolutely impossible. If a person will concentrate his or her mind entirely and earnestly on a given object, I claim that the thought is conveyed to any person of sufficient quickness of perception by the action of the physical system, which, I maintain, is the only channel through which thought can possibly be conveyed. Of course, there is a percentage of failures. Some subjects are not sufficiently sensitive. Everything depends on the absolute concentration of the subject, and the absolute giving up of one self to the conditions of the experiment." Some professors of the art pretend to the power of thought-reading without contact, but that Mr. Cumberland says is quite impossible—a doctrine which Colonel Olcott, who was present, denied *in toto*.

Some thirty ladies and gentlemen composed the audience, all of whom were seated round the room. Mr. Cumberland stood at one end, braced himself up, looked round, and opened the ball by asking Mr. Oscar Wilde to be operated upon. Mr. Wilde, however, shook his head, and declared that he was not a good subject. Mr. Cumberland looked round once more, and his eyes fell on the face of the Chairman, who

* We do not endorse this theory of muscle reading as being applicable to the above described experiments.—H.

was quite ready. "A good subject," said Mr. Cumberland. "Now, Sir, please look round the room, and think of some object, which it is possible to get at. Don't try to resist any attempt to think of it, but surrender yourself entirely, all your thoughts upon the object." The Chairman did as he was bid, and apparently concentrated his thoughts. Mr. Cumberland's eyes having been bandaged with a white silk handkerchief, he took the subject's left hand into his own, put it on his forehead, and darted across the room, going first to a shelf on which were a number of books and papers. He stopped short suddenly, darted back, made another circuit of the room, and halted suddenly before a gentleman standing with his back to the mantel-piece, tore off the bandage, and pointed to the glasses of the well-known London correspondent of the *Neue Freie Presse*. "Right," said the subject. "Now, why did I take you to the book shelves before to the eye-glasses?" "Well," confessed he, "I must tell you that I had first thought of a *Gazetteer* which caught my eye. The glasses were a second thought." This was over in a few seconds, thirty perhaps, and was quite satisfactory. It may be worth noting that Mr. Cumberland always desires his subject to think of the direction or the route to the article thought of rather than the article itself. "I now propose," said Mr. Cumberland, "to discover the seat of pain in one of you. I wonder whether Mr. Ernest Hart would consent to go out of the room, to stick a pin in some part of his body, and to return with a pain manufactured and ready to be discovered." Mr. Hart declared that his mission was to relieve pain and not to produce it, and asked whether it was necessary to stick the pin far in—up to the head, for instance. After a little pleasant trifling, Mr. Carnegie, the famous American millionaire and proprietor of English newspapers, declared with a trace of melancholy pleasure in his voice, that he had a pain ready made, and should be only too happy to place it at Mr. Cumberland's disposal. That is, if he could find it. The muscle reader gladly assented, again resumed the white silk fillet and stood up to Mr. Carnegie. Mr. Cumberland's hands traversed this subject from top to toe, running nervously down and eventually stopping at the finger. "The finger it is," said Mr. Carnegie as he took his seat amid applause. After a short rest, up spoke the gallant Cumberland again. "Professor Ray Lankester, you and I are old friends. Will you be my next subject?" Professor Ray Lankester smiled grimly and said: "Well you won't be successful with me, I know." "If you make up your mind that I *shan't* do anything I admit that my experiment will be useless." "I will give you every chance," said the Professor gaily. Mr. Cumberland left the room, a pin was fastened in the lapel of Mr. Aaron Watson's coat. Mr. Cumberland was summoned, blindfolded, and took Mr. Ray Lankester's hand, dragging him here, with much vigour. After a couple of minutes he evinced an affection for an easy chair, which he thought contained the secreted pin. Kneeling down, he poked and poked unavailingly until at last it was evident that the muscular indications of the subject were not sufficiently violent. Mr. Oscar Wilde, who had seen where the pin was hidden, then took Professor Ray Lankester's place; and Mr. Cumberland struck a bee line and had the pin in no time at all. "Professor Ray Lankester's individuality is too great," said Mr. Cumberland, resting after his labour. "If I don't do a thing immediately, I can't do it at all." Mr. Cumberland's pulse was not beating very fast, he admitted. At one sitting in Vienna it reached 175 beats in the minute, when he fainted. A lady, who was the next subject for Mr. Cumberland's experiment, was asked to think of some object in the room, and to give it mentally to the audience. The thought-reader and the lady went round the circle deliberately and sedately. Suddenly they stopped. Mr. Cumberland's hand was stretched forth, he seized a little vase of rhododendrons from a number of others. "Right," said his subject. "Now you have to give it to some one." He groped round once or twice, and then handed it to a lady in the audience. "Right again," said his subject; "you have read my thoughts admirably." Mr. Cumberland was then allowed to take respite, during which Mr. Oscar Wilde discoursed in his free and easy way on art, poetry, and culture. The confessedly modest decorations which were put up to hide the ink pots, the paste, and the scissors were, he said, unworthy of the darkest ages. The poet and apostle has a pleasant way of being disappointed. There was something wrong with the Atlantic, and Niagara was not quite up to the mark. Now he was disappointed with the arrangement of a few simple flowers of the field and a rather striking harmony in curtains which were brought in for the occasion. However, a lecture on art, from one so distinguished and so eccentric as Mr. Oscar Wilde, is worth hearing. And above all, he is a candid critic. "Your decorations," he said, "are absurd. There is no system obeyed. One thought, like harmony in music, should pervade the whole. Does it? No. They show no soul. Can you exist without a soul? No soul, no harmony, and no—" "Sun-flowers," suggested some one. "No. A flower is but an incident." In critical vein Mr. Wilde shook his shorn and curling locks, and, fanning himself with an expansive sage green silk pocket-handkerchief, proceeded to descant on the maps which hung round the walls. "A map should be a work of art, with azure oceans limned on its surface, laden with golden galleys, with poops of beaten gold and purple sails. Let each continent show its rugged mountains, its stretching plains. Look at those seething seas of green hued calico, seas of erysipelas, with big blobs for mainlands and small blobs for islands." And thus was abuse showered upon those offending sheets. Mr. Wilde waved his hand with an attitude of despair, and brushing off a fly from his forehead with the sage green pocket-handkerchief, he lowered his slim form gracefully into the bosom of a yielding couch.

Strengthened by half an hour's repose, and cooled by ices, Mr. Cumberland consented to try a much more difficult feat. "It has been suggested," he said, "that something should be hidden out of the room. I think if the subject is sufficiently favorable, it would be as easy to find a pin in Regent's Park as here. Some one of you has thought of an object out of this room, I don't know whether it is in the next room, or indeed in any room. So I am seeking for an unknown object altogether." Mr. Grant Allen then agreed to act as the subject of the final experiment. He was taken out of the room, and an object and a hiding place were fixed upon. Mr. Cumberland was told that the object was hidden without the precincts of the *Pall Mall Gazette* Office, but he refused to put on his hat, as it might possibly be in the way. This crucial trial of skill then began after he was once more carefully blindfolded. He, of course, went straight for the door, dragging Mr. Grant Allen after him. He turned the handle, and went down a short passage, followed by the more devoted spirits of the assembly. Down the narrow steps, the pair stumbled and into Northumberland Street, much to the astonishment of the passers-by, Hansoms, foot-passengers, Policemen, open-mouthed waiters, stopped to look at the strange procession. The windows of Northumberland Street were shut up with a rattle, maids and matrons in all of them wondering if the hatless Mr. Oscar Wilde was trying to effect the capture of the new pair of Siamese twins. Heedless of scorn, the Siamese twins went on until they came to No. 7, Northumberland Street. Here they stopped. Mr. Grant Allen afterwards explained that he was wondering how they would get in, whether Mr. Cumberland would ring the bell or knock at the door. Instantly, Mr. Cumberland responded to his thought by ringing the bell and knocking at the door. It was timidly opened by a servant, who, seeing a blindfolded man, followed by a small crowd, promptly shut the door in his face. The only other person in the secret stepped up to Mr. Allen and whispered to him:—"Have you forgotten the house?" "Is this not it," he replied. "I thought it was the third door down." "No, it is next door." The conversation passed in a whisper inaudible to Mr. Cumberland. No sooner however had Mr. Allen thought of No. 6, than Mr. Cumberland dragged him up the street to the door. Upstairs they went, and straight into a room, usually used as the reception room by the interview staff of the paper, on the first floor. Mr. Cumberland at once went to a drawer in a writing table, but closed it in a second, and came round to ottoman standing near the window. He lifted the lid, put his hand down, and brought out the hidden object. A curious one enough. It was a dusty glass shade, under which was a brownish substance not unlike in shape a goodly bunch from a goodly loaf. Lifting the glass shade off, and examining it closely, its identity was revealed. It was a hunch of bread, an heirloom of the *Pall Mall Gazette*. The Amateur Casual who slept a night in the casual ward of a work-house received this piece of bread for his supper eighteen years ago.

A famous article exposing the ways of casual wards was written; it caused such a sensation throughout the civilized world, as no single article had ever done before, and finally led to great reforms. The bread was not to be thrown away. It was set upon wire, covered over with glass, and though a little hard, a trifle cobwebby, still finds a snug corner in the office, whither it was brought from Lambeth workhouse some 18 years ago. This concluded the experiments much to every one's satisfaction. Mr. Stuart Cumberland is likely to appear on a public platform before long, but he will find it difficult to give more conclusive demonstrations of his ability to "read thought" by the delicate muscular action of the hand:—*Pall Mall Gazette* (*London*.)

A BUDDHIST "MORALITY."

Mr. S. Beal writes to the *Academy*:—The following short story, translated from Kumârajiva's version of Aśvaghosha's sermons, is so striking in its point and character that I think perhaps you might be disposed to publish it in the *Academy*. It provides, as I think, another instance of probable contact between East and West at the time when it was written.

AŚVAGHOSHA'S SERMONS, K. 10, P. 17 (TEXT).

"Again, 'Whatever deeds men do, they will receive the fruit thereof.'

"I heard some time ago the following story:—

A certain poor man resolved with himself,—'I ought to offer sacrifice to the gods, that my present store of wealth may be increased, and my possessions multiplied'! Having thought thus within himself, he addressed his brother as follows:—'You must be diligent in cultivating the ground, and working for the good of the house, so that no want be felt!' Then taking his brother to the field, he said, 'in this place you are to sow millet, in this place rice, here you must sow corn, and here pulse!' Having thus made arrangements, he went to offer up his sacrifices; he offered up flowers and incense in profusion, and, morning and evening, bowed down prostrate before [the gods he adored], and humbly craved some present advantage and increase of his worldly substance. At this time the divine spirit (whom he adored) thought thus:—'I must look into the previous history of this poor man to see whether, in his previous career, he has acquired merit by almsgiving, and so I may be enabled to grant his prayer for increase of wealth.' Having looked into the man's previous history, he found that he had never exercised the gift of charity, and so had no antecedent claim to the gratification of his wishes, and so he thought, 'This man, without any claim, still asks and prays that his wishes may be gratified, and that his cares may be lightened. I will now change myself and go to him, as he is engaged in sacrifice, under the form of his brother, and hold converse with him.' On this, changing himself into his brother's form, he went to the temple and stood beside him. Then his brother said, 'What are you doing here, instead of sowing the land?' On which the brother (in his assumed form) answered,

'I wished also to come to beg the gods to be propitious to me, and grant me food and raiment! and although I have not sown the seed, yet I doubt not the power of the god will produce fruit and increase!' Then the brother, upbraiding the other, said, 'How can you expect the ground, without being sown, to produce fruit? Such a thing is impossible!' and so he repeated the *gâtha*—

'Within the great sea-encompassed earth,
And in every place alike,
What fruit can be expected
Where no seed is sown?'

At this time the brother addressed the other (in his assumed form) and said, 'In all the world how can it be that the land produce fruit where no seed has been sown?' Then the brother said, 'True! without sowing there is no increase!' At which time the Deva, reassuming his heavenly appearance, said,—

'Now, according to your own words,
Without sowing there is no reaping;
If, in your previous life, there has been no charity,
What fruit can you now expect?
Though now you endure self-affliction,
And deprive yourself to offer me offerings,
And so afflict your body with a view to propitiate my goodness!
What is this but to trouble me with your services!
How can I grant you the increase
And the prosperity you desire?
If you want to get wealth and treasure,
Children and (rich) family connexion—
Then learn to cleanse your body and mouth,
And do worthy deeds of charity!
To expect to reap advantage [religious profit] without sowing,
Is as if we expected the sun, and moon, and stars
[To shine] without illuminating the earth;
For as they brighten the earth,
We know it is the result of works done before!*
Above the heavens and below
We may draw this distinction in all cases,
Much blessedness from much virtue!
Little blessedness from little virtue!
Know, then, throughout the world
All things result from previous cause;
Charity brings increase;
Moral conduct results in birth in heaven;
But if there is no root [cause] of charity,
Then happiness in consequence is scant,
Wisdom and meditation bring deliverance [salvation]
These three [charity, wisdom, and meditation] alone bring [reward;
The "ten powered lord" [Buddha] speaks thus:
"All things result from cause,"
Trouble me not, therefore [with your prayers]!
Practise virtue!
Then you will reap beneficent fruit—!'"

THE MEASUREMENT OF HUMAN FACULTY.

Mr. Francis Galton, in lecturing at Cambridge recently on the above subject, said that although it had been a matter of controversy, whether a more complete measurement of man's capacity could be attained than was already discovered by means of examinations, which measured intellectual capacity, yet he would endeavour to demonstrate that as the capacity of man, taken in its widest sense, including character and physique, was finite, therefore it was measurable. The art of measuring human faculties was now occupying attention, and in it he perceived the dawn of a new and interesting science. It would be impossible for him, with the limited time at his disposal, to compress in one lecture even an enumeration of the means to be adopted to arrive at correct data, whereby rules could be laid down for the measurement of human faculty. In order to arrive at any conclusions, it was necessary that contrasts of men extending over a wide range should be made, but he would confine his remarks to contrasts of two kinds—*first*, temperament and character; and, *secondly*, other qualities, as height, weights strength, and the like. Temperament and character formed landmarks as bases for survey, and the first question to be solved, and which arose was whether temperament and character were liable to spontaneous changes, or whether man was constituted so differently that any measurement was based upon a fallacy, when we treat man as a mere conscious machine and endeavour to measure his capabilities as we would that of an engine. He had taken some pains to obtain new kinds of evidence, and the result of that evidence was that the actions of men were governed by cause and effect, but on the other hand, if the conduct of man was the result of some external influence, then such knowledge as he had obtained was of little service. His earlier inquiries, which were embodied in his work on "Hereditary Genius," led him to the conclusion that the son conducted himself in life in much the same way as the father, was influenced by si n motives, possessed similar talents and similar failings; that man was not like a ship drifting, but arrived in due course by certain sure stages at a predestined port.* The result of a long habit of introspective inquiry into one's actions in daily life demonstrated to him that the occasion when free will was exercised, was uncommonly rare, less than one instance in a day, and the general result of an extended habit of introspective inquiry was that man is little more than a conscious machine. The problem to be solved was what common incidents occurred in the lives of a given number of people, to select them, and briefly describe how the various persons acted when they occurred. One notable incident to all was emotional temperament, another temper. Taking a number of men, and comparing their conduct when emotional temperament or temper was excited, you would obtain statistics of each man's character in ordinary every-day affairs, and this would enable the scientist to accurately guage and measure human faculty. But this measurement would be assisted and rendered more complete, if at the same time records were obtainable containing particulars regarding eyesight, color, sense, hearing, breathing, capability, height, span of arms, &c. At the John Hopkins University in America, physical education and hygiene were compulsory on all students, and although the physical measurements taken were not compulsory, yet few objected, and the result was that the most valuable statistics were collected, and in many instances good advice given to the students in what way to counteract the effects of any abnormal condition observed, such as irregularity of muscular development. The color of the hair and of the eyes also gave valuable *data* for measurement of human faculty. The color of the hair indicated immunity from and susceptibility to disease. At the time of the American Civil War, it was found out, of between 330,000 and 340,000 examined, that those who had light hair were more susceptible to disease than those with dark hair, in fact those with light hair were susceptible to all kinds of diseases, except chronic rheumatism. The lecturer concluded by suggesting that a laboratory should be opened at Cambridge to investigate this new science. The cost would be small; the result, he ventured to predict, would be large and beneficial, for, by the compiling of continuous records of health, growth, and disease, much useful knowledge would be acquired; and by a long series of observations on the lines he had indicated, it would be possible to measure the human faculty as accurately as, if not more so than, our system of examinations measures the intellectual faculty of man. At the conclusion of the lecture, Mr. Galton was awarded a vote of thanks by acclamation.

THE PEHLVI LANGUAGE.

We commend the following from the *Bombay Chronicle* to the notice of our Parsi readers, especially Fellows of the Theosophical Society, professing the Zoroastrian faith:—

It is reported from Vienna that among the very valuable and interesting collection of Archduke Rainer's Egyptian Papyri there are several in the Iranic language. There are also some parchments and skins. Some of these documents are thought as being likely to furnish "the key to the Pehlvi language." The scholars of that language, specially the learned Parsi Dasturs in India, would be doing themselves and their co religionists yeoman's service by early obtaining some insight into the contents of these important documents. Dasturs Peshotun and Jamaspjee of Bombay and Hosungjee of Poona are specially those to whom the Parsis would look for the display of some active and earnest interest in the matter. Dastur Jamaspjee has many friends amongst the distinguished European scholars and others knowing the Oriental languages. These would certainly be found to second the efforts of the learned Dastur, if he will show any real anxiety to obtain transcripts of the contents of some of the more important and valuable Egyptian documents of antiquity. We trust the worthy Dastur will pay some attention to our suggestion.

THE HYBERNATION OF A TOAD.

The London Correspondent of the *Indian Mirror* (Calcutta), in his letter dated London, 12th June 1884, observes:—

... I have just heard from Paris of a very interesting experiment made by Monsieur Margelidet, the celebrated naturalist. M. Jules Lermina, Secretary to the International Literary Association, of which the venerable Victor Hugo is President, informs me that five years ago M. Margelidet placed a living toad in a hole in a block of granite, prepared for the purpose, and then covered it with cement quite impermeable to the air. No food of any kind was put in with the toad, who was thus shut up in a state of comatose insensibility, the usual condition of the animal during the winter.

* Probably regarding the sun, moon, and stars, as *devás*; shining thus, in proof of their former good deeds.

* Those, who denounce wholesale the Hindu caste system, may well ponder over this statement. There is a vast difference between trying to remove the *abuses* of a custom and endeavouring to sweep it off entirely, regardless of the grounds upon which it might have been originally based;—*Editor.*

On the 7th instant Mr. Margelidet called his friends to witness the exhumation of the toad from its granite bed, and its five years' burial. The experiment was made in the Paris Museum of Natural History, the same museum in which Buffan and Cuvier laboured for years, in times gone by. The excitement of the savants present was considerable, as the cement was carefully removed, and the toad brought to light after its five years' burial. The animal was alive and healthy, and in half-an-hour jumped about in a lively way. He rivalled some of the Indian *Yogis* in his long sleep and resuscitation.....

THE LADIES' THEOSOPHICAL SOCIETY.

Says the *Indian Mirror* of 15th June 1884 :—

"……As a burning example of the progress which female education has made in Bengal, we may mention that that high class Magazine, the *Bharati*, of which Babu Dijendro Nath Tagore was the Editor, is now being edited by his sister, Srimutty Surna Kumari Debi, daughter of Babu Debendro Nath Tagore, and grand-daughter of Babu Dwarkanath Tagore. The last issue of the Magazine fully sustains its early reputation. We should be glad to see other educated native ladies follow Srimutty Surna Kumari's example, and employ their time in enriching the national literature of their country. If such be the case in the experimental stages of female education, what is likely to be the result, when the experiment has been fully developed? Our native land has a glorious prospect before it with the dawn of a new literary age clearly setting in. Srimutty Surna Kumari Debi has a high reputation in Bengali literary circles. She is the authoress of several excellent Bengali works. Her literary talents are exceptionally great; and we have no doubt that the Magazine will do as well under her editorial management, as it did when it was conducted by her distinguished brother. We shall not be surprised if, at no distant date, Bengali ladies take to editing even Magazines and journals in the English language……"

Srimutty Swarna Kumari Devi is the wife of Babu Janaki Nath Ghosal, one of our most earnest members of the Calcutta Branch. She is herself the President of the "Ladies' Theosophical Society (Calcutta)" and an ardent and zealous worker in the Theosophical cause. To her Branch belongs Mrs. Anandibai Joshi, who is successfully carrying on in America her medical studies for the benefit of the Indian ladies. With a President like Srimutty Swarna Kumari Devi, and members like Mrs. Joshi, the "Ladies' Theosophical Society" is bound to be of immense benefit and good to the future of the country. Children generally imbibe their ideas with their mother's milk; and their early impressions are almost indelible. On the elevation of woman, therefore, depends largely the future greatness of man. And we have every confidence that the "Ladies' Theosophical Society" will be instrumental in sowing the seed of that future greatness which intellect, spirituality and moral force can alone attain to. The reader may here refer to the article on "THE FUTURE OCCULTIST", in this month's *Theosophist*.

"CHRISTIAN" ETHICS.

A VERY sad thing has taken place in Edinburgh, sad in itself, but sadder in the proof it gives of the brutality caused by centuries of Christian teaching. Mr. and Mrs. Chamberlain, the hall-keepers of the Secular Hall, had a daughter of weak intellect, fourteen years of age. This girl fell from the window on to some spikes below, and remained transfixed, three of the spikes entering her body. The poor mother rushed down stairs and tried to lift the child off the spikes, but she is a small woman and the girl was very big and heavy, and again and again she half raised her and let her slip back on to the spikes. A crowd gathered, and she appealed to the bystanders to help her to save her child; not one responded, but they all stood gazing at the writhing child and the agonised mother, while one man, standing close to them said: "It serves the Atheist right." Such is Christianity in the capital of Scotland, in the year 1884. At last a young girl, a Freethinker, came by, and she at once rushed to give help and the child was lifted off. She died on the following day. Well may Mr. Less write to me: "That such a scene was possible, I could not have believed, and it is scarcely possible to contain oneself to comment on it. The place in which this occurred is a better class working men's quarter of Edinburgh and the main reflexion left on my mind by it is that the effect of nineteen hundred years of Christian teaching has been to evolve a set of brutal savages in that class, for whose like we must search the darkest man-beast stage of humanity."

HOW LONG IT TAKES TO DREAM A DREAM.

AN old locomotive engineer sat in the smoking car talking with the brakeman and some other railroad men. One of them asked him if he'd ever fallen asleep on his engine, and he replied:—

"Yes; thousands of times, I might say. Perhaps, not that many, but very often. When I'm doing extra hours, I fall asleep for a second or two, and then start as wide awake as ever I'm always dreading going to sleep, and I suppose it's that constant fear that has so disciplined my mind that I no sooner lose consciousness than I give a sort of muscular jump, and am aroused in a jiffy. Talking about how long it takes a man to dream, now I want to tell you something: I was running No. 4 into Chicago one morning, when I had been on duty eighteen hours and hadn't had any sleep for twenty-six. Just as we passed the little station at Utica, between Ottawa and La Salle—you know, No. 4 doesn't stop there—I dropped asleep. Then I had a dream—a great long one, about an accident. A train order was mixed up in it and, as it wasn't quite clear, I remember how I studied over the words, it seemed to me, for ten or fifteen minutes. Then I dreamed there was a collision: we struck, and it threw me up in the air thirty or forty feet clear of the engine. I mind how I felt up there, and I was wondering where I'd land, and if any of the passengers were killed. It wasn't a very pleasant sensation, either, you can imagine. Then it seemed I came down, and, strange enough, landed right on my seat, with my left hand on the throttle. At that very instant I woke, and it seemed so real that for a second I could hardly realize there hadn't been any collision and I hadn't been up in the air. Well, that dream was full of details, and a good deal of time appeared to elapse between its beginning and its ending; but when I looked out of my window, I'll be cussed if there wasn't the switch-light of Utica siding right ahead of me. You see I hadn't run fifteen rods while all that dreaming was goin' on, and I was making at least forty-five miles an hour."—*Chicago Herald.*

THE LOGIC OF PAIN.

(Contemporary Review.)

WE are apt to regard pain as too exclusively an evil, and an unmitigated evil.

We regard it as the essential part of the primal curse; its endurance is part of servitude, or the fate of the vanquished amidst savage races. Pain deliberately inflicted was the weapon of the Inquisition. The pain, the Red Indian inflicted upon his white captives, roused feelings which have resulted in the extermination of the Indian over mighty tracts where once he was supreme. Pain was the chief means of government with oriental despotisms. Pain in disease has always been regarded as the great part of the cross we have to bear.

Yet the question may be asked, is pain an unmitigated evil; has not pain other aspects, other sides to it? Is the pain of disease, or of any injury not often highly, indeed eminently useful?

There are certainly forms of pain, indeed, to which animated beings are subject, which seem devoid of any good purpose, such as the pain inflicted by a cancerous growth. Cancer does not necessarily produce pain, and in nerveless regions its growth is not productive of suffering. But when a nerve-fibril gets caught by the progressing cell-growth of cancer, and is pressed upon by its remorseless grasp, then pain, persistent and agonizing, is the result. Probably no torture that was ever inflicted by man on man is more exquisite than that caused by the grip of a cancerous growth, where, as Montgomery wrote, "there is no temporary relief but in opium, no permanent rest but in the grave." Such pain lends to the sufferer the determination requisite to submit to the removal of the mass by the knife, where practicable, a measure by which life may be prolonged, even when the prospect ultimately is hopeless.

It would, however, be very erroneous and one-sided to regard pain solely, or even chiefly from the point of view here put forth.

Pain is the protector of the voiceless tissues! It tells us to desist from efforts when they are becoming injurious; it teaches us to avoid what is destructive to the tissues; it compels us to rest injured parts, and so to permit of their repair! Pain, then, is very far from an unmitigated evil. Without the sensitive skin in which our bodies are enclosed, injury would constantly be inflicted upon the tissues; and without the lessons taught us by pain, there is every reason to believe that most mischievous and injurious acts would be constantly committed.

To what injuries, blows, burns, contusions, &c., would not the framework of man and of animals be subjected if the slow lessons of consequential injury were left without the sharp reproof of pain! The suffering immediately attracts the attention, and consequently that which would do much damage is avoided, not from any rational consideration of the consequences, but from the pain directly produced. Without the advantages which thus spring from pain, animals and savage men would incessantly be inflicting much injury upon themselves, and indeed often be imperilling their existence. Pain from this point of view is distinctly preservative throughout the whole of animated creation. The utility of pain is seen in the membrane which sweeps the surface of the eye, for instance, in several animals, whenever any irritant particle is brought into contact with these delicate structures. The pain caused by the foreign body sets up reflexly a muscular contraction in this

membrane, and thus it is brought across the eye, sweeping the surface, and so the offending matter is removed. When the foreign body is too fixed to be so removed, disorganization of the eye follows, and amidst a general destruction of the organ the irritant matter is got rid of. Destruction of the eye in these animals would be a common occurrence if it were not for this muscular arrangement, and pain is the excitant; it is, as it were, the finger which pulls the trigger, and so the machinery already provided and prepared is set in action thereby. In man the suffering caused by a foreign body in the eye calls the attention to the part, and leads to its removal. If it were not for the pain so produced, irremediable mischief would often be permitted to go on unchecked, because unnoticed.

J. MILNER FOTHERGILL.

(To be continued.)

Correspondence.

A CURIOUS DATE-TREE.

I spent the first half of this month in my native village, Karmoor, in Kistna District, where I observed a curious phenomenon, for which I now seek explanation.

One evening I found a date tree (ఈతచెట్టు) bent to the north and its leaves rising lowest, being 1½ ft. above the ground. Next morning, when I repeated my excursion, the same phenomenon recurred. When I went there again at noon, I found the top of the tree a little lowered, and all the leaves drooping to the ground, the lowest reaching it. In the dead of night at 12 P. M. or so, the tree attained its normal height, the lowest leaf rising a yard from the ground. I have repeated my visits several times and have found the same strange phenomenon, with the additional one, namely that its top was turned from the north to the west. The tree is daily frequented by several people who are apprehensive that this alternate rising and falling of the date tree at an interval of 12 hours is the precursor of famine and pestilence, as a similar phenomenon was seen in a near village before the famine of 1877.

MASULIPATAM, 21st *June* 1884. V. V. S. AVADHANI, F. T. S.

CHELAS.

HAVING read the different articles on Chelas and Lay Chelas, I do not see for a moment why any should think of attempting to become one, till he has thoroughly tested himself, in regard to his fitness for the same, in the ordinary routine of his daily life, and found out if he can successfully resist the temptations which surround him continually. Take the example of the athlete; his daily life is as regular as can be. And after many weeks or months of training in which tobacco, spirituous liquors or narcotics, or anything that is harmful to his physical health is strictly prohibited, he meets, in different contests, with men who have undergone a like preparatory training, and is or is not victor, as the case may be. And what is the result? A perfectly healthy body, existence and enjoyment, his will-power strengthened, in fact all of his faculties turned up to concert pitch. Of course the training of an athlete, and the preparatory training of the would-be Chela, are somewhat different; but I take the case of the athlete as an illustration of what a merely physical training can accomplish. I can attest in my own person the benefit to be derived from it, coming as I did from a consumptive family, my father dying of it at forty-five and sister at eighteen, while I am at the age of thirty, in perfect physical health, thanks to the trainings I have undergone for various amateur contests. But in the case of the would-be Chela, not only must the physical health be trained up to the highest pitch, but the moral, intellectual and spiritual man, must also be trained at the same time, and as he makes progress day by day, month by month, year by year, the Mahatmas may take him of their own accord, as a Chela, and he may find that the Rosy-Crux becomes and is not made. I think that the words of the Christian Initiate, Jesus, apply very forcibly in the case of the Chela. "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up treasures in heaven (or rather Karma) where neither moth nor rust doth corrupt, and where thieves do not break through and steal: For where your treasure is, there will your heart be also."

Hoping that the blessings of the Mahatmas may reach us in this far western country, and that Theosophy may spread its wings over the whole earth, I remain an humble seeker after the truth.

STANLEY B. SEXTON, F. T. S.

CHICAGO, U. S. A.

THE GOOTY THEOSOPHICAL SOCIETY.

AT Col. Olcott's instance our President, Mr. J. Sreenivasa Row, with the help of liberal sympathisers, founded here a Sanscrit school only last December. It is under the general supervision of the subscribers and the Managing Committee, and under the special care of the Executive Committee. The President of the latter Committee, Mr. T. Ramachandra Row, B. A., B. L., F. T. S., the Dist. Munsiff of this place, has recently donated Rs. 100 to the founding of this School. On behalf of the Gooty Theosophical Society, which has almost affiliated the said institution, I have to most thankfully congratulate the Munsiff on his liberal promise, and acknowledge the receipt of Rs. 30, contributed by Mr. T. Rajagopala Chariar, the Dy. Collector of this place. Along with these officials, we find the Vakeels co-operating in this noble cause of securing permanency to the school. Small and large contributions are equally acknowledged with thanks. The printed forms of *Appeals for Help* are being circulated amongst wealthy gentlemen in some parts of India. The said Vakeels, by their professional and personal influence, are gleaning money both *in* and *out* of Gooty. "Ask and it will be given," is their watch-word. Consequently I have to thank these men of the Bar.

The bungalow, which the Managing Committee bought for the school, is under repair. The work is briskly going on. It is intended to form therein (*a*) a Sanskrit School Hall; (*b*) a Reading Room; and (*c*) a School room. Now we have a few but promising boys studying Sanscrit.

Let me not lose this opportunity to note down one interesting fact. A young gentleman, who is a B. A, B. L., and a District Court Pleader, took fancy to read a few *Theosophist* Journals. Gradually he was delighted with that study—till at last after an intelligent and patient study of a few volumes, the touchstone of Theosophy turned the base metal of his once sceptical mind (pardon me for the harsh term) into the golden leaf of belief in Theosophy. He is a self-convinced, but formally uninitiated, Theosophist. What wonders cannot Theosophy, under the blessings of Mahatmas, work?

B. P. NARASIMHIAH, F. T. S.

24th June 1884.

ACKNOWLEDGMENT.

THOSE, who have any doubts as to the practical work done by the Theosophical Society in this country, may, with advantage, take note of the following utterance of Pandit Vuban Mohan Bidyaratna, the best *Nyaik Pandit* of Navadvip, in a public meeting held yesterday at Nababpur, Dacca. In this meeting, among others, Pandits from Benares, Navadvip, Calcutta and other places were present. Pandit Vuban Mohan (grandson of Pandit Gadadhar, the renowned commentator of Logic) said that, owing to the lectures of Colonel Olcott, thousands of Hindus were now earnestly endeavouring to revive Hinduism, rising from their lethargy, &c. The meeting was addressed by other Pandits.

RANJAN VILAS RAI CHAUDHURI, F. T. S.

THEOSOPHY.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

Sir,—At the meeting held at Ranchi, a few days ago, to hear a lecture on Theosophy, a report of which appeared in your issue of the 11th instant,* it was asked by a gentleman of our so-called educated class what good the Mahatmas had been doing to the world. Permit me, through the medium of your much-esteemed journal, to ask the gentleman concerned, whether he has mastered all the laws which govern the visible and invisible operations of nature, and is thus in a position to judge for himself the works of those exalted personages, whose sphere of action, it has been authoritatively, repeatedly said, lies in the inner or noumenal world, which underlies or overflows, as you please, this visible phenomenal world of ours. And unless one can answer this question in the affirmative, one has no right to maintain that the supposed Masters of Occult Science can do no good to the world. I do not, however, dispute the position of the educated gentleman in regard to his objection to the third object of the Theosophical Society. He is perfectly at liberty to disbelieve in the practicability of such object, and to the existence of the Masters themselves, should such a course recommend to his mind. But these few lines are simply meant as a protest against the unfortunate attitude of some of my countrymen, who, without sufficient enquiry and on mere pretext, reject every new idea which does not suit their prejudice or predilection. While, in the present instance, this gentleman sets down all phenomena recorded in the "Occult World" as impostures, he specially refers to the unwillingness of the Mahatamas to produce a copy of the *Times* newspaper, as a proof of his assertion. But the explanations for such refusal, let me add, carry more conviction to a philosophic mind than the phenomenon itself, even if it were consented to be performed.

In this connection, I may remark that a very erroneous idea seems to prevail as to the way in which Humanity may be benefited. Western education and a material civilization have narrowed our conception, and many of us cannot think of any benefit other than that which is material in its nature. But our forefathers used to think otherwise. Material benefit was with them a matter of little importance, and many hoary-headed gentlemen of our own day might bear testimony to the fact that our ancestors led a life far more happy and comfortable than

* Re-printed in the last month's Supplement (see pp. 96, 97).

we with our boasted civilization and proud education can aspire to live. But those days are gone by, and a so-called civilization has dragged us down to the mire of sensuality and selfishness. But unless we follow the footprints of our pious forefathers, there is no hope for the regeneration of our mother country at any day,—and neither some hundreds of thousands of miles of Railways, nor any number of proud edifices that may adorn British India, nor any bold enterprise for merchandise that may be set on foot, will ever make this degenerated land to bear the faintest resemblance to that glorious *Aryavarta*, where peace and love and contentment used to reign.

Yours, &c.,

AN HUMBLE BRAHMIN.

Phenomenal.

I beg to place upon record certain phenomena noticed by me after Madame Blavatsky and Col. Olcott left Madras to proceed on their present European tour.

I. On the 17th February, 1884—(Madame Blavatsky and Colonel Olcott were then in Bombay)—I was favoured with a kind letter from our Master, Mahatma K. H. It was a long letter in the Mahatma's handwriting, showing me how the spread of Sanscrit literature was likely to prove advantageous to the country; directing me to assume the superintendence of the Triplicane Sanscrit School; and giving me wholesome instructions and advice as to the encouragement to be given to the school-masters and pupils, &c. The letter was handed to me personally by brothers Messrs. Damodar and Bawaji, who furnished the following particulars as to the way in which the letter reached them. That after-noon Mr. Bawaji—who was for some time writing at a certain table in the *office room* of the Head-quarters,—rose and approached the table at which Mr. Damodar was seated; but the latter,—acting upon the impulse which he just then had—immediately desired the former to go back to the table which he had left a few seconds before. Mr. Bawaji did as he was told; and found the above mentioned letter on the table at a place where there was no paper before. It was enclosed in a note addressed by the Mahatma K. H. to Mr. Bawaji himself, desiring him to hand over the letter to me personally—which was accordingly done; and I need hardly add that the instructions of the Mahatma have been duly followed by me. I may also add that the letter contained a reference to a certain fact about the then working of the School, of which nobody at the Head-quarters was or could be aware.

II. On the 4th March 1884—,(Madame Blavatsky and Colonel Olcott were at this time on the Ocean, having left Bombay on February 20th for Marseilles)—I, owing to certain domestic afflictions, felt exceedingly miserable; could not take a morsel of food; and remained in the most wretched condition of mind all that day. But in the evening between 5 and 6 P. M. I proceeded to Adyar, in the hope of finding some consolation there; and was seated in the office-room of the Head-quarters, talking to Mr. Bawaji, without, however, mentioning to any body the circumstance of my being in an unhappy condition. In the meantime, Mr. Damodar stepped in; and I at once expressed to him my desire to see the "Shrine." He very kindly conducted me to the occult room upstairs forthwith; and unlocked the "Shrine." He and I were standing hardly five seconds looking at the Mahatma K. H.'s portrait in the "Shrine," when he, (Mr. Damodar) told me that he had orders to close the "Shrine;" and did so immediately. This course was extremely disappointing to me, who, as the reader will have perceived from the above, was sorely in need of some consolation or other at that time. But ere I could realize the pangs of this disappointment, Mr. Damodar re-opened in an instant the "Shrine" by orders. My eye immediately fell upon a letter in a Tibetan envelope in the cup in the "Shrine," which was quite empty before! I ran and took the letter, and finding that it was addressed to me by Mahatma K. H., I opened and read it. It contained very kind words conveying consolation to my aching heart; advising me to take courage; explaining how the laws of *Karma* were inevitable; and finally referring me to Mr. Damodar for further explanation of certain passages in the letter.

How my presence before his portrait attracted the instantaneous notice of the Mahatma, being thousands of miles off; how the Mahatma divined that I was miserable and was in need of comfort at his hands; how he projected his long and consoling letter from such great distance into the closed cabinet, within the twinkling of an eye; and, above all, how solicitous he, the great Mahatma, is for the well-being of mankind, and more especially of persons devoted to him,—are points which I leave to the sensible reader to consider and profit by. Enough to say that this unmistakable sign of extraordinary kindness on the part of the great Master armed me with sufficient energy to shake off the miserable and gloomy thoughts, and filled my heart with unmixed comfort and excessive joy, coupled with feelings of the sincerest gratitude to the benevolent Mahatma for this blessing.

III. Two days before the current new year's day of the Hindus (26th March 1884), I wrote a long letter to Mahatma K.H., soliciting instructions and advice in respect of certain important matters, and handed it to brother Mr. Damodar to be put in the "Shrine," at about 6-30 in the evening. And on the following day, at about 2 P. M., brother Mr. Damodar sent me a closed letter, which was in the familiar handwriting of Mahatma K. H., containing replies on all points referred to in my letter, besides valuable information on other matters which he considered necessary that I should understand. On enquiry I learnt that the aforesaid letter had fallen upon Mr. Bawaji's table during the few seconds which intervened between his leaving the table on some business and re-joining it afterwards *in the office-room*, the only two persons in this room, not having left their seats in the interval.

All these three phenomena, transpiring as they have done, during the absence of our Founders from Madras, speak volumes for themselves; and I record them for the benefit of my Brothers.

MADRAS, *9th July* 1884. } P. SREENEVAS ROW.

SPECIAL ORDERS OF 1884.

THEOSOPHICAL SOCIETY'S HEAD-QUARTERS,
PARIS, *3rd June* 1884.

1. DR. FORTIN of Paris, and his associates, not having complied with the conditions required by the rules of the Society relative to the formation of new branches, the provisional charter granted upon his application is hereby cancelled, and the groups hitherto known as the "Société Scientifique des Occultistes de France" ceases to exist.

* * * *

2. Members of this group who have complied with the provisions of Rule 12, and who may wish to attach themselves to any established branch, may do so by conforming to the Bye-laws of such Branch relating to the admission of members. Notification of such new relationships to be at once reported to the Recording Secretary of the Parent Society by the Secretaries of the Branches selected.

* * * *

3. The names of the members of Dr. Fortin's group who have not complied with the conditions imposed by Rule 12, or who do not avail themselves of this privilege within thirty days from the date of this order, shall be stricken from the roll of the Society, and their diplomas cancelled.

* * * *

4. The official relations of Monsieur P. G. Leymarie being of a nature to prevent his exercising the functions of President of a Branch of the Theosophical Society, the Provisional organization hitherto known as "the Société Theosophique des Spirites de France", is abolished. The members who have already signified their intention to enter the Branch presided over by Lady Caithness Duchess de Pomar, are entitled to do so upon compliance with the usual forms including acceptance in membership by that Branch. The remaining members will be registered as fellows unattached until they shall choose some Branch to unite themselves with.

By the President-Founder,
MOHINI M. CHATTERJI,
Private Secretary.

Official Reports.

THE TIRUPATTUR THEOSOPHICAL SOCIETY.

I beg to report that a Sanskrit elementary school was opened here on the 11th instant, consisting of 8 boys, of whom 7 are expected to make rapid progress in their study. As I said in my last letter, we think of appointing a teacher as soon as possible.

TIRUPATTUR, *14th June* 1884. N. SREENIVASA IYER,
Secretary.

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY,
(ALLAHABAD).

DR. BROJENDRO NATH BANERJEE having resigned the office of Joint Secretary, Babu Beni Madhab Roy has been nominated Assistant Secretary.

THE CHITTOOR THEOSOPHICAL SOCIETY.

I AM happy to report that a Sanskrit school was opened on the 15th June, 1884 at 9-30 A. M., in connection with our Branch. The gentry of the station was invited; and the meeting was largely attended, which surely points to the fact that we have enlisted the sympathy of the public here. The business of the day opened with an able lecture from Pandit Coopana Aiyangar on the advantages of Sanskrit study. This was followed by an equally interesting and exhaustive lectur

by Mr C. Masilamoney Moodeliar, F. T. S. Then the Theosophists and their children were initiated in the rudiments of the Sanscrit language. From the interest this movement has created in the town, it is hoped that many will be benefitted by the opportunity now afforded them for learning Sanskrit. In the evening the Pandit began to read and explain Bhagavat Gita. This will be continued every Sunday.

RULES AND BYE-LAWS.

The objects of the Chittur Theosophical Society are :—

(i). To create a feeling of Universal Brotherhood.

(ii). To encourage the study of Sanskrit and other Oriental literature and sciences.

(iii). To cultivate as much as possible a knowledge of the occult laws of nature and the psychic powers latent in man, contributing to temperance and purity of life.

2. The affairs of the Society shall be managed by a President, a Vice-President, two Secretaries, a Treasurer and a *Committee* composed of seven Fellows.

3. The ordinary meetings of the Society shall be for the present held every Sunday, at the premises of the Society. The *Secretary* will be authorized to summon a special meeting whenever the President or the Vice-President desires him to do so, or at the request of seven members.

4. A Library shall be formed out of voluntary donations and of the surplus of monthly subscriptions, after the ordinary expenses for the support of the Society are defrayed.

5. Every member of the Branch shall pay in advance a monthly *First Class* subscription of not less than one rupee, or a *Second Class* subscription of eight annas. The managing Committee shall have the power of exempting any member from such payment.

6. The Secretary, besides a *File-book* and a *Correspondence-book*, shall keep an *Account-book* showing the receipts and disbursements of the Society; and he will show the financial condition of the Society at the first meeting of every month.

7. A Sanskrit Pundit will be engaged and paid out of a special monthly subscription to be collected from the members; and he will teach the language in Deva Nagari characters, under the supervision of the President, Vice-President and Secretary, in the premises of the Society. Books and hours will be fixed by the managing body from time time.

8. The Secretary will arrange for circulating periodicals and books among the members, who will keep them not more than three days each. He will be in charge of the books, periodicals and other property of the Society.

9. The connection of a member with the Branch Society shall cease, if he

(*a*). absents himself without a written excuse continually for three months;

(*b*.) allows his subscription to fall in arrears for three consecutive months, or otherwise breaks the rules of this Branch.

10. If a member seriously misbehaves or infringes the rules and bye-laws of the Parent Society, his conduct shall forthwith be reported to the Head-quarters for orders.

A. RAJU,
Secretary.

THE HYDERABAD (DEKKAN) THEOSOPHICAL SOCIETY.

THE following gentlemen were elected as Secretaries and Treasurer :—

Mr. P. Iyaloo Naidu, to be Secretary, Captain Rughunath to be Assistant Secretary, and Mr. Hanumunth Row, to be Treasurer.

RULES AND BYE-LAWS.

In addition to the Rules and Bye-Laws of the Parent Society, the following have been adopted specially for this Branch :—

1. The Society shall be called and known by the name of "Hyderabad (Deccan) Theosophical Society."

2. A Managing Committee, consisting of 7 members, shall be appointed for the discharge of the ordinary work connected with the branch; five forming the quorum. The Managing Committee have power to increase their number if necessary.

3. The Managing Committee shall meet once a week or as often as it may be necessary.

4. A general meeting of all the members shall be convened on the last Thursday of every month at 8 P. M., for the purpose of formally sanctioning the work done by the Managing Committee during the period, as also for the general purposes of the Branch.

5. At the general meeting of the Branch, seven members shall form a quorum.

6. The Secretary shall be at liberty to convene weekly or fortnightly meetings at the request of any three or more members for the purpose of discussing any useful topic of social, moral, intellectual or spiritual importance.

7. Due notice shall be given by the Secretary to all the members of the Branch, of the date and place of the meeting, at least three days before the date fixed.

8. The Secretary of the Society shall keep a book for entering therein the proceedings of the general meetings and resolutions adopted at such meetings. This book will be open to inspection to any member at any time.

9. The Secretary of the Society shall be the ex-officio Secretary to the Managing Committee.

10. Any proposal which any member may have to make regarding the work of the Society shall be communicated in writing by such member to the Secretary who shall lay it before the General Meeting, and it shall then be decided by a majority whether such proposal or suggestion should be adopted or rejected.

11. All resolutions passed at the regular meetings shall be binding alike on all members present or absent at such meetings.

12. Such resolutions or amendments as are voted for by the majority present at the meetings shall be considered as resolutions duly adopted.

13. When votes are equal, the Chairman shall have the casting vote.

14. None but Fellows of the Society to be allowed at the meetings of the Branch. But persons learned or proficient in ancient sciences or philosophy, such as Yoga, though not members, may be allowed to attend, provided they are recommended by at least two members of the Society, and previous intimation given of the same to all the members through the Secretary, and provided also that no Society business is to be conducted during the presence of such outsiders at the meeting.

15. Every year during November, the annual meetings of the Branch Society shall be held, when the annual reports shall be submitted by the Managing Committee and the office-bearers for the next year elected, the accounts passed and any alterations, additions, &c., to the rules for the guidance of the Society be made; also if feasible, a sum may be spent in objects of charity in connection with the celebration of the anniversary.

16. Every member shall pay a monthly subscription of not less than 8 annas towards the formation of a General Fund to meet the general expenses of the Society; but it is optional with generous members to pay suitable monthly sums for necessary expenses. Members, unable to pay 8 annas, may be exempted from payment.

17. All payments on behalf of the Branch shall be made to the Treasurer appointed by the General Meeting.

18. The Treasurer shall keep a regular account of money received and disbursed on behalf of the Society, and shall submit the same every week for the inspection of the Managing Committee.

19. The Treasurer shall not be at liberty to spend any amount without previously obtaining the sanction in writing of the Secretary.

20. A Library consisting of useful works bearing on Theosophy, ancient Aryan Literature and Sciences, and such other works, should be formed for the use of the members of the Society, provided all the brothers of the Society give the pecuniary help for the purchase of books, &c.

21. Such Library shall be kept in the Society's Rooms in charge of the Secretary.

22. The books of the Library shall be considered to be the property of the Society.

23. Should any of the office-bearers vacate his place during the year by reason of transfer from the district or station, or any other cause, the members in General Meeting assembled shall have the right to elect another member for the vacant office.

24. Elections for office-bearers will take place once a year at the Annual Meeting assembled for the purpose.

25. Should any member by an improper or immoral conduct become an annoyance to the rest of the members or a disgrace to the Branch, and the efforts, and personal influence of other members fail to bring him back to the right path, his conduct should be brought to the notice of the Council of the Parent Society with a view to obtain instructions regarding the manner in which he should be dealt with in future.

26. It will be competent for the members assembled at a regular meeting, should the state of the funds of the Society allow it, to vote out of the same any sum or sums of money for any charitable purpose, be it for helping any individual or any local or foreign charity.

27. A book shall be kept for recording the proceedings of the Managing Committee's meetings, and such of their proceedings shall find entries therein as are to be brought to the notice of the general body of the members, which the Managing Committee decide to record therein. This book will also be open to the inspection of all members of the Society.

28. Should any person when joining the Society stipulate that his name should be kept secret, the same shall be done, provided the reasons for such a course appear satisfactory to the Parent Society.

29. The General Meeting shall have power to add to, or alter, modify or annul the above rules if found necessary.

30. Under any circumstances, if the Secretary is unable to attend the meetings or carry on the business, the Assistant Secretary will take up his place for the time being to execute the business.

HYDERABAD, 19th *June* 1884. } DARABJE DASABHY, *President.*

RULES AND BYE-LAWS OF THE GYANODAYA THEOSOPHICAL SOCIETY (BARA-BANKI.).

IN addition to the Rules and Bye-laws of the Parent Society, the following have been adopted for the special purposes of this Branch :—

I. All members of the Branch shall cultivate and disseminate feelings of love and universal brotherhood.

II. They must live a life of temperance, purity and brotherly love.

III. They shall study Theosophical works and shall endeavour to promote the study of the ancient Aryan literature and science.

IV. They shall, individually and collectively, take an active interest in promoting and placing on permanent and sound footing the Sanscrit school in the station.

V. Every member of *this Branch* shall abstain from using publicly or privately intoxicating liquors or drugs and animal food.

VI. Every Fellow of the Society or of any of its Branches, wishing to join this Branch shall have to abide by the Rules and Bye-laws of this Branch; the admission of non-fellows being regulated by the Rules of the Parent Society.

VII. The Branch shall have a President, a Vice-President, a Secretary (also Treasurer) and a Council whose members shall for the present be four in number.

VIII. The Council shall consist of the President, the Vice-President, the Secretary and one other member. The office-bearers shall be elected annually.

IX. The Council shall be empowered to transact all ordinary business of the Branch. It may also, if unanimous, and with the sanction of the Branch, remove any of its members whose conduct and life be found inconsistent with the rules, objects and dignity of the Society. The result shall be communicated to the Parent Society for information.

X. The Council shall be in duty bound to take effectual measures to place the Branch in a position to represent itself at the annual or semi-annual conventions of the Theosophical Society, unavoidable cases being of course excepted.

XI. The Branch Society shall act up to the principles and objects of the Scientific Congress. Bye-laws and rules for the details of the working connected therewith shall be separately framed for the guidance of the Branch.

XII. Every member of the Branch shall have hung up in his house the Aryan Code of Morals to be prepared and adopted at a general meeting of the Branch.

XIII. Every Fellow of the Branch shall prudently exert all his possible might towards promoting the Permanent Fund.

XIV. In addition to the other fees and subscriptions, every member of the branch shall pay a monthly fee of (4) four annas to defray postage, stationery and printing expenses. It will, however, be optional for any member to pay more, and to any outsider to voluntarily give any donation to the Branch. Should any member be unable to pay the subscription, the Council may at its discretion exempt him. It will however be meritorious for any Fellow to pay any subscription for any indigent brother.

XV. Any member desiring to sever his connection with the Branch shall be competent to do so, provided he gives a month's previous notice in writing, setting forth his reasons for doing so.

XVI. Members shall meet every alternate Sunday at the house of the President.

XVII. The President shall (*a*) preside at meetings, (*b*) receive applications and institute, if necessary, enquiries personally or by deputation into the qualifications of candidates for admission, and (*c*) be responsible for the proper working of the Branch Society.

XVIII. The President, or, with his knowledge and consent, the Secretary, or a body of at least 3 members, shall be competent to call for extraordinary meetings.

XIX. The Secretary shall keep a record of the proceedings of the Society, an account of its funds, a list of members, and carry on correspondence.

XX. In the absence of the President, the Vice-President shall take the chair. The Secretary shall be in charge of the Library.

PURMESHRI DASS, *President.*

OBITUARY.

DEATH OF MR. SAMUEL WARD.

IT is with deep regret that we have to announce the death of Mr. Samuel Ward, F. T. S. He was a rare and remarkable man in every way. By his success in social life he was known nearly in every part of Europe and America. Although an American by birth, he had made himself a real citizen of the world by his large-heartedness. His genial manners and his kind courtesy were warmly appreciated wherever he went, and won for him the affectionate title of "Uncle Sam" from the numerous body of his friends and acquaintances. During the first part of his life, Mr. Ward was a man of the world in the best sense of that much abused phrase. Comparatively late in life, when his mind was attracted by spiritual matters, he threw himself into the subject with that energy and singleness of purpose, which secured his success in other departments of his career. His disinterested endeavours in the cause of Theosophy were of great value. He brought the subject into prominence among the refined and cultivated classes of society, in which he moved; and created a great and wide interest in our cause by a judicious and extensive distribution of *Esoteric Buddhism* at his own expense. The remarkably cordial greeting given to Col. Olcott in English Society and on the Continent is in some measure due to the exertions of Mr. Ward to smooth the path. Our valued friend and colleague has passed away at a ripe old age, but the melancholy event is mourned by his surviving fellow-workers. We cannot do better than close this inadequate recognition of his work with the following tribute to his memory by M. A. (Oxon) in *Light*:—

I record, with much sorrow, the death of Sam, Ward, the familiar "Uncle Sam" of a very large circle of friends. His genial face and cheery voice will be long and widely missed. The Press of this country has borne testimony to his influence, and to the affectionate respect which he inspired on both sides of the Atlantic. He was cosmopolitan in his tastes and sympathies—a man of the world, in the best sense of that much abused term. But while the public journals have testified to this, they have unaccountably overlooked the fact that Mr. Ward was an old and experienced Spiritualist; and that of late years he had devoted much attention to the claims of Theosophy, being a member of the London Lodge of the Theosophical Society. It is no secret that he—Uncle Bellingham of the book— inspired "Mr. Isaacs," the successful novel of Mr. Marion Crawford. He was, indeed, a diligent student of the occult in all its phases. The very last time I conversed with him, he spoke much on these matters, and invited me to a seance which he was about to hold at his chambers in Piccadilly. He died at Fegli, after a somewhat long illness; and many friends will join in a sincere and affectionate tribute to the memory of a rare man.

The Secretary of the Bombay Theosophical Society reports the death of Mr. Krishnanath Govindnath Kothare, one of the oldest members of the Branch, who always "took a living interest in the Theosophical cause."

"THE SECRET DOCTRINE,"

A NEW VERSION OF "ISIS UNVEILED,"

WITH A NEW ARRANGEMENT OF THE MATTER, LARGE AND IMPORTANT ADDITIONS, AND COPIOUS NOTES AND COMMENTARIES,

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and President of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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REPORT OF THE EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

AT which were present Delegates from Branches in America, England, Ceylon and all parts of India from North to South and East to West.

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

VOL. 5. No. 12. MADRAS, SEPTEMBER, 1884. No. 60.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

QUALIFICATIONS FOR CHELASHIP.

A PAPER READ BY BABU MOHINI M. CHATTERJEE, BEFORE THE *London Lodge T. S.*

THE power of the Adepts over forces of nature, not generally recognised, has been enlarged upon on various occasions, but no account of them can possibly be satisfactory without bringing into prominence their goodness and their solicitude for the welfare of the race, which an ordinary man can no more comprehend than the Polynesian savage measure the intellectual height of a Newton or a Galileo.

Surprise is often expressed that the philanthropy of the Mahatmas does not induce them to abandon their seclusion and work for men, among men. But the reason for such apparently strange conduct on the part of these god-like men is not very far to seek. The productive power of our energies varies in accordance with the plane on which they operate. A bricklayer labouring from sunrise to sunset produces work which, when estimated in money, will be found to be but a small fraction of the money-value of an hour's work by a man of science. The difference in the effects generated by a given quantity of energy on the physical and intellectual planes is thus apparent. Those who are acquainted with the laws of spiritual dynamics know that the work produced by a given amount of energy on the intellectual plane is in its turn immeasurably less than that produced by the same quantity of energy acting on the plane of spirit—the highest principle in man, according to the occult doctrine. It is more unreasonable, therefore, to expect an Adept to work with us on the ordinary plane than it would be to suggest to Sir William Thompson to turn shoemaker.

The value of a scientific discovery as an intellectual triumph can be best estimated by a proper study of the various steps which have led up to it. Similarly, the excellence achieved by an Adept can only be appreciated, though in a very rough and incomplete manner no doubt, by a careful consideration of his preliminary training.

According to the most authoritative treatises on that occult science of which the Adept is a master, verified by the experience of its living students, none are admitted into the inner sanctuary for instruction until they reach a certain stage of spiritual development; characterised by the attainment of what, in the Brahmanical books, are called the four "sadhanas" or accomplishments.

The first "accomplishment," which a neophyte must have, is the right knowledge of the real and the unreal. The object to be attained by the help of the "Great Science," as it is called, being the realisation of the true, and Adeptship being but the mark of a certain stage of this realisation, it is clear that the first step to be taken is to gain an intellectual apprehension of what the truth is. But what is the truth? It will not do for the neophyte to ask the question like the jesting proconsul, and refuse to wait for the answer. Had Pilate asked the question in Sanskrit he might have been answered out of his own mouth. For the Sanskrit word itself offers a clue to the nature of truth. In that language truth and reality bear the same name, and reality is defined to be that which is unaffected by time, or, in the quaint phraseology of the original, remains witness of the three divisions of time—the past, the present, and the future. The first accomplishment, therefore, consists in an intimate intellectual conviction of the fact that all and everything which appears to have an existence separate from Parabrahm is merely illusion (Maya). Hence, it is clear that at the present stage of the theosophical movement the duty that lies upon the Society and all its members is to disseminate the knowledge of the Esoteric Doctrine, the true philosophy of the real and the unreal, as that alone is capable of laying the foundation of any progress whatsoever.

The second accomplishment marks the next step on the path, and is the permanent effect produced on the mind by the theoretical knowledge, which forms the preceding accomplishment. When the neophyte has once grasped the unreal character of the objects around him, he ceases to crave for them, and is thus prepared to acquire the second accomplishment, which is a perfect indifference to the enjoyment of the fruit of one's actions, both here and hereafter.

Exoteric students fall into a grievous error by their failure to catch the true spirit of the injunction against acting under the impulse of desire. They erroneously suppose that the best preparation for spiritual life is to forcibly repess all outward expression of desire, entirely losing sight of the fact that even the most rigid abstinence from physical acts does not produce inactivity on the higher planes of spiritual or mental existence. Sankaracharya, in his commentaries on the Bhagavat Gita, one of the most authoritative of the Brahminical sacred writings, says that such a conclusion is simply delusive. A hasty supposition might here be made that these considerations will have the effect of sanctioning persistence in evil, but when the desire for improvement is constantly present in the mind, and the character of the evil thoroughly realised, each failure to harmonise the inward with the outward nature will, by the revulsion of feeling thus produced, strengthen the determination to such an extent that the evil desire will be speedily crushed. This is why Eliphas Levi so vehemently denounces the institution of forced celibacy among the Romish priests. The personality of a man at any one moment is the result of all his previous acts, thoughts, and emotions, the energy of which constantly inclines the mind to act in a particular way. All attempts, therefore, to cure this mental bias by repressing its expression on the outer plane is as hurtful as to throw back into the circulation unhealthy blood, seeking a natural outlet. The internal desire is always forging fresh links in the chain of material existence, even though denied outward manifestation. The only way to free oneself from the bonds of Karma, producing birth and death, is to let the stored-up energy exhaust itself merely as a portion of the great cosmic energy, and not to colour it with personality by referring it to self. The Bhagavat Gita itself speaks on this subject with no uncertain sound. The great teacher Krishna reproves his pupil Arjuna for having expressed a disinclination to perform the duties pertaining to his sphere of life. The reason is perfectly plain: in reference to the great reality everything of this world is unreal; therefore, to renounce the duties entailed upon us by our birth for something equally unreal only accentuates the ignorance which makes the unreal appear as the real. The wisest course, suggested by

Krishna, is that Arjuna should perform all his duties unselfishly. "Thy right is only to the act," says the teacher, "it ends with the performance of the act and never extends to the result." We must perform our duty for its own sake and never allow the mind to dwell on the fruit of our actions, either with pleasure or with pain. Purified from the taint of selfishness, the act passes by like water over the lotus-leaf, without wetting it. But if the act is done as a means to the attainment of a personal end, the mind acquires a tendency to repeat the act, and thus necessitates further incarnations to exhaust that tendency.

From the above considerations it is abundantly clear that occultism enjoins upon its votaries the necessity of an ardent and sleepless desire for the performance of duty, the sphere of which is enlarged by the first accomplishment, which requires a thorough recognition of the unity of the individual with the all. It is not enough to have a sentimental perception of this great truth, but it must be realised in every act of life. The student, therefore, to begin with, must do everything in his power to benefit all on the ordinary physical plane, transferring his activity, however, to the higher intellectual and spiritual planes as his development proceeds.

This leads us to the consideration of the third accomplishment, which is the acquisition of the "six qualifications," in the order they are treated of here. The first of them is called in Sanskrit "Sama;" it consists in obtaining perfect mastery over the mind (the seat of emotions and desires), and in forcing it to act in subordination to the intellect, which has already been purified and strengthened in attaining the two degrees of development already dwelt upon. This done, the mind is thoroughly cleansed of all evil and foolish desires.

The injunction to chasten our minds before purifying our acts might at first sight appear strange, but the practical utility of the course laid down will be obvious on reflection. We have already seen how varying effects are produced by a fixed amount of energy, according to the plane on which it is expended, and certainly the plane of the mind is superior to the plane of our senses. In the next place, forced abstinence from physical evil goes but very little way towards the evolution of that energy which alone can give us the power of approaching the truth. Our thoughts, governed under ordinary circumstances by the law of association, make us contemplate incidents in our past life and thus produce as much mental disturbance and draw as much on our mental energy as if we had repeated the acts in question many times over. "Sama" then is really the breaking-up of the law of the association of ideas, which enslaves our imagination; when our imagination is purified, the chief difficulty is removed.

The next qualification, the complete mastery over our bodily acts ("Dama" in Sanskrit) follows, as a necessary consequence, from the one already discussed, and does not require much explanation.

The third qualification, known by the Brahmins as "Uparati," is the renunciation of all formal religion and the power of contemplating objects without being in the least disturbed in the performance of the great task one has set before oneself. What is here expected of the aspirant for spiritual knowledge is that he should not allow his sympathies and usefulness to be narrowed by the domination of any particular ecclesiastical system, and that his renunciation of worldly objects should not proceed merely from an incapacity to appreciate their value. When this state is reached, danger from temptation is removed. They alone, the Hindu poet says, are possessed of true fortitude, who preserve the equanimity of their minds in the presence of temptation.

Fourth in order comes the cessation of desire and a constant readiness to part with every thing in the world (Titiksha). The typical illustration of this, given in our mystical literature, is the absence of resentment of wrong. When this qualification is completely attained, there arises in the mind a perennial spring of cheerfulness, washing away every trace of solicitude and care.

Then is acquired the qualification called Samadhana, which renders the student constitutionally incapable of deviating from the right path. In one sense this qualification is the complement of the third as given above. First, all egotistical motives, tempting the man to travel out of his chosen path, lose their hold over him, and finally he perfects himself to such an extent that, at the call of duty, he can unhesitatingly engage in any worldly occupation with the certainty of returning to his habitual life after completing his self-imposed task.

One other qualification is necessary to crown the neophyte's work, and that is an implicit confidence in his master's power to teach and his own power to learn (Sraddha). The importance of this qualification is liable to be misunderstood. An unswerving confidence in the master is not required as a means to build up a system of priestcraft, but for an entirely different reason. It will perhaps be readily granted that the capacity for receiving truth is not the same in every mind. There exists a saturation-point for truth in the human mind, as there is one for aqueous vapour in the atmosphere. When that point is reached in any mind, fresh truth becomes to it undistinguishable from falsehood. Truth must by slow degrees grow in our minds, and a strict injunction is laid down in the Bhagavat Gita against "unsettling the faith of the multitude" by a too sudden revelation of esoteric knowledge. At the same time it must be remembered that no man can be expected to seek after a thing, the reality of which is improbable; the dream-land of an opium-eater will never be a subject of exploration to any one else. The truth perceived by the higher faculties of the Adepts cannot be proved to one who has not developed those faculties, otherwise than by showing its consistency with known truths and by the assertion of those who claim to know. The sanction of a competent authority is a sufficient guarantee that the investigation will not be fruitless. But to accept any authority as final, and to dispense with the necessity of independent investigation is destructive of all progress. Nothing, in fact, should be taken upon blind, unquestioning faith. Indeed, the Eastern sages go so far as to say that to rely solely on the authority of even the Scriptures is sinful. The wisdom of the course actually followed is almost self-evident. Reason is the immediate perception of the fact that the eternal alone is true, and reasoning is the attempt to trace the existence of a thing all through the scale of time; the longer the period over which this operation extends the more complete and satisfactory is the reasoning considered to be. But the moment any fact of knowledge is realised on the plane of eternity, reason becomes changed into consciousness—the son is merged in the father, as the Christian mystic would say. Why then, it may be asked, should confidence in the teaching of the master be a requisite qualification at all? The reply lies on the suface. No one takes the trouble to inquire about what he does not believe to be true. Such confidence in no way demands surrender of reason. The second part of this qualification, the confidence in one's own power to learn, is an indispensable basis of all endeavours to progress. The poet uttered a deeper truth than he was aware of, when he sang:

> "Yes, self-abasement leads the way
> To villain bonds and despot's sway."

The moment a man thoroughly believes himself incapable of realising the highest ideal he can conceive of, he becomes so; the conviction of weakness, that apparently supports him, really robs him of his strength: none aspire for what they consider absolutely beyond their reach. Occultism teaches us that infinite perfection is the heritage of man. He must not blaspheme against his innermost divine self, the Augoeides of the Greeks and the Atma of the Brahmins, by self abasement, for that would be the unpardonable sin, the sin against the Holy Ghost. Christian doctors have tried in vain to identify this particular sin, the deadliest of all; its true significance lies far beyond the narrow horizon of their theology.

The last accomplishment required is an intense desire for liberation from conditioned existence and for transformation into the One Life (mumukshatva.) It may be thought at first sight that this qualification is a mere redundancy, being practically involved in the second. But such a supposition would be as erroneous as to conceive Nirvana as the annihilation of all life. The second accomplishment is absence of desire for life as a means of selfish enjoyment; while the fourth is a positive and intense desire for a kind of life of which none but those, who have attained the first three accomplishments, can form any adequate conception. All that need here be stated is, that the neophyte is expected to know the real nature of his Ego and to have a fixed determination to retain that knowledge permanently and thus get rid of the body, created by allowing the notion of "I" to fasten itself upon an illusory object.

We shall now pass to the consideration of the minimum amount of these accomplishments indispensable to a successful study of occultism. If the desire for liberation, which

constitutes the last accomplishment, is only moderately strong, but the second, indifference to the fruits of one's action, is fully developed and the six qualifications well marked, success is attained by the help of the Master, who moulds the future incarnations of the pupil and smooths his path to Adeptship. But if all the accomplishments are equally strong, Adeptship is reached by the pupil in the same incarnation. Without the second and fourth accomplishments, however, the six qualifications "water but the desert." In recent Theosophical publications two classes of the Mabatma's pupils are mentioned—accepted and probationary pupils (chelas). The first class consists of those who have acquired the four accomplishments up to a certain point and are being practically trained for Adeptship in this life; to the other class belong such pupils as are qualifying themselves, under the guidance of their Masters, for acceptance.

A few words may here be said regarding those who study occultism without any intention of aspiring for regular chelaship. It is evident that by theoretical study of the Esoteric Doctrine the first of the four accomplishments can be achieved; the effect of this in regulating a person's next incarnation cannot be overestimated. The spiritual energy thus generated will cause him to be born under conditions favourable to the acquirement of the other qualifications and to spiritual progress in general.

One of the greatest of India's occult teachers says on this point that a theoretical study of the philosophy, though unaccompanied by the requisite accomplishments, produces more merit than the performance of all the duties enjoined by the formalities of religion eighty times over.

THE DANGERS OF BLACK MAGIC.

An esteemed Swedish member of our Society sends a translation of a very striking article in the *Sydvenska Dogbladet Snällposten*, of July 2nd, contributed by its Paris correspondent. In giving it place in these pages, we take the opportunity it affords to point the moral which the startling narrative teaches. It would be difficult to imagine a clearer proof of the wisdom of keeping secret the science of the Esoteric Doctrine, save from those whose moral fitness has been amply tested. It is here shown beyond dispute that a mesmeric subject may be compelled by the mere whispered command of his mesmeriser, given him while asleep and physically unconscious, to commit any awful crime. The two persons, subject and mesmeriser, are to each other relatively negative and positive—passive and active. The one receives, the other imparts a psychic impulse. This is a hidden impulse, a resistless predisposition, a germ of future action, which lies lurking deep down to the region of sub-consciousness, unsuspected by the victim until it bursts out into action at the appointed instant. Then, his usual self-command, his conscientious scruples, his virtuous habits of life, lost in the mad tumult of the crisis, the unhappy victim robs, rapes, forges, even murders perhaps, without apparent cause and to the bewilderment of his family and most intimate friends. People talk glibly about "the springs of human action," but what do they know of them? How many of the offences against good morals and the well-being of Society have been committed by persons perfectly innocent of criminal intent, persons who were absolutely mesmerised by the powerful evil will of third parties—their neighbour, relative, friend, casual acquaintance, nay, even by some magnetically positive stranger who has brushed against them in the street, sat with them in the same room, or been brought into momentary proximity otherwise? A fine network of psychic influences weaves in all together; and in any given community or human group the aggregate moral tone of the whole insensibly saturates the being of the more sensitive ones, and they may equally well be converted artificially into criminals as into saints. In nine cases out of ten, "fallen women" are mesmerically intoxicated and psychically paralyzed before falling a prey to their seducers. Not long ago a case of this abhorrent nature was judicially tried before a French tribunal, and the mesmeriser who had thus ruined a 'subject' sent to the galleys. If Occult Science were as easy to learn as Chemistry or any other branch of Physical Science, such crimes would be of daily occurrence. No father's life would be safe from the sorcery of a wicked son who longed to get hold of his money, no fair maiden's virtue from the wicked desires of the vicious libertine. The would-be assassin must now risk discovery in buying his weapon or his poison, but the sorcerer, who knows and can wield the mesmeric power effectively, can sit in his own room and send at his victim a deadly current through the *akasa*, which kills and leaves no trace. This has been dwelt upon before in these columns and elsewhere, but it is only in the face of such experiments as those ascribed to M. Liegeois, that the friendly warning acquires a terrible significance. The student of mesmerism cannot too vividly realize that the potency of the will may be used to injure and destroy as easily as to comfort and bless. There have been at all times the sorcerer, or practitioner of Black Magic, as well as the adept, or practitioner of White Magic. One is the enemy, the other the benefactor of humanity. The Chela of the "Good Law" is taught first to abstain from doing evil, next to extinguish the desire to do it, then to develop in himself the ardent predisposition to do and love to do the opposite. Then only can he be entrusted with these secrets of life and death and these transcendent psychic powers.

Prof. Liegeois has thrown by his experiments a strong light upon the question of "spiritual mediumship," and corroborated the opinion of such excellent authorities as "M. A. (Oxon)" and others, that indiscriminate public seances are most dangerous to the 'psychic,' besides being very unsatisfactory to the investigator. We can easily comprehend, in view of this fresh discovery of thought-transference, how perilous to the moral nature of the medium is the mesmeric aura of bad visitors of either sex. Once more our pity is excited for these victims to an insatiable and ignorant thirst for marvels and for news from the dead. A notorious case—that of Mrs. P.—a popular medium in America, thirty years ago: she was in appearance a refined, fair-faced woman, and in her ordinary state her conversation was blameless. But "under the influence" of her "guides," that is, the supposed spirits which got possession of her—she was transformed into a foul-mouthed drab, horribly profane and revoltingly indecent in behaviour. How many such martyrs to a sensitive organism there have been in all countries and ages, it is impossible for any man to compute. The lesson for us to take to heart is that the perfect shield and safeguard against every such danger is to eschew evil thoughts and desires, to cleanse the heart, and to get virtue as a positive not a negative quality in oneself. "*Etain Buddhanam Sassanain*—such is the doctrine of all the Buddhas." And it is the eternal law of nature.

H. S. Olcott.

The following is the article above referred to:—

"Paris is now under the influence of a new epidemic, a most wonderful discovery in the supernatural line. Perhaps it is intended to show Mr. Sumangala, the great Hindu Prophet, who is now on his way to Europe to convert Christians to the only road to salvation and faith, namely, the Theosophical teachings, that we in Paris are as well versed in the secret sciences as he and his disciples of the secret Himalayan Grotto. At any rate we march with a terrific speed, and an unfortunate individual with an ordinary head has difficulty in following the course. Scarcely has thought-reading taken the Seine capital by storm, when one is startled with the news that Mr. Cumberland's experiments are not to be compared to the wonders to which science has just arrived. To find a box of matches in a stranger's pocket or to go out of the Hotel Continental and to seek and find a pin in one of the trees in the Tuileries Gardens, or to fetch a book thought of by Alexandre Dumas out of his library, can altogether be a pleasant and amusing way of passing the time, but it is still an innocent child's play compared to the last new wonderful triumph over the supernatural which Mr. Liegeois can achieve. He takes a young man, magnetises him, and when asleep whispers to him that on such and such a day at a certain hour, he shall go to such a place and do such a thing. The young man wakes, knows

nothing, but in a week, a month or three months afterwards, he performs in a waking condition and with complete consciousness the order given, even were it to be to split open the head of his best friend, or to mix arsenic in the coffee of his betrothed.

Why he does it, he cannot tell, but he is obliged to do it, he cannot do otherwise, a secret force compels him to perform the act. This is something more than thought-reading, it is mystical, and so mystical that it causes the hair to raise itself on the heads of the most sceptical. And this wonder is performed without any conjuring, it is simply an advance on the path of hypnotism. There is no cheating, and experiments have taken place before the most distinguished men of science in France. M. Liegeois is a Professor at Nancy, and has lately before the Academy of Moral and Political Sciences given an account of his new discovery, and persons like Dr. Charkot, Bernheim Luzs, and others belonging to the medical faculty, have wondered over his experiments, and for more than one reason can one feel bewildered at the thought of them. That a strong magnetiser can compel his subject in the magnetic sleep to go and come where he will, to read sealed letters, and such like—we have all seen and have become accustomed to the phenomenon, but Mr. Liegeois shows it to us in another form. He says that those who find themselves in the somnambulistic state can receive orders to commit crimes, several hours, several days, even several months afterwards, in their waking state. And he shows an experiment by magnetising a policeman (a strong powerful man, just to show that he has the same power over all). He causes him to sleep and then says to him, "When you are awake you must take this piece of wood which is upon the table, it is a dagger, and go out into the hospital garden and stand before the fourth tree in the middle alley, it is the gardener. You must become mad and thrust this dagger into his breast, and when you have done that you must come back and tell us what you have done." The order was obeyed, when the soldier awoke, he went immediately to the table, took the piece of wood, and sought for an excuse to go out. No attention was paid to him outwardly, but all his movements were watched through the window. He went carefully into the garden, looked around him to see that he was alone, and then rushed forward and thrust the supposed dagger through the tree. For a moment he looked as if horror struck with his act, then rushed into the consultation-room, screaming out that he must be arrested, for he was a murderer and had killed an innocent person who had done him no harm. On being questioned why he had done so, his only reply was that he had felt compelled to act as he had done against his own wish, a sudden impulse which he could not conquer. Many such experiments have been performed by Mr. Liegeois, and he has convinced himself that it is not necessary for the order to be obeyed immediately the subject awakes, that a long space of time may intervene, even to three months. The complete passivity and obedience of his subjects has caused him to make other experiments. He has obliged the lame to dance, even when awake; and one most extraordinary case was that of a dumb person who received an order to make a speech and made it. Science will probably derive benefit from this discovery and in a double manner. It gives a scientific explanation of the marvels both ancient and modern with which Theosophists and Buddhists astonish the world, and the medical faculty should practically make use of this discovery as a means of curing their patients.

There is only one more step to take, and that perhaps is already taken, as Mr. Liegeois has found out the means of forcing any one, even the kindest and most peaceable man in the world, to perform a crime; this side of the question has for the moment caused much uneasiness in Paris. And this on good ground. What fearful consequences can follow this discovery! A new weapon is given to the underground society of Nihilists, Fenians, black hands and red republicans against the world at large. First dynamite, and now murders. In this way science makes them invincible. They only require to magnetise and put half a town to sleep, and then give them the order to kill the other half a fortnight afterwards, which will quietly give them time to go to another country out of the reach of vengeance and justice. With all honour for modern science, we must confess that it occasionally plays us unpleasant tricks."

CITATIONS FROM THE TEACHINGS OF GAUTAMA BUDDHA.

(From the "Dhammapada" or the "Path of Virtue.")

All that we are is the result of what we have thought; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows, like a shadow that never leaves him.

If a man does what is good, let him do it again; let him not delight in sin; pain is the outcome of evil.

Let us live happily, then, not hating those who hate us! Let us dwell free from hatred among men who hate us!

Health is the greatest of gifts, contentedness the best riches; trust is the best of relatives; Nirvâna, the highest happiness.

He, who walks in the company of fools, suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk.

Therefore, one ought to follow the wise, the intelligent, the learned, the much-enduring, the dutiful, the elect; one ought to follow a good and wise man, as the moon follows the path of the stars.

He who does not rise when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to knowledge.

He who, by causing pain to others, wishes to obtain pleasure himself, he, entangled in the bonds of hatred, will never be free from hatred.

The disciples of Gautama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.

The hard parting, the hard living alone, the uninhabitable houses, are painful; painful is the company with men who are not our equals.

Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.

He who, without ceasing, practises the duty of eating alone and sleeping alone, he, subduing himself, alone will rejoice in the destruction of all desires, as if living in a forest.

He who says what is not, will suffer; he also who, having done a thing, says, "I have not done it." After death both are equal; they are men with evil deeds in the next world.

Four things does a reckless man gain who covets his neighbour's wife:—a bad reputation; an uncomfortable bed; thirdly, punishment; and lastly, suffering.

Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass suffer pain.

They who are ashamed of what they ought not to be ashamed of, such men, embracing false doctrines, enter the evil path.

He who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the Law, his word is sweet.

As a tree is firm as long as its root is safe, and grows again even though it has been cut down, thus, unless the yearnings of desire are destroyed, this pain (of life) will return again and again.

He whose desire for pleasure runs strong in the thirty-six channels, the waves will carry away that misguided man, namely, his desires which are set on passion.

The channels run everywhere, the creeper (of passion) stands sprouting; if you see the creeper springing up, cut its root by means of knowledge.

Wise people do not call that a strong fetter which is made of iron, wood, or hemp; far stronger is the care for precious stones and rings, for sons and a wife.

That fetter do wise people call strong which drags down, yields, but is difficult to undo; after having cut this at last, people enter upon their pilgrimage, free from cares, and leaving desires and pleasures behind.

Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to either body or soul, and who calls nothing his own.

He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

Speak the truth, do not yield to anger; give, if thou art asked, from the little thou hast; by those steps thou wilt go near the gods.

He whom no desire with its snares and poisons can lead astray, by what path can you lead him, the Awakened, the Omniscient, into a wrong path?

Even the gods envy those who are awakened and not forgetful, who are given to meditation, who are wise, and who delight in the repose of retirement.

Hard is the conception of men, hard is the life of mortals, hard is the hearing of the True Law, hard is the birth of the Awakend (the attainment of Buddhahood).

Not to commit any sin; to do good, and to purify one's mind—that is the teaching of the Awakened.

The Awakened call patience the highest penance, long suffering the highest Nirvâna; for he is not an anchorite who strikes others, he is not an ascetic (Shramna) who insults others.

Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and eat alone, and to dwell on the highest thoughts—this is the teaching of the Awakened.

Men driven by fear go to many a refuge—to mountains and forests, to groves and sacred trees.

But that is not a safe refuge, that is not the best refuge; a man is not delivered from all pains after having gone to that refuge.

He who takes refuge with Buddha, the Law, and the assembly; he who, with clear understanding, sees the four holy truths:—namely, pain, the origin of pain, the destruction of pain, and the eight-fold holy way that leads to the quieting of pain—

That is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all pain.

A supernatural person is not easily found; he is not born every where. Wherever such a sage is born, that race prospers.

Happy is the arising of the Awakened, happy is the teaching of the True Law, happy is the peace of the Church, happy is the devotion of those who are at peace.

He who lives looking for pleasures only, his senses uncontrolled, immoderate in his enjoyments, idle and weak, Mâra (the tempter) will certainly overcome him, as the wind throws down a weak tree.

As rain does not break through a well thatched house, passion will not break through a well-reflecting mind.

The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path.

The thoughtless man, even if he can recite a large portion (of the law), but is not a doer of it, has no part in the priesthood, but is like a cowherd counting the cows of others.

Reflection is the path to immortality; thoughtlessness, the path of death. Those who reflect do not die; those who are thoughtless are as if dead already.

Follow not after vanity, nor after the enjoyment of love and lust! He, who reflects and meditates, obtains ample joy.

Not a mother, not a father, will do so much, nor any other relative; a well-directed mind will do us greater service.

He, who knows that his body is like froth and has learnt that it is as unsubstantial as a mirage, will break the flower-pointed arrow of Mâra, and never see the King of Death.

Death carries off a man who is gathering flowers, and whose mind is distracted, as a flood carries off a sleeping village.

Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.

What is the use of platted hair, O fool! what of the raiment of goatskins? Within thee there is ravening, but the outside thou makest clean.

He, whose evil deeds are covered by good deeds, brightens up this world like the moon when she rises from behind the clouds.

As the bee collects honey and departs without injuring the flower, so let the sage dwell on earth.

Let no man think lightly of good, saying in his heart, "It will not benefit me." Even by the falling of a water-drop the water-pot is filled.

Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish, who does not know the true law.

If a traveller does not meet with one who is his better, or equal, let him firmly keep to his solitary journey; there is no companionship with a fool.

If any intelligent man be associated for one minute only with a wise man, he will soon perceive the truth.

Fools of little understanding have themselves for their greatest enemies; for they do deeds which must bear bitter fruit.

If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and who administers reproof, follow that wise man; it will be better, not worse, for those who follow him.

There is no suffering for him who has abandoned grief, and finished his journey; who has freed himself from all desires, and thrown off all fetters.

Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth.

Some people are born again; those who are free from all worldly desires enter Nirvana.

All men tremble at punishment; all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

He, who for his own sake punishes or kills beings longing for life and happiness, will not find happiness after death.

Do not speak harshly to any body; those, who are spoken to, will answer thee in the same way. Angry speech is painful; blows for blows will touch thee.

If like a trumpet trampled under foot, thou utter not, thou hast reached Nirvana; anger is not known in thee.

As a cowherd with his staff gathers cows into the stable, so do Age and Death gather the life of man.

Cut down the whole forest of lust, not the tree! When you have cut down every tree and every shrub, then, you will be free!

The fool does not know when he commits his evil deeds; but the wicked man burns by his own deeds, as if burnt by fire.

Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not ribbing with dust, not sitting motionless, can purify a mortal who has not overcome desires.

After a frame has been made of the house, it is covered with flesh and blood, and there dwell in it old age and death, pride and deceit.

A man, who has learnt little, grows old like an ox; his flesh grows, but his knowledge does not grow.

Be not thoughtless! Your thoughts draw yourself out of the evil, like an elephant sunk in mud.

If a man becomes fat and a great eater, if he is sleepy and rolls himself about, that fool, like a hog fed on wash, is born again and again.

Self is the lord of self; who else could be the lord! With self well subdued, a man finds a lord such as few can find.

If an occassion arises, friends are pleasant; enjoyment is pleasant if it be mutual; a good work is pleasant in the hour of death; the giving up of all grief is pleasant.

The desire of a thoughtless man grows like a creeper; he runs hither and thither, like a monkey seeking fruit in the forest.

If a man is tossed about by doubts, full of strong passions and yearning only for what is delightful, his desire will grow more and more, and he will indeed make his fetters strong.

The fields are damaged by weeds; mankind, by passion; therefore a gift bestowed on the passionless brings great reward.

Without knowledge there is no meditation; without meditation there is no knowledge; he, who has knowledge and meditation, is near unto Nirvana.

He who has traversed this mazy and impervious world and its vanity, who is through and has reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content, him I call indeed a Brahmana.

ANCIENT OCCULTISM IN CALEDONIA.

By P. Davidson, F. T. S.

Part I.

MAGICAL STONES OR CRYSTALS.

Throughout the long and hoary antiquity of very early ages has a faith in the effects of Magical charms, amulets, and talismans existed, even amongst nations the most widely apart and unknown to one another, whilst in our modern times the same belief in their efficacy and power is still entertained, not only amongst many of the natives of Asia and Africa, but also in Turkey, Italy, Spain, and Britain. Even in this country—Scotland—many practices remain, which primarily arose from, not only a belief in, but a knowledge of, Magic, and still those practices are carried on by the middle and higher classes of society, as diligently almost as they were thousands of years ago, but without the slightest notion of their magical origin amongst those who follow the decaying details of such. How often is the coral still suspended as an ornament around the neck of the Scottish child, by parties who have never dreamt of the magical and wonderful properties ascribed to it long ages ago by Dioscorde and Pliny, or the childs' amulet—the coral and the bells—recommended in bygone days by Paracelsus, and Levinus Lemnius, as a remedy against fits, sorcery, charms, and poison. The Portuguese wear an article of a similar nature to the foregoing, in order to protect them against fascination. Pope Adrian, zealous to acquire as

5. Mr. Jesse B. Mills testified before the Royal Commission as follows:

"I am a veterinary surgeon in the Royal Artillery at Woolwich.

"Question: You went through college at Edinburgh? Answer. I did.

"Q. Were experiments made there on the occasion to which you refer, to discover any *new* facts? A. No; simply to demonstrate things that were perfectly well known to every student almost; and to gratify idle curiosity."

But such cruelty is not exhibited towards animals only; we see whole generations of men poisoned by the inoculation of filth, partly from a motive of greed, partly to uphold a mistaken scientific theory. The recent improvements of fire arms may have helped modern civilisation to spread, but they have not increased spirituality, and the humanitarian spirit exhibited during modern wars, represented in the person of *Florence Nightingale*, is not due to the ingenuity of intellect alone. The invention of the fulminates of mercury, of gunpowder and nitroglycerine has caused much suffering to a large part of humanity. Not that the substances applied or the forces which are liberated are intrinsically evil, but their misunderstanding or misapplication leads to evil results. If all men were intelligent enough to understand the laws which govern them, and wise enough to employ them for good purposes only, no evil results would follow.

If we proceed a step further and imagine intellectual but wicked and selfish people possessed not only of the power to employ explosives, poisonous drugs and medicines to injure others, but able to send their own invisible poisonous influences to a distance, to leave at will the prison-house of the physical body and go out in their *astral forms* to kill or injure others, the most disastrous results would follow. Such forbidden knowledge has been and is sometimes possessed by people with criminal tendencies, a fact which is universally known in the East, and upon the possibility and actuality of such knowledge the witch persecutions of the Middle Ages were based. That such witch trials were not always based upon hallucination and idle tales has been demonstrated on many occasions,* and we are personally acquainted with a woman, who can throw a dog into convulsions, kill a small bird, and make a man sick by the simple effort of her will.

But not only to others, but also to the possessor of forbidden knowledge, may the result of such knowledge be detrimental. The first use that the average man would make of such knowledge, would be to produce "wonders," which would not only unsettle the reason of others but also his own. Even the modern discoveries in science have sometimes had such effects. And here we may add that if the Adepts in spite of the general clamour for the exhibition of occult phenomena do not produce them for the purpose of gratifying curiosity or to convince sceptics, the above may give a clue to the explanation. It has often been complained of, that those phenomena are often produced under circumstances which leave open the question of fraud, and it is this possibility of fraud, which may sometimes protect the investigator from lunacy.

Let us see what Baron Dupotet says in regard to the forbidden fruit:

"What is this tree of knowledge and this forbidden fruit? Is it perhaps that mysterious force, which is the object of our study? If we examine the sacred books, we find that they contain the knowledge of good and of evil. Man himself as well as his posterity is punished for overstepping certain limits, beyond which he is allured by a pernicious light. There is a great mystery. Man wants to obtain knowledge, which renders him equal to God."

We have seen that man is continually surrounded by unseen influences and that the *astral plane* is swarming with entities and forces, which are acting upon him for good or for evil, according to his good or evil inclinations, dispositions and attractions. At the present state of evolution man has a reason to guide him and a physical body, which is admirably adapted to modify the influences from the astral plane and to shelter him against the "*monsters of the deep.*"

Man's physical body is composed of elements similar to those of his material surroundings, and his astral form corresponds to, and attracts the *principles* of, the astral plane. If the physical body is in good health, it acts as an armour, and moreover man has the power by a judicious exercise of his will to make himself positive, or in other words to so concentrate the *odic* aura by which he is surrounded, as to render his armour impenetrable; but if by bad health, by a careless expenditure of vitality, or by the practice of mediumship, he renders himself negative, or, in other words, if he disperses through space the odic emanations belonging to his sphere, his physical armour will become weakened and unable to protect him; he becomes the helpless victim of elementaries and elemental forces, his mental faculties will lose their balance and sooner or later he will, like the symbolical *Adam and Eve, know that he is naked* and exposed to influences which he cannot repel, an idiot or a criminal, on his way to the lunatic asylum or to suicide. The former has been the deplorable fate of the celebrated medium *Chs. Forster* and the latter the end of *P. B. Randolph*, and many others have followed or preceded in their path. Such is the result for which those ignorantly crave, who wish to obtain knowledge without morality, intellectual acquisitions without spirituality, and who carelessly meddle with forces which they do not understand. To supply the ignorant or weak with powers of destruction would be like providing children with gunpowder and matches for play, and those who enter the temple of knowledge without due preparation pay dearly for their temerity. Our modern science is at present stretching out her hand for the forbidden fruit, and its attainment without the necessary sanction will bring on the destruction of our race.

The above considerations bring us back again to our starting point, where we said that intellectual development and spiritual enlightenment must go hand in hand, that abnormal growth in one direction is prejudicial to real progress. The development of the true Adept means therefore the development of all that is true and good in man by study and high aspiration, and the whole of the "practical instructions" necessary to know may be condensed into the few words spoken to the writer of this at the beginning of his career as a student of occult science by a high Adept, saying: "*Live up to your highest ideal of true manhood.*"

There are two gigantic powers of the mind, the *Will* and the *Imagination*. In the brute creation and in those nearest approaching to it, Imagination governs the Will. In the higher developed classes Will controls the Imagination. The ability to apply Will and Imagination so as to produce useful and harmonious results is called *Wisdom*, but wisdom cannot be imparted by words, it must be acquired by experience, and frequently the acquisition of such experience involves a large amount of personal suffering, which amount may be reduced by receiving and following out proper instructions.

Man is a product of circumstances. His Will cannot be said to be *free* as long as it is ruled by the imagination and the state of his imagination depends on his inclination and knowledge. Man can therefore not be considered a fully responsible being as long as his knowledge is deficient, this responsibility grows with his knowledge. When in the course of evolution his knowledge shall become more extended, he will then be better able to choose between good and evil, and if at the same time his imagination is pure, then will he become truly powerful and the "forbidden fruit" will become a divine gift. Man will then no longer need a physical body to protect him, because he will protect himself by his power. The *Devil* in the *form of a serpent*, symbolising the *Astral light* with its

* See Review of "Posthumous Humanity" in the preceding number.

inhabitants, (the region of desire) will have its head *crushed by the heel of the woman,* allegorizing *Divine Wisdom* (the female principle, the spiritual soul), *death* will be conquered, good-will shall prevail throughout our planetary chain leading to a period of rest, in *Nirvana,* after which "the morning stars will again sing together for joy," to welcome a new *day of creation.*

A. B.

A POSTHUMOUS VISITOR.

[EXTRACT FROM THE NINETEENTH CENTURY].

THE following is a case so strange that it is described as needing the high authority on which it comes to satisfy the reader that he has not passed unaware into the region of romance. It was received from Sir Edmund Hornby, late Chief Judge of Supreme Consular Court of China and Japan, who describes himself as "a lawer by education, family and tradition, wanting in imagination, and no believer in miracles." He first narrates how it was his habit at Shanghai to allow reporters to come to his house in the evening, to get his written judgments for the next day's paper.

"They generally availed themselves of the opportunity, especially one reporter, who was also the editor of an evening paper. He was a peculiar man, reticent about himself, and I imagine has a history. In appearance he was also peculiar. I only knew him as a reporter, and had no other relations with him. On the day when the event occurred, in 1875 or 1876, I went to my study an hour or two after dinner, and wrote out my judgment. It was then about half past eleven. I rang for the butler, gave him the envelope and told him to give it to the reporter who should call for it. I was in bed before twelve. I am a very light sleeper, and my wife a very heavy one. Indeed, it is difficult to rouse her out of her first sleep. The bed—a French one—faced the fire-place, on the mantel-piece was a clock, and the gas in the chandelier was turned down, but only so low as to admit of my seeing the time at any time of the night,—for waking easily and frequently, I often smoked a cigarette before I went to sleep again, and always desired to know the hour.

"I had gone to sleep, when I was awakened by hearing a tap at the study door, but thinking it might be the butler looking to see if the fire were safe and the gas turned off—I turned over with the view of getting to sleep again. Before I did so I heard a tap at my bed-room. Still thinking it might be the butler, who might have something to say, I said 'come in.' The door opened, and, to my surprise, in walked Mr. T———. I sat up and said 'you have mistaken the door, but the butler has the judgment, so go and get it.' Instead of leaving the room he came to the foot edge of the bed. I said, 'Mr.—you forget yourself! Have the goodness to walk out directly. This is rather an abuse of my favor.' He looked deadly pale, but was dressed in his usual dress, and was certainly quite sober, and said, 'I know I am guilty of an unwarrantable intrusion, but finding that you were not in your study, I have ventured to come here.' I was losing my temper, but something in the man's manner disinclined me to jump out of bed to eject him by force. So I said simply, 'This is too bad, really; pray leave the room at once.' Instead of doing so, he put one hand on the foot-rail and gently, and as if in pain, sat down on the foot of the bed. I glanced at the clock and saw that it was about twenty minutes past one. I said, 'The butler has had the judgment since half past eleven; go and get it.' He said, 'Pray forgive me; if you knew all the circumstances you would. Time presses. Pray give me a précis of your judgment, and I will take a note in my book of it,' drawing his reporter's book out of his breast pocket. I said, 'I will do nothing of the kind. Go downstairs, find the butler, and don't disturb me—you will wake my wife; otherwise I shall have to put you out.' He slightly moved his hand. I said, 'Who let you in?' He answered, 'No one.' 'Confound it,' I said, 'what the devil do you mean? Are you drunk?' He replied, quietly, 'No, and never shall be again; but I pray your lordship give me your decision, for my time is short.' I said, 'You don't seem to care about *my* time, and this is the last time I will ever allow a reporter in my house.' He stopped me short, saying, 'This is the *last* time, I shall ever see you anywhere.'

"Well, fearful that this commotion might arouse and frighten my wife, I shortly gave him the gist of my judgment in as few words as I could. He seemed to be taking it down in short hand; it might have taken two or three minutes. When I finished, he rose, thanked me for excusing his intrusion and for the consideration I had always shown him and his colleagues, opened the door and went away. I looked at the clock; it was on the stroke of half-past one.

(Lady Hornby now awoke, thinking she had heard talking; and her husband told her what had happened, and repeated the account when dressing next morning.)

"I went to the Court a little before ten. The usher came into my room to robe me, when he said, 'A sad thing happened last night, Sir. Poor——was found dead in his room.' I said, 'Bless my soul! dear me! What did he die of and when?' 'Well, sir, it appears he went up to his room as usual at ten to work at his papers. His wife went up about twelve to ask him when he would be ready for bed. He said, 'I have only the judge's judgment to get ready, and then I have finished.' As he did not come, she went up again, about a quarter to one, to his room and peeped in, and thought she saw him writing but she did not disturb him. At half-past one she again went to him and spoke to him at the door. As he did not answer, she thought he had fallen asleep, so she went up to rouse him. To her horror he was dead. On the floor was his note-book, which I have brought away. She sent for the doctor, who arrived a little after two, and said he had been dead, he concluded, about an hour.' I looked at the note-book. There was the usual heading:—

'In the Supreme Court, before the Chief Judge.

——V.——

'The Chief Judge gave judgment this morning in this case to the following effect'—and then followed a few lines of indecipherable shorthand.

"I sent for the magistrate who would act as Coroner, and, desired him to examine Mr.——'s wife and servants as to whether Mr.——had left his home, or could possibly have left it with their knowledge, between eleven and one on the previous night. The result of the inquest showed he died of some form of heart disease, and had not, and could not have, left the house without the knowledge of at least his wife, if not of his servants. Not wishing to air my 'spiritual experience' for the benefit of the Press or the public, I kept the matter at the time to myself, only mentioning it to my Puisne Judge and to one or two friends; but when I got home to tiffin, I asked my wife to tell me, as nearly as she could remember, what I had said to her during the night, and I made a brief note of her replies and of the facts.

(Lady Hornby has kindly confirmed the above facts to us as far as she was cognisant of them.)

"As I said then, so I say now—I was not asleep, but wide awake. After a lapse of nine years my memory is quite clear on the subject. I have not the least doubt I saw the man—have not the least doubt that the conversation took place between us.

"I may add that I had examined the butler in the morning—who had given me back the Mss. in the envelope when I went to the Court after breakfast—as to whether he had locked the door as usual, and if any one could have got in. He said that he had done every thing as usual, adding that no one could have got in, if even he had not *locked* the door, as there was no handle outside—which there was not. I examined the coolies and other servants, who all said they opened the door as usual that morning, turned the key and undid the chains, and I have no doubt they spoke the truth. The servants' apartments were separated from the house, but communicated with by a gallery at the back, some distance from the entrance hall.

"The reporter's residence was about a mile and a quarter from where I lived, and his infirmities prevented him from walking any distance except slowly; in fact, he almost invariably drove."

(Sd.) EDMUND HORNBY.

THEOSOPHY IN EUROPE.

THE attention of Europe is being rapidly aroused by Theosophy, and the subject is discussed under every aspect. The Orthodox Christian papers are, of course, abusive and malicious, the French sceptical organs mainly flippant and hostile, the journals and authors of England enquiring, discussing and waiting. The Founders and Mohini Babu find their time constantly occupied with visits to make and visitors to receive.

Those with whom they are in friendly contact are among the brightest and cleverest of acknowledged contemporary thinkers. Theosophy is filtering through the upper strata of British Society. One of our pronounced enemies, Mr. Arthur Lillie, of the Royal Asiatic Society, confesses in his recent pamphlet, "Koot Hoomi Unveiled," that Theosophy is rapidly spreading, and that far more copies of Mr. Sinnett's books are sold than those of Max Müller and other recognized Orientalists! And the *Record*, a chief Evangelical organ of the Established Church, (issue of 20th June) admits, in an abusive leading article, that "in the West End of London"—that is to say, among the highest and most cultivated classes, "there must be a great opening for Colonel Olcott." And adds: "Buddhism is now the fashion. The Vedas have almost had their day; the recent attempt to recommend Mohammedanism failed completely; the unspeakable Turk, with his atrocities and his bankruptcies, could not be made palatable. But Buddhism? Who knows anything about it? Perhaps it may yet come to pass that on the Thames' Embankment a Theosophistic temple may be reared, in which, as in Mongolia and Tibet, under the influence of Rishis and Mahatmas, Society may 'grind' the Vedas, the Shastras (sic), and the seven occult books of SakyaMuni, &c., &c." This is childish petulance, but it proves that British religious circles are much disturbed by the prospect of the spread of the Esoteric Doctrine. Mr. Moncure Conway has twice preached about it in his chapel. Mr. Sinnett has just been obliged to get out a fourth edition of his "Occult World," and Mr. George Redway's English Edition of Col. Olcott's Lectures and Addresses, and another volume by him giving a history of Madame Blavatsky's "Psychic Phenomena" in America, Europe and India, will probably have been published by the time this number reaches our subscribers. Meanwhile the London branch has about doubled its membership; a new branch has been organised in Scotland; the Parisian branches have been consolidated into one working organisation; the President Founder is shortly to meet at a central point in Germany—a number of eminent persons and constitute a Central Committee to translate our theosophical literature into the German language and carry on the work; he recently recrossed the Channel, from London to Paris, to hold a debate with M. Wes. Guyot, the distinguished French economist and philosopher, and some twenty other clever Materialists, upon the respective scientific value of Materialism and Theosophy; and two important persons—one a journalist and author, the other a man of high scientific reputation and standing, have crossed the Atlantic to meet the Founders and arrange with them for the formation of new American branches and the issue of new books upon Theosophy.

After the above was in type, we received news of the formation of a Branch Theosophical Society in Germany. We also read in *Tribune* (Lahore) of August 16, account of an open meeting of the *London Lodge Theosophical Society*, held on the 21st July, in Prince's Hall, Piccadilly. Although a select number of people were invited, the Hall was quite full with the *elite* of London. Col. Olcott gave a very impressive lecture on *Theosophy*, amidst loud applause and cheers of the audience. Babu Mohini Mohun Chatterjee then read a paper on the wisdom of the ancient Aryans. We shall give a fuller account in a future issue.

(*Continued from the last Number.*)

WHAT THE EUROPEAN PAPERS SAY.

Translated from the French.

THEOSOPHY.

La Tribune de Geneva, 24th April 1884.

If Parisians do not care to be saved and are sceptics, it is not for want of apostles. There are new prophets; their religion, or rather the stock of their belief, is called Theosophism, and they come both from the old and new world, from America and far remote central Asia. They already have their head-quarters in England and next month will attack Paris, beginning by a great meeting. They are expecting one of their leaders, an American Colonel named Olcott and a Hindu, "the cleverest man of our time," and meanwhile a Russian Mme. Blavatsky, who has a high grade in their hierarchy, is preparing the ground in Paris. A Parisian paper *Le Matin* gives us some curious details of this sect and its ideas.

Theosophy presents this peculiarity that it does not call on to the mass; it is a sort of aristocratic worship trying to make adepts solely in the high classes. It is a sort of mixture of Spiritualism, Buddhism and Theological Brahminism. The Theosophists believe that there are two worlds, the material and the spiritual, and that we can reach the spiritual world by means of physical researches. They pretend to treat spiritualist theories with a scientific precision, and they look for their method of physical researches to the ancient religions.

Far away, far away in the Himalayas, in a mysterious place,—we are not told if it is a cavern—meet the wise men who know the depth of every thing in this world, for whom truth is unveiled, and who, careful not to dazzle common people by a too sudden and bright light, spread it with a wise economy. There are in fact two doctrines, one revealed to a few elected ones, to whom the mysteries of a high order are communicated. They are physicians who can cure, but who keep for themselves the secret of that art.

The ultimate aim of Theosophists is to unify all religions and to make of humanity an immense brotherhood.

Religious opinions are few; you have not to give up your faith in entering that sect. Nothing else is required from you but to be in a fit state to receive the new revelation. The Hindustani Theosophy has thousands of adepts and is divided in as many Branches as there are towns in the great Asiatic Peninsula. When Colonel Olcott and Madame Blavatsky travel through India the whole population is aroused.

The rajahs receive them with great honours and give them the 20 pots of jam as they do for English residents or sovereigns; the houses are illuminated and the festival lasts the whole night. In the eyes of the Indian people Colonel Olcott is reputed to be a *thaumaturge*. They say that he bids the paralytics to walk and cure all manner of diseases with a single touch of his hand. But lately he was forced to give up such exercises which exhausted his nervous strength. It is reported that once it happened to him to make a speech in the most correct and elegant French language, though he had never spoken it before in public. The paper of the Society is the *Theosophist* published in Madras and conducted by Madame Blavatsky. In one of the numbers of this Review are recorded more miracles than in the four Gospels. There it is spoken of *projection*, which means the temporary isolation of the *astral part* of our material being, and this isolation is so complete that it may happen to an *ordinary* man to see his *astral* soul walking before him if the said astral soul is in a hurry.

Generally speaking the astral man takes no heed of time and space. To go from the banks of the Ganges to those of the Seine is a mere fun for him. Once in New York sceptics asked for some proofs of these extraordinary feats; suddenly an astral band of learned Indians appeared before the window as if walking solemnly at a great height above the ground. They were arriving directly from Hindustan, and some of the disciples present knew them and recognized them quite well.

Theosophists pretend to have a very important part to play in the world. They were for a good deal in the independence of the United States of America. We find all that in the paper just mentioned, and besides we read there the fantastic history of a man tempted like the good St. Antoine by two dancing women, and who transformed himself into a serpent to escape the danger he was incurring. Another saint, an orthodox Brahman, went without any bad intentions in the harem of a Nawab to play on the flute for the pleasure of the ladies; the jealous tyrant wanted to kill him on the spot. The Brahman wrapped himself in his cloak and covered his head with it, and when they came to murder him they found in the cloak, instead of a man, the Ananda, the serpent of the Indian mythology.

Such are the things which are to be revealed to the Parisians, and Theosophists hope to find adherents among them, for they have succeeded in having women in their game. The Secretary is Mme. de Morsier, the President Lady Caithness Duchesse de Pomar, who receives the meetings in her splendid hotel.

And Madame Blavatsky, an aristocratic Russian lady, has left her splendid residence in Madras to come to Paris with the intention of quickening the zeal of her followers. Like all the Russians, she has the gift of languages. She speaks English without any accent, French like a Parisian, and knows Hindustani.

TO THE EDITOR.

La Tribune de Geneva, 28th April 1884.

Sir,—I read in the 24th of April of your paper an article entitled "Theosophism." Though the errors which exist in this article are not to be imputed to you but to that paper where you took your information,—I should be thankful if you would publish in your pages some words of rectification.

The Theosophical Society has no more to do with a sect than the Salvation Army with *science*, as you will see by the enclosed rules. It is a mere association for philosophical and scientific researches. Amongst its members are many scientists, Americans, Russians, English and Natives of India, who, having studied in the Western academies, can struggle with equal arms with all the modern men of science.

The members of the Theosophical Society do not accept one infallibility more than another. They think that the duty of all serious and sincere persons is to study all things and retain what is good. Such an attitude does no more resemble a religious sect than scientific dogmatism. The motto of the Review of Madras shows the true spirit which animates the Society :—"There is no religion higher than truth!"

To search for truth wherever it may be found is to aspire to the highest religion.

EMILIE DE MORSIER.

Le Rappel (Paris), du 1 Avril.

In an article bearing the title of *Threat of Invasion*, Mr. Victor Meunier, after having alluded to the article of *Le Temps* from his reporter in Ceylon, says the following:—

Did you hear of a Society lately founded in Paris under the title *Societé Theosophique d'Orient et d'Occident*, whose aim and principles, as we see them exposed in its Rules, seem worthy of praise and approbation? This Society is but a branch of a General Societe Theosophique of Madras, and so intimately linked with the latter that the initial fee is to be given to the Madras Caisee. The French Society receives orders from the Indian Head-Quarters, and even to that effect that the French Rules have to be altered by decision of the President in India. This President who governs the Society as a regiment, is an English (*sic*) Colonel, author (notice that) of a Buddhist Catechism, so orthodox that Sumangala himself (says the reporter of the *Temps*) gives it to his visitors. This Catechism (be still more attentive) has been translated into French....

Three members of the French Theosophical Society had made a rectification to the article of the *Temps* to the effect that it is not Sumangala who is the Inspirer of the Theosophical Society, being only a devoted member of it. They say that the inspiration comes from higher, from the Himalaya, where a school of learned philosophers live apart from the world and pretend (no new things though ever sensational) that they are linked through an unbroken tradition to the esoteric doctrine (not secret) of the Initiates of Egypt, Persia, Greece and all the East this doctrine was lately expounded in two works which made a sensation in England and America: "The Occult World" and "Esoteric Buddhism" of Mr. Sinnett. Is this not, after all; a real Budhism affair; this religion knocking at the door of old England, as well as at our own doors? The same writer of the letter to the *Temps* acknowledges that the reporter has well understood the importance of this philosophical movement which takes its ground (as they say) in science, but, owing to his too short conversation with the High Priest, he has not been able to see the philosophical and moral consequences of the doctrines professed by the adepts, Inspirers of the Theosophical Society.

This needs no commentaries! If we have not been keen enough to see Buddhism under the name of Theosophy, we do our *mea culpa*. But when one appeals to "all those who love humanity and wish the abolition of the hateful barriers created by races, intolerant creeds, castes or social ranks, and having so sadly impeded human progress" (such is the languago of the Rules,) could we not approve it whilst being faithful to our fathers, to our country, and to ourselves? In such a language we felt the inspiration of our own great Revolution, which is also that of the whole humanity, and we were giving our hands as if to brothers! But if we have before us Buddhists in short gowns, our attitude will of course be different.

* * * *

This Buddhist mission remind us of the German colony before the wars; the invasion is at hand. Sentinels beware!

But why look on seriously on such a topic for caricature. *Buddhism in Paris!* I give the hint to my colleagues who use the pencil.

THEOSOPHY.

Gil Blas (Paris), Wednesday May 7th, 1884.

Theosophy, what is it? The lady who, in Paris, is at the head of this new religion is Lady Caithness Duchesse de Pomar.

Why should I not say it? There is some merit in being a free-talker. When I heard of Theosophy I smiled, expecting later to have a good laugh about it.

For us Parisians of the Boulevard, who really think that a new "premiere" at the Hyppodrome is a real event—for us Parisians whose horizon is limited to the North by Tortores, the South by Madrid, the East by Vissim, and the West by Weplus *,—for us eternal boys with gray hair—it is our specialty to laugh at every thing we do not know and roar at what we ignore, to swear agreeably at everything new under the sun.

* These are our fashionable restaurants.

This sentence is rather long, and the illustration exaggerated to make very plain confessions. I have laughed at Theosophy, *but I laugh no more*. Certainly I am not converted; scepticism is so strong in my brain that neither Lady Caithness nor Mme. Blavatsky will change in me the old man. But...I am disarmed... You will see why. The Duchesse of Pomar, after a call I had made on her, invited me in her splendid hotel with those whom my friend Baron de Vaux would call "Theosophists of the high mark." Mme. Blavatsky was there. She is a very remarkable woman, who has lived a long time in India. She has an aristocratic look in spite of an air *de bien garcue*. Her dress is peculiar, a black and loose gown, something like a child's *sarran* or a priest's robe.

The Duchesse of Pomar explains...to us who Mme. Blavatsky is... Colonel Olcott is in London with a young Brahmin,...educated at the Theosophical School—I nearly wrote Theological—of Madras, and who knows so well our western studies that you could put him any question in Schopenhauer, Stuart Mill, Comte. Lady Caithness Duchesse de Pomar is a true lady and her nature is *supra mondaine*. The Society was all aristocratic, including avocats, professors and doctors, all believers!

* * * * *

Theosophy is not a religion, far less a dogma; it is a philosophy, amiable and sweet, eclectic with a slight touch of scepticism, but giving (this seems contradictory) in the domain of sentimentality, mysticism and dream—not to say more. This contradiction is even expressed in the three aims of the programme contained in the rules. Are they not an agreeable dream, so agreeable, that it has been the dream of all philosophers?

But some practical idea would be better! Mme. Blavatsky in this aristocratic hotel and with that easiness.... of a grand lady from Russia, was smoking light cigarrettes and trying to present Theosophy to me as an attractive theory. All religions are alike, she said, one is copied on the other. "The essence is the same. Dogma has killed the gospel. The priest has killed the religion. This is the reason why we accept members of all sects. But we neither refuse materialists nor atheists. Why? because we believe that every thing, even *surnaturale*, may be explained by science. Those who lean on pure and abstract science are with us. Our Masters would reason with them on miracle as with a theorem of geometry."

This seems quite sensible, does it not? Why, alas, does the *extatique* tendency and mystic spirit of the Theosophists reappear, why are they not quite independent? If I discuss it, it is because Theosophy is making much progress in the aristocracy of Paris and our fashionable people deserve to be encouraged, after all, not to be only engrossed in festivals and worldly occupations, but to yield their attention to such dreams and utopias. Theosophy will have either a good or disastrous influence. Women are influential here. Our Society will have nothing more to do with apostles but with women priestesses perhaps.

Most of the Theosophists are Buddhists; however if all do not agree they are so tolerant that they become illogical philosophers; they do not accept to be called Pontiffs, systematic themselves, they are not sectarians. Their eclecticism is so great that they are spirits hid in their illogism, they attack the spirits in accepting the manifestations. Pure and simple *spirit* which they call the 7th sense, is certainly far developed in them; but I should not say so much of their *esprit de suite* (logical spirit).

* * * *

All that could be accepted and, indifferent men like us, could agree in believing that with scepticism, religion and extravagance you can make a pretty good soup. But then they give us with that too strong pickles! I do not say that a certain life cannot develope certain faculties, but between such a truism and *occultism, Mahatmas, adept*, there is an abyss!

* * * *

Who will accept in France, in Europe, what you call adeptship, that is to say, sort of supra world, perpetual ecstacy. Pardon me, but we will ask where those brothers of Thibet live and how you correspond with them?

* * * *

I, says Mme. Blavatsky, get a message from them in two seconds. This is what Doctor Charcot calls direct perception, said a student. Ah! if he could say what he knows!

* * * *

There would be no end to such talks, and in fact we began in the *astral body*, which is the perisprit of the spirit; on the *Devachan*, the Buddhist heaven, on subjective and objective life, on the theory of cause and effect, on *Nirvana*, which means the entire derivation of spirit on matter, etc.

A cup of tea and a smile of Lady Caithness brought us back to reality, and I thought Paris is the place for all surprise.

Who would have thought that in the Faubourg Germaine, full of old prejudice, a new religion would grow, leaning on one side on the old Hindu religion, and, on the other, on the discoveries of science.

Le Temps (Paris) 2nd April 1884.

Theosophism is not, after all, a new thing. Swedenborg, Saint Martin the "unknown philosopher," and Mme. deKenduer were long ago Theosophists. But the new comers present that

originality that they do not pretend to move the mass and address themselves to a few elected and refined ones only.

The chiefs of this new Theosophism, who has a paper and soldiers, are Colonel Olcott, an American, a good Brahmin, whose name we ignore, and a Russian lady, Mme. Blavatsky.

Mme. Blavatsky is the Mme. deKenduer of this new sect. She is the revelator of the celestial arcanas, and explains in a special review the delight of the *de doublement* of the human being, the astral part of our person which comes out of our selves as an umbrella out of its sheath, and walks, in the astral state, before one amazed body, and who has some reason to be amazed, I bet! This astral man is probably what Swedenborg called *the mental.*

Balzac, who was so much amused with such eccentricities of the human mind, and was, in some measure, a Swedenborgian, would certainly have sunk in Theosophism as a spectator if not as a sectarian. Mme. Balzac also, like Mme. Blavatsky, was attracted to the mystery of the unknowable. Russian women, and in fact all Russia, are passionately fond of mystery. A breathof strange idealism passes on that..... people and, in its steppes, could we find, after America, the greatest number of curious sects and astonishing religions. Theosophism, such as it is proposed to implant it in Paris, this land of scepticism, seems to me like a sort of Buddhism having passed through the country of Nihilism. Thirst of marvellous, hunger for what cannot be understood, for ever will then send thrills through the human beings. Though our century may see scientific miracles mathematically explained, it however craves for miracles. We want the unattainable; and a clever magician, who reads in the thought of people like Mr. Cumberland, will draw and captivate a hundred times more the crowd than a musician playing melodies or a poet reciting verses.

Mistral, for example, is in Paris; Frederic Mistral, incarnating in himself a whole race, a singer who in verses has expressed the soul of his country, well Mistral does not make so much noise in Paris as Cumberland. The *thaumaturge* is more appreciated than the poet of *Mireille.* Let me add that I do not make any other comparison between the two than the present one.

Who is then that Mr. Cumberland? He is a correct gentleman, a clever observer, catching quickly in the eye of every individual this *mental* of Swedenborg and guessing with strange luck the thought of the person he is speaking to. I may add that to make it possible that this thought should be seized by Mr. Cumberland, it must be directed towards a material object. The subject of the experiment—you are a subject at once if you accept the trial—thinks of a determinate object and, if possible, present; for instance of the watch of your neighbour (without any bad intention) or of this lady's fan, ring or chain. Mr. Cumberland guesses easily that your wish is to see Mr. A.'s fan pass in the hands of Mme. B., and that the ring of Mme. B. should travel to the finger of Mme. A. His (Cumberland's) divination does not go further than these material experiments which are already, it must be acknowledged, very curious. Really Mr. Cumberland guesses and reads your thoughts under your forehead in touching it with your hand. Does he know perhaps the fine researches of Dr. Luys on brain localisations?

There was an attempt to explain the fact in speaking of an extra-sensitiveness of the fingers. But how could he touch a thought? I rather think the explanation may be a great habit of following human look, and also one of those calculations of probabilities of which Mr. Joseph Bernard speaks in his last article in the *Revue des deux Mondes.*

* * * *

But after all why try an explanation, since there is neither science nor marvellous in the fact but only a special gift of the brain? Let us only admire. Mr. Cumberland is a specialist who will bewilder all Paris, though he makes mistakes, does not guess always correctly, and is incapable of reading a real thought. But that science which proceeds quietly without attraction and noise, pure science shows us more marvellous things. And, strange to say, there are people who doubt it whilst the most superior of conjurors, if he is clever enough, finds disciples everywhere. Is it not more extraordinary to see a thought passing through a wall, or to know that an idea once planted in a brain will stay there latent, to germ and grow suddenly when he who has put it there shall will it?

Such things happen.

You say to an hysteric girl who is sleeping, "to-morrow at such an hour you shall go here or there and do this or that." Awake, she has no memory of what happened; and goes on in her usual life.

The next day at noon she moves mechanically to the place mentioned and accomplishes there like an automat what she has been ordered to do. Had she been told *you shall kill,* she would have done it. Then we have the most terrible problem about responsibility in crime.

And is not this phenomenon, purely scientific, and realising strangely the dramas of mesmerism that sensational novels attribute to Cagliostro, much more astonishing than Mr. Cumberland's experiments?

Can Mr. Cumberland dictate an order to a woman in another room? No! and still this transmission of thought is practised every day in an hospital, where science alone is allowed to enter and such experiments are not meant for loungers (*? badanels*). I do not use this word to blame any one. Sauntering is a quality, we can call it the younger sister of curiosity, and curiosity is a virtue—a virtue, when it is well directed, no doubt. The man who possesses that curiosity is to the scientist what the amateur is to the artist.

Let us leave Mr. Cumberland to his experiments and Mme. Blavatsky to her Theosophism; we have enough to interest us in Paris.

THE THEOSOPHISTS.

Le Defenseur, Wednesday, 11*th June* 1884.

Whilst the Senate and the Chambre agree like two robbers in a market to shake the foundation of family, whilst our M. P.'s (Deputies) are indulging in fiery and useless discussions about the Corse affair; far away, on the border of our world, has grown an association of scientists who, it appears, are full of pity for us Alas, though our pride may suffer from it, we must acknowledge that it is not the first time other nations were moved with a feeling of commisseration for us. Our errors are such that those minds who are full of anxiety for the fate of nations cannot be indifferent to us: some look upon us as if we were big children who ought to be amused and governed; others rather think we are dangerous beings who, for safety's sake, ought to be made powerless. Many are those who have such an opinion. The scientists, we allude to, think differently.

They consider that France is necessary for the equilibrium of our world, and they experience feelings of sadness in seeing our country rushing to its loss. They have resolved to save it if it can be saved! and have sent to us some of their partisans.

It will not be said that such men belong to the clerical party, for they belong to different religions accepted in our planet; but they believe in the existence of God, that belief which is so ardently attacked by our new institutions.

In their eyes the so-called science of Paul Bert, and other Popes of the official instruction, is but ignorance, and such school is the most dreadful agent for dissolution. "A little science takes you away from God, but much science brings you back to him." Such is the motto of those prophets called Theosophists, who have undertaken the mission to prove by science the existence of the All-Powerful.

They try to find here new adepts and they begin to form their association in France. Will they succeed? We hardly believe it, as they esteem materialism to be the foe against which we must fight, the first thing they ask of their associates is to give up self, and sacrifice private interest to general interest, to practise Christian virtues in fact! In a country where selfishness has reached its highest development, where self-love and the struggle for material comfort are the greatest preoccupation for individuals, how men, speaking such a language in the name of science, would they be more listened to than the ministers of religion speaking in the name of the Master of our universe?

Science is not in the scope of every one, whilst religion goes to the heart of the humblest as well as of the most powerful. Not *that* science which is taught in the schools of girls will bring the human mind to such a point where the laws governing the elements will have no more mystery for it. Theosophists affirm that loudly; but they hope that if, in the leading classes, they could create a current of thought in favor of their doctrines, France would be saved.

Any how the attempt is praiseworthy, and we hope for its success. The Theosophists practise the highest virtue, they despise material enjoyments so far that they are ascetists and devote all their time to study. Their science is deep: they specially study the forces of nature and everywhere show the hand of a Creator.

In a last meeting which was held in one of the most aristocratic hotels of Paris, which is also often opened to worldly festivals, they have demonstrated the void of the positivist philosophy. They have specially pointed to the isolation in which we live, in regard to intellectual questions, for want of a knowledge of foreign languages and literature. They have spoken of important books known everywhere except in France: we have exchanged some words with one of the leaders of the French mission. They said; Materialism is your sore. "Materialism is that rottenness disintegrating bodies and pulverising it into dust. Your state of decomposition is, alas, far advanced. The evil can be stopped, but you must break idols and dethrone false gods; that is to say, give up the worship of the *veau d'or* and of the ego and worship science and truth in its place. You must send away from the pulpit of your schools the vulgarisators of dangerous theories which have turned people into atheists and free-thinkers."

We share those ideas, and it is with a deep feeling of humiliation that we once more note the opinion of the world in regard to us. Shall we not find in ourselves the strength, the energy, to react against such evils which destroy us and call unto us the malediction or the tears of foreign land?

[*Continued from the June Number.*]

HISTORICAL RESEARCHES ON MAGIC.

(*From the French of Baron Dupotet; translated by* C. W. Rohner, Benalla.)

Why all these fears and apprehensions; why all this secrecy? Is it all a vain thing and a lie? Is there any need of hiding his ignorance or trickery? But before throwing out any suspicions or accusations, it is necessary to understand and to know. With regard to myself, I am free from any fear of the gods; I am not afraid of risking my life; I never had a master, no oath is binding me; free like a bird I can roam about at my own pleasure; I can speak of nature as I feel her, and as she reveals herself to me. Nevertheless, an inner feeling warns me and tells me that I am doing wrong to touch upon these matters. I do not know whence this feeling arises, and what gives it to me; possibly it may be inspired by what I see people practising in magnetism, by all those barefaced charlatans who pollute the truth, who soil the truth by exhibiting her in her nakedness on the public stage before the eyes and ears of the profane crowd. Nothing ever appeared to me so contemptible; and I say to myself, how would it be, then, if I were to reveal still greater mysteries to these unworthy men? What use would they make of them, great God! A fear overcomes me when I write or speak, for the bridle which holds me back in my confessions and demonstrations is not held in the hands of many persons, and truth may become dangerous if placed in the hands of certain people. If I listen to the voice which speaks in my soul, if I pay attention to the warnings of my conscience, I hear these words: leave undisturbed both souls and bodies, do not step beyond the limits of time, travel alone in the path which thou hast discovered; men of intelligence will soon follow thee; wait until their feelings have been stirred up, and until the seed sown has germinated in their hearts; let the men of science say and think what they like, they are far from the truth, their judgment is of no account; but especially keep clear from bold and daring men; they are the dangerous rocks ahead.

I was obedient to the clamour of this voice with great docility, and nothing until now has prevailed on me to hasten my steps.

The science of magic is based upon the existence of a mixed world, placed outside of us, but with which nevertheless we can enter into communication by the employment of certain processes and practices.

The field is vast, there is room for all ideas, for all conjectures, and, we may also say, for all dreams and reveries. The simple man believes in this world of spirits; the *savant* rejects it as one of the greatest errors of past times; the profound and honest thinker is led to this belief by an earnest examination of the facts of nature and of himself.

All ancient religions make it a duty for us to believe in this world of spirits. Our nurses who have rocked our cradles have planted in our soft brains the germs of all the badly understood ideas about this invisible world. Who amongst us has not trembled before he became perfectly assured about the extent of evil he might bring upon us? People advance in life by gradually and slowly throwing off what is called prejudices and errors; the writings and traditions of the past are rejected; doubt is cast upon this marvellous world, which our senses, in their cold and habitual exercise, can neither see nor handle. Everything appears to us imaginary, but we on our part are delighted with it.

Ghosts, in the opinion of *esprits forts*—strong-minded people—are nothing else but poor devils badly advised, whom we always detect in *flagrante delicto* of imposture. The souls of the suffering, the *ignus fatui* are only emanations, exhalations, phosphorescent lights, rising from decomposed bodies; in short, things natural, which, if closely examined, are at once recognised what they are, and what they are worth. The *esprits forts* have an easy game of it, for certainly very gross interpretations are often mixed up with these things; but they unfortunately confound and misapprehend, in their unbridled contempt, facts of a particular order which have remained hitherto unexplained, and which facts, if nature or science were suddenly to reveal them to these strong-minded *savants*, would stupify them with their striking reality. These phenomena of an elevated order have for cause the existence of an unknow force—a force not less real to us than the electricity in our vicinity—which makes the earth tremble—a force which, if in activity in our vicinity, soon agitates and shakes our innermost being, makes our hair stand on end, and fixes our eyes in their sockets immovably, our mouths stand open without being able to utter the least sound, the blood ceases to flow in our veins, and we feel as if life was altogether leaving us.

I smile at the sight of these brave and intrepid champions, who at a safe distance from danger speak with a loud and firm tone of voice; they reason glibly upon what they know without taking the slightest notice of other people's knowledge. Quite ready to dash themselves against unknown elements, they get angry and vexed that they are not challenged to mortal combat. These same men, however, soon get weak in a close and heated atmosphere; their senses become enlarged and their comb rises only in cold regions and temperate latitudes, but the slightest shocks their vessel receives render them irrecognisable, and deprive them of their courage. But what does this matter, it does not enlighten them; they are unable to imagine that we are depending on the medium in which we live; that everything which changes or modifies this medium at once changes our mode of being, and that to judge of the unknown as we judge of what is known to us, leads to exposure and false judgments. I am not endowed with sufficient spirit to rectify the erroneous position of these *esprites forts;* and besides, of what use would it be? I do not see the necessity for it. Let them keep their doubts, as we shall adhere to our living and sincere faith. But let us return to our task.

There is around us in space an agent different from all the known forces; its properties and virtues have no analogy with the dead forces which the science of the schools has succeeded in discovering. It is this agent which furnishes the element of our life, which sustains it for a time, and which receives it again when its term of disengagement from the fetters of matter has arrived. Our inspiration, our knowledge, our intelligence, in fine, is derived from that agent. Between it and us there exists a constant mutual attraction, an unknown affinity and relation, and one which for this very reason has ceased to be efficacious. But all this is found again to day.

This is the magic element of which the thaumaturgists of all times and ages have made use; we know of no other which could put us in possession of a few rays of light illuminating the straight path to Occultism. Should even my opinion not be based upon a firm foundation, this would alter nothing with regard to the facts which it is my duty to record; for the mode of interpretation of these facts is of no importance so long as the phenomena related are positive, real, and important. The efficient cause of these phenomena is a merely secondary object.

Perceiving something superhuman in certain apparitions, which, let us say, were not pure creations of the brain, man has peopled space with genii; then he has turned to evoke them, to call upon them; he has given them names, qualities, a power, and every favour he received from this quarter he attributed to them and considered as due to them.

Was this an illusion, the result of an overheated imagination? Often, no doubt, this was the case. They attributed to God, to the genii, that which was in the regular course of nature. But there were men who were not mistaken; they discovered the point from where the error took its origin, and they also knew the source of truth; they permitted the masses to stick to the belief that they were on the right track, thus they removed from the eyes of all the sight of profound operations and of sublime secrets. The ignorant herd finding itself abandoned to its own resources, prayed, conjured, traced signs and circles, etc.; sometimes the beginning of a certain work was the result; an outline of facts, and that sufficed to make them fancy themselves sorcerers and magicians.

The man who first magnetised the point of a knife, and attracted with it steel needles, was bound to be a sorcerer, and perhaps the man elected to pass as one. He made a simple thing appear mysterious and a matter of no consequence was magnified. Thus it was with all arts and discoveries; they were carefully concealed in the beginning; chemistry and physics were at first only taught under the seal of an oath, and if we could produce a book containing the first operations in either of these departments, I am sure no *savant* of the present day would be able to comprehend them.

It is the same with magic; I could defy all modern sorcerers to reveal the true sense and meaning hidden under the figures and emblems which are contained in conjuring books or works of practical magic. If the key is lost both for them and us, the facts are still there; they have their meaning.

It is these facts which must serve as the basis for the re-construction of the ancient science.

This is a difficult task; it is hard to make that intelligible which has no definite character, that which cannot be plainly narrated; one runs the risk of losing oneself in vague phraseology, utterly unintelligible. But just as one may be permitted to talk to the blind about light, of which they know nothing, in the same manner shall I endeavour to say something on this occult subject.

Amongst the facts stored up in the history of the past I was above all struck with accounts of levitation and ascension of bodies in space. What astonished me equally as much were accounts of material objects being upset or displaced by a force which was said to proceed from a good or bad spirit. All Christian works are unanimous on this subject; none reject it. Certain practices of Indian sages corroborated the existence of such phenomena, and proved their identity.

Seeing that the works on magic contained all alike most circumstantial accounts of operations implying a decided infraction of the laws of nature; seeing, moreover, that neither stake nor torture was able to extort any disavowal of these facts from the enlightened disciples of this science; I said to myself, how is it that men of science and knowledge should have consciously given utterance to lies in order to bolster up and pass as truths such freaks of extravagance? This, I said to myself, is impossible! And I read, and read again, the works of these philosophers, of these ancient sages, these precursors of our arts, of our sciences, men who advanced civilisations so far by wise laws, men who themselves gave the example of a life free from all vice and taint of immorality; I was stunned, confounded, for all these philosophers, all these sages, were magicians.

But what did they mean with such words as—Divine power, evil principle, spirit of light, spirit of darkness, angel and demon, God and devil, hell and heaven? What is the meaning of a power given to man by God, a power which nothing can resist, the faith which transports mountains, etc., etc. What lesson and what light can this long list of miracles, of men suddenly struck down, of walls demolished, of water changed into wine, of bread multiplied, and of so many other wonderful works preformed by a secret power, convey to us? To reject them all as fables or myths appeared to me the work of a madman or fool.

There is something here, I said to myself, which escapes the reasoning faculties, but which nevertheless exists, for I see besides that the gift of healing diseases—one of the smallest wonders—is exercised through my hands without my comprehending by what means it is accomplished. This led me to the conclusion that if this faculty rested upon a basis of truth, all the rest of the faculties must be equally true. Science henceforth ceased for me to be a final guarantee against error. For, had science not denied the reality of the modest works of my hands, although they were a pale reflex of the works of the ancients? If science was mistaken so grossly with regard to the most common facts which were so easy to establish, could it not also be mistaken concerning all the other faculties of the human soul and the properties of life itself?

Proceeding from one reason to another, I reached at last the conclusion that it was my duty to search for the truth without allowing myself to be arrested in my search by any adverse judgment or mere opinion. But who knows the path leading to the truth? The man of science when interrogated on similar subjects remains silent, shows his teeth, and makes a face. A monkey would give a like reply.

"Seek and thou shalt find; ask and it shall be given to thee; knock and it shall be opened to thee."

Where? Whom? How? I did not know, and still *the powerful agent, the immortal force*, was going through its functions—before my very eyes.

Let the revolted ocean throw upon the strand the floating wreck constructed by man's hands to resist its wrath, we might have foreseen such a result and it might have humiliated our pride.

Let the same waves detach and break up tons of rocks which centuries have treated with respect—this does not astonish us.

Let the thunder shake the foundations of the most solid structures and strike terror into the hearts of men—this is only a sublime spectacle, the play of a blind force which man is able to a certain extent to resist.

Let the hurricane throw down and whirl about our habitations, uproot and carry to a distance, trees hundreds of years old—who now is astonished by such an event?

But let an element yet unknown in its nature shake a human being and twist him about like *the wind shakes and* twists a reed; let this element seize him and fling him to a distance; let this unknown element or force beat or touch him rudely in a thousand different places without its being permitted to him either to see or to defend himself against this new enemy, or to shelter his rights, his liberty, his dignity as a man against this inroad of a mysterious force; let, moreover, this agent have favourites who are not hurt by it, let it apparently obey the power of the human will, to the human voice, to certain tracings or signs, or perhaps to a positive order—then you will hear utterances of scorn, that such things are incomprehensible, that all human reason is and always will be against such matters. Yes, I am afraid human reason will, indeed, for a long time yet be against such speculations. Nevertheless, I beg here to affirm that I believe in these things, that I adopt them as proved, that I have seen them, and that to me they are an absolutely demonstrated truth—a truth never to be shaken by any scientific prejudices or blind opposition of the blind.

I have myself personally felt the attacks of this redoubtable power. One day, surrounded by a large crowd of people, I was making experiments based upon views of my own in connection with Mesmerism, when this power, which some would call the devil, after its evocation, shook my whole being; I fancied I was surrounded by a complete vacuum, and that I was standing in the midst of a slightly coloured vapour. All my senses appeared to have doubled their activity, and what could not be an illusion, my feet were twisted backward in such a manner that it caused me great pain, and my whole body, carried away by a kind of whirlwind, was forced, in spite of my resistance, to obey and to yield to this mysterious power. Other human beings, full of strength and bodily vigour, who had approached the centre of my magical operations (to speak as sorcerer) were still more rudely handled; and it was actually necessary to lay hold of them and fix them upon the ground where they were kicking and writhing in such a manner that the bystanders thought they would expire under the influence of their strange contortions.

The bond was made, the compact fulfilled; an occult influence came to my aid and united itself with my own force, and permitted me for once to see the *light*.

Thus have I discovered the path which leads to the true magic.

Is this all that I know of the ancient art? No, it is only the commencement of what I have to say about it, and this already suffices to explain and render intelligible the tales about sorcerers, their terrors, their fear of the devil, the numerous and visible brusies and contusions they received, and the unfortunate exit out of this life which they are represented to have sometimes made.

The practice of magic required a strong soul, a resolution which cannot be shaken; poltroonery is not adapted for these kinds of operations, danger must be faced unflinchingly; for even if the devil be only an empty word, it nevertheless represents a force, an agent, a power. Only through, and after, a struggle with that "great" unknown, can man arrive at anything. Thus also with ourselves, and at all moments, life struggles against death. Thus only by ruling over its enemy, can life prolong itself; all nature is subject to the same law. Here, moreover, is it necessary to break this obstacle; to subdue first of all the flesh and all carnal lust, so that the force which animates us may pass through the veils of flesh and blood which surround it, and extend its sphere of activity to a distance. It is in this new medium that the soul finds its enemy, but also the new affinities which furnish the power. All that is accomplished is done in this manner, and by these means; it assumes the character of the supernatural, nay, is the very supernatural itself.

Science has an instinctive notion of these mysterious operations, but only for and in the physical order of things; it only arrives at results by destroying the affinities of bodies, by tearing asunder their elements (vivisection); then, laying hold of this or that element, it alters and upsets for a few moments the laws which nature imposses. This no longer surprises any one, nay, even greater miracles are expected from science, and there is no doubt that science will surprise itself by and by. Has science not also fears? Does she run

no risks? On the contrary, all is danger for the men entrusted with the authority of directing its blind forces; for all these forces have a tendency constantly to return to their primitive state, and, to attain this end, they break copper and steel.—*The Harbinger of Light.*

Letters to the Editor.

THELEMOMETER—A WILL MEASURER.

To the student of Occultism it must be a well-established fact that the identity between Ferric Magnetism and Human Magnetism, which Reichenbach proved to the modern world by his researches half a century ago, is so closely connected that Human or rather Animal Magnetism may now be added to the list of the Physical Forces with which the modern scientist is familiar. These are so intimately related (correlated), and so far convertible into one another that Lord Lytton, whilst speaking of *Vril* in his *Coming Race*, goes a step further and looks upon all these forces as merely the manifestation of a single Force, which we may call THE ONE LIFE, the *Anima Mundi*, so protean in its changes and so manifold in its manifestations. Now, one of its manifestations is the *Will* or, if one wishes to be more accurate, *Will-power*, the development of which in the right direction for the good of humanity is the goal which we aspire to reach, and the placing of which *en rapport* with the universal mind is what a Yogee means and strives to do—(nay, I shall go a step further and say it is his *Dharma.*)

As regards magnetism, I believe it would perhaps be better to make a distinction between Animal and Ferric Magnetism; howsoever intimately connected they may be, I should like to call the former organic and the latter inorganic, terms not unfrequently and very aptly used in modern science—such as Organic and Inorganic Chemistry.

I have for a long time thought that an easy piece of apparatus capable of measuring accurately the will-power of a person is possible especially for beginners; and having shown my design to some of my friends, who have encouraged me in perfecting it, I venture to lay it before my fellow students of occultism.

The principle which I adopt, is that Will-power, being a polar Force, can and must easily affect visibly a substance in which the Odyle or Force is polarized—more than a substance in which the polarities neutralize each other. Hence in the first place I use a light and a sufficiently long magnetic needle suspended from the middle by a cotton-thread, or, better still, by a single thread of silk and allowed to oscillate till it comes to a state of rest, one end pointing to the north and the other to the south as in the case of a mariner's compass. The needle may, if the experimenter wishes it, rest on a sharp point at its centre. Such a magnetic needle, if purchased in the shops, would cost a trifle; but the intelligent experimenter can get a long steel-needle and magnetise it himself, either with a magnet, by making passes over it, or by placing it in a coil or helix through which a current of electricity is passing.

Having now such a needle before him, let the experimenter, at a place unaffected by currents of air, hold out the fingers of the right or left hand towards one of the poles of the needle and *will* either to attract or repel it. In the case of a beginner, for whom this experiment is intended, I have no doubt that his first attempts will be unsuccessful; but, if he performs the experiment, say for 15 minutes each day at a fixed time, I have no doubt he will find that his perseverance and patience will be crowned with success. But the first oscillations, indicating attraction or repulsion, are so minute, or the intense expectancy of the experimenter may be so great as to make him believe that the needle moves when it does not actually move. To help him in this difficulty and to enable him to avoid these undesirable contingencies, I propose a method by which the least movement of the needle can be detected. My plan is simply this. Stick a small piece of silvered glass on to the needle with a very small quantity of wax,* and allow a small beam of light from a closed lantern near by to fall on the small mirror, and observe where the reflected beam falls on a distant object, say the wall or ceiling of the room in which you may be experimenting. Now, by the well known laws of optics, the minutest deviation of the needle will be magnified on the wall or ceiling. The small mirror may be stuck on to the thread, if the needle is suspended from it; and the twist or torsion of the thread, however small, imparting to the small mirror a slight motion, the smallest deviation of the needle will be shown by the reflected beam. When the student has made a sufficient progress in registering his will-power, he can safely dispense with the mirror and lantern, and ascertain the angle of deviation made by the needle alone in motion by placing a card marked with degrees under the needle.

When he has attained proficiency so far, I believe he will be, after some efforts, able to influence a non-magnetic needle or even a wisp of straw or some such light substance. He can also vary his experiments by spreading on a table before him light pith balls, or feathers and the like and *will* them to move or be attracted, as in experiments illustrating the laws of static electricity.

A few months ago, when I was asking the opinion of an esteemed American brother with regard to the simple apparatus sketched above, he assured me that he knew of a person "Down West" who could wilfully, for sheer mischief, vitiate the readings of the magnetic compasses used by land surveyors, by simply influencing the needle by his will-power.

Now a few words regarding the name with which I propose to designate the apparatus, namely, Thelemometer. Whilst searching for a suitable epithet sometime ago, I hit upon this, which I subsequently have found exactly to answer our purpose. *Theléma* in Greek means *wish* or *will.* This word is philologically connected with the Sanskrit *Dharma*, meaning religion, or rather that which one has held firmly; also virtue, morals, law, justice and, strangely enough, religious abstraction, devotion and yog (vide M. Williams' Sanskrit Dictionary, p. 449). *Dharma* is also the name of Yama, the Hindu Minos as well as of a great many members of the Hindu Pantheon. In Buddhistic literature it is the name of a celebrated Arhat. This word "Thelema" and its Sanskrit confrère "Dharma" are derived from the root *Dhri* (dhar) implying a holding fast, retaining, curbing, resisting. From this root are derived a great many words in Sanskrit and the modern languages derived from Sanskrit—one of them being *dhruva*, which means *firm* as well as the *fixed* North polar star. The same root again, as Philology proves to us, appears in the Latin *firmus* (hence English firm) and even, as some would have it, in the English *drag* from the Anglo-Saxon, *drag-an*;—not to mention other vocables in the cognate Aryan languages. The second part of the word Thelemometer, namely, *meter*, is from *metron*, a measure—from the Indo-European root *mâ* to measure. So prolific in their derivatives are the Sanskrit and the cognate languages that they need no further remarks from me in this place.

The reader will see why I call the above apparatus a *Thelemometer* or "Will measurer." Its Sanskrit equivalent philologically and literally would be *Dharma-mapaka-yantra.*

ERIOPOLES, F. T. S.

* The needle then will have to be balanced, say with a piece of wax as a counterpoise.

WHEN TO EXPECT SPIRITUAL HELP.

EXTRACT FROM A PRIVATE LETTER.

(*For publication in the "Theosophist."*)

"* * * For all men one rule holds good—live the purest and most unselfish life you possibly can—cultivate alike your mind and heart—detach your mind as far possible from worldly pleasures, worldly desires, worldly objects, and set your heart as undividedly as your strength permits on doing good to all living things. If you thus reach, or have in past lives by similar exertions, reached, a certain stage of spiritual awakenment, you will find others more advanced from whom you will receive encouragement and some little help (though in the main each soul has to work out its own road); if you meet none such, then you know that you have not reached the stage at which such encouragement is desirable, and you have only to persevere in the right path, quite sure that in the inexorable sequence of cause and effect that dominates the universe, you will, if not in this, at least in the next life, reach the gateway that leads to the higher life. The way may seem long and weary—but never

despair; it leads to the everlasting condition, and to these sooner or later according to your own exertions and deserts *you* will attain—as all men—not utterly destroyed on the way, and these are few (the time of trial comes later)—do likewise attain.

"Of what I have said before, let me try to give you an illustration. I am very fond of flowers—to those who have worked in certain lines, their beauty and fragrance have higher meanings. I receive a parcel of amaryllis bulbs, destined later to produce some of the loveliest and most gorgeous blooms known, but when received they look like a set of dry, brown scaled coarse onions, not worthy of a second look. Knowing, however, their innate capacities, I place them carefully in dry earth in pots and leave them to themselves. I do not water them, for the vital principle in them is still dormant, and were I to try water out of season, to endeavour to stimulate them into premature growth, they would rot—so I leave them to themselves—and weeks and weeks and sometimes months and months pass thus and no change, no progress, is discernible, though all the while in their inner tissues, action and reaction are preparing the way for higher development. But one day, in one of them, I discern a tiny green point, pushing its way between the brown scaly skins that cover the sides of the bulb, and then I know that the period of rest is over, and that of activity is commencing, and that I may *now* begin to water without danger, very sparingly at first, but, as the flower stem rises and the great buds begin to show out, with generous hands.

"So it is with the soul; its inner actions and reactions must have triumphed over its dormancy, and its spiritual aspirations must have pushed their way out of the dry earth of material associations into the clear air of sprituality before the watchers over the progress of their less advanced brethren, can dare to water them, however sparingly, with the water of life. * * *"

P. G. N.

HOMÆOPATHY.

PERMIT me to say a few words in reply to the remarks on Homæopathy in the May number of the *Theosophist*. The writer of "*Medical Magnetism*" says, "to the right observer, both [Homæopathy and Allopathy] are equally good and useful." This statement is refuted by statistics, which show the immense superiority of Homæopathic treatment in *all* forms of disease. I would urge your correspondent to read carefully the Organon of Hahnemann, in which work he will find described, not only the rules of the system of Homæopathy, but also the essential difference between it and the system of Allopathy. The reason why the Allopaths sometimes cure is because they use Homæopathic remedies, either unwittingly or without acknowledging the source of their inspirations. But, taking Allopathy as a whole, it is my conviction, after a practical investigation of the two systems, that there would be less suffering and mortality, if there were not a single Allopathic doctor in existence. These two systems do not "accomplish the very same end," and in my opinion there is no "truth common to both." If there is, what is it? Magnetism cures Homæopathically; and if the south pole removes the morbid effects produced by the north pole, it is because the effects of these two are *similar*, and hence antidotal. My own theory of Homæopathic action is that the disease-forces and their antidotal drug-forces are identical in their essence, but opposite in polarity; hence when they meet in the living organism, they neutralize each other, and so leave the *vis medicatrix naturæ* to restore the organism without hindrance. This theory is confirmed by the antidotal powers of the north and south poles of the magnet, referred to by your correspondent; and I may here mention that I, as well as other true followers of Hahnemann, have used the magnet homæopathically, with curative results.

Homæopathy is the only true system of healing disease by medicines, and he, who fairly tests it, will be convinced of its superiority. But to obtain complete success, it must be practised strictly according to rules laid down by Hahnemann in his *Organon* and *Chronic Diseases*. There is much spurious Homæopathy practised at the present day, and I utterly repudiate all such treatment as mere empiricism. Homæopathy is based upon a law of nature, and is therefore *infallible* whenever we succeed in applying that law.

I understand that the law of *Similia* is taught in an ancient Sanskrit work; can any of your readers inform me whether the action of the infinitesimal dose is to be found in these writings also? It is taught in the Hermetic writings

LONDON. E. W. BERRIDGE, M. D., F. T. S.

Note.—While we do not desire to endorse the opinions of the writer of "Medical Magnetism," we do not consider it necessary to enter the battle-ground of "Allopathy" and "Homæopathy." We prefer to leave it to the champions of either system, to fight for its supposed superiority in their medical journals. As far as our personal experience goes, we believe that if "homæopathy" appears to do more good than "allopathy," it is amongst other things due to the fact that it does less harm; or as an old and malicious saying has it:—"while the average allopathic doctor may kill his patient, the homæopathic doctor will perhaps let him die." We by no means desire to deprecate the value of any system of medicine; we believe more in the physician than in his medicines, and we consider everything right, if applied at the right time and in the right place. As far as statistics are concerned, they can only be relied on, if we know *all* the attending circumstances of the cases, not only in regard to the patient, but also in regard to the intellectual, scientific and moral qualifications of the attending physicians and attendants.—*Ed.*

QUESTIONS BY "A TRUTH-SEEKER."

I. In your reply to my first query, page 247, Vol. V, you use the phrase 'Universal spiritual principle.' What is meant by the word 'spiritual?' Do you agree with Hudson Tuttle* in saying that spirit is 'sublimated matter?' Is what you call the universal spiritual principle one with the universal material principle which forms the *fons et origo* of the material cosmos?

II. May I infer from the latter portion of your answer to my first question that you agree with Mr. Bradlaugh, whom I quoted, in believing in the existence of one universal substance which forms the *noumenon* of which the word 'I' represents a special *phenomenon?*

III. In your answer to my second query you seem to have entirely left out of account what Prof. Clifford calls *mind-stuff* which, he says, exists in every entity from the lowest inorganic molecule to the highest developed human brain. May not this mind-stuff, which, according to the Professor, forms the basis of consciousness, be considered to be akin to the *one life* of the occultists?

IV. Am I right in inferring from what is said in the first article of the *Theosophist* for June that Theosophy, at least in its cosmology, is purely materialistic?

V. Has the seventh principle in man any form?

VI. What is your explanation of Mr. Slade's manifestations so carefully recorded by Prof. Zöllner in his *Transcendental Physics?*

A. TRUTH-SEEKER.

Notes:—I. The word spiritual is inserted therein for the purpose of precluding the possibility of any association between the said principle and the ordinary conceptions derived from matter as it exists in the Manifested Solar System. Spirit is not "sublimated matter" in our opinion. Matter or manifested *prakriti*, however sublimated or refined, is but an emanation from Parabrahmam. The 7th principle of evoluted matter, as it is now technically called in theosophical phraseology, has of course its *latent* existence (which, when closely examined, amounts merely to a permanent possibility of its evolution) in this principle eternally. If the term matter is however used to mean what is technically called Mulaprakriti, this principle may be described as material. But in our opinion this will be misleading. This principle is no doubt in one sense the remote *Upadana Karanam* of the Universe. Every object in the Universe is constructed out of the elements that emanated from it. But there is no entity in the Universe of which it is *immediately* the *Upadana Karanam*.

II. Ahankaram is as much a manifestation of the Universal noumenal substratum as everything else which has a beginning and which will have an end.

III. The "mind-stuff" you refer to is several degrees removed from the "One Life." It is but a remote emanation, and it has its own development in the course of evolution. Of course it is not eternal. It is but the 5th principle of the evoluted Solar System; and is closely connected with the sixth element recognised by Eastern occultists.

* Arcana of Nature, Vol. II.

IV. The word "materialistic" is one of doubtful import. We have no objection to it if it faithfully represents the nature of our theory.

V. It is Arupa—formless.

VI. It is impossible to give a short reply to this question. The desired explanation will be found to some extent in the 1st volume of "Isis Unveiled."—*Ed.*

ANGLO-SANSKRIT SCHOOLS.

For the first time since the establishment of the Theosophical Society in India, the *Aryas* have begun to show signs of an awakening sensibility. The Society has helped to demonstrate the condition of the *Aryas* of the by-gone days, and has pointed out how the descendants of those *Aryas* are gradually, or rather rapidly, dwindling to the lowest point of degeneration. Hitherto we were so proud about the virtue of western education, science, and every thing western, that we condemned our most illustrious ancestors, treated them as an ignorant and uncivilized race, their language as almost useless, and their instructions as most ludicrous myths. One of the aims of the Society and of the Masters, to whom the Society owes its existence, is to regenerate *Aryavarta* and its people, with their arts, literature, science, &c., &c. This grand object can only be realized and accomplished with the revival of our so-long and so-much neglected Sanskrit literature. Men of education and position take interest in the revival of Sanskrit literature, several Anglo-Sanskrit schools have been established, in the different parts of the country, through the exertions of the members of the Branch Theosophical Societies. It is most sanguinely expected within a year or two that every Branch will have a school of its own. Lately the Ajoodhia Branch has started one here.

It is the opinion of many that the boys should be taught in these schools English, Persian, Urdu and Sanskrit as well. But the funds of almost all the schools are limited. None of the schools is in a position to impart English education up to the entrance standard. So there can be no higher classes in these schools. Small boys could only be admitted for their elementary education, and if they remain here for a period of two or three years, they can make themselves fit for the third or fourth class of Government High Schools. In the Government schools in N. W. P. and Oudh, Sanskrit is not taught; Persian or Urdu is the second language throughout the province. As soon as the boys leave the Anglo-Sanskrit school and join the Government school, their elementary Sanskrit education comes to an end; and they are sure to forget soon whatever they may have learnt in the former institution. Under such circumstances, I see no earthly use of establishing any such Anglo-Sanskrit school and teaching boys for a short time English, Persian, Urdu, and Sanskrit. In my humble opinion, such schools are simply waste of time, money and energy. To teach Persian and Urdu in such schools is quite unnecessary. The Sanskrit education is the *only thing* to be aimed at along with the English, and the boys should be taught up to the entrance standard if possible, so that after passing the entrance examination they may be able to continue their studies in any Government College up to the highest standard. If the promoters of the Sanskrit education find sufficient means to keep up a school, as described above, all good and well; otherwise they must wait and try to raise the necessary funds for the purpose.

But something must be done. One plan can be well adopted with small and limited funds. If the school fund does not exceed Rs. 25 or Rs. 30 a month, this sum can be utilized by engaging one competent Pundit, whose duty would be to teach Sanskrit regularly to all who care to learn. Regular public lectures by such Pundit would be very useful and instructive. Subjects of such lectures must be always selected from the Puranas, &c. By adopting this plan, a greater amount of good work would be done to the public, than by establishing such schools.

Fyzabad, 8*th July* 1884. } Parash Nath Chuckerabutty, F. T. S

QUESTIONS.

1. Is Re-birth in the male parent and then transferred to the mother? or in the mother after the physical body has attained a certain development in the womb?

2. Two persons have desired to do a wicked or virtuous deed, but one only has been able to accomplish the desire. What is the difference as regards their Karma and Re-birth?

3. Is there not a Review of all Karma good and bad, before the disembodied entity with a balance of good passes into the Devachanic existence? The painful review is probably the Narakam and the pleasurable the Swargam of the Hindus.

Tichoor, 16*th July* 1884. } A. S.

ANSWERS.

(1.) Re-birth is neither in the male nor in the female. The re-incarnating entity, which has passed through *Devachan* or *Avitchi* as the case may be, is attracted to the physical body immediately after its birth, when the child begins to breathe,—according to its affinities. Of course the *Atma* (the seventh principle) never enters the body. It only *overshadows* the *individual.*

(2.) A person, who has committed an evil act or harbours evil desires, will reap the fruit on those planes on which an effect has been produced.

(3.) No. The "Ego" cannot review all his past experiences before it obtains the state of a Buddha. At the point of death, however, a man may see all of his past life as in a panoramic view.—Ed.

SPIRITUALISM.

I have read with some curiosity the long paper of Mr. Morell Theobald, F. C. A., read before the London Spiritualist Alliance on the 10th of June last and published in the *Light* of the 14th. It consists of a description of some strange phenomena, but there are a few points which appear to me to be new, and which I fail to understand. Mr. Theobald writes, when speaking of his daughter who died in birth:—"She would now be twenty-seven, and to our *clairvoyante* appears a tall, lovely woman." And when speaking of Saadi of Shiraz, writes:—"Two in our household have since seen him as having black hair, with a dark flowing beard, penetrating eyes and a lovely face." How, in the one case, has the spirit of the writer's daughter grown up to womanhood, while, in the other, the spirit of poor Sheikh Saadi of the Gulistan and Bostan renown become younger than he would naturally have been at the age of 116 or 120 years, the age at which the paper speaks to his having died? Having black hair with a dark flowing beard,—has Sheikh Saadi been guilty of dyeing his hair in spirit-land as some of his co-religionists do in their earthly lives?

Mr. Theobald also speaks of a German spirit who has written for him. But in this case I fail to understand why this German spirit has been backward in his spelling English words, while Sheikh Saadi, who was not even acquainted with the English alphabet, has spelt his words correctly.

Will any of the spiritualist readears of the *Theosophist* explain the above?

Allahabad, 19*th July* 1884. } H. C. Niblett, F. T. S.

Reviews.

"KOOT HOOMI UNVEILED."

Mr. Arthur Lillie's pamphlet is an interesting contribution to the literature of Occultism. Not because it discloses anything especially new, except a deplorable and quite unexpected want of information on the part of the writer, but because it brings before the public a number of questions, which it will be well to discuss, as a free discussion will necessarily assist the progress of the Theosophical movement, which, as Mr. Lillie acknowledges, is assuming gigantic proportions. Most of his objections however have been frequently discussed in the *Theosophist*, and therefore and, for want of space, we shall not go extensively into the details at present.*

A glance at Mr. Lillie's pamphlet makes it at once apparent that the author has taken a very narrow view of the subject before him. There are people who in a beautiful oil painting can see nothing but a piece of canvass daubed with paint and who look upon "the cattle upon a thousand hills" only as the representatives of a certain number of pounds of butcher's meat. Objects change

* Besides this, Mr. T. Subba Row is preparing a detailed answer As to the derivation of the sanskrit name *Koot Hoomi*, see in the mean time the reply by the *London Lodge. Theo. Socy.*

as our perceptions and our opinions change. The Parsee may look upon fire as an all-penetrating life dispensing deity, and he whose house burns down may curse it as being a wicked demon. To the enlightened "esoteric" Buddhist *God* may be a universal principle, whose wisdom he may admire in every leaf, while to the superstitious "exoteric" Buddhist the same God may be a monster, whose wrath he seeks to appease by the turning of a "prayer machine."

Bulwer Lytton says: "*Only in a peculiar state of mind can we perceive the truth*;" and *Bacon says*: "*Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.*" This advice Mr. Lillie has evidently not followed. The spirit exhibited by his desperate and rather rambling attack shows that he has a pet theory to defend; that having gained some reputation as a writer on "Buddhism," he believes his domain invaded, and wishes to regain lost ground. Mr. Lillie beholds the shell and cannot see the kernel. He has all his life studied old superstitions, beliefs and customs and thereby lost sight of the ancient wisdom.

We can fully appreciate Mr. Lillie's irritation, and we sympathise with him to certain extent. At the entrance to the temple of ancient religion stands the "dweller of the threshold," a queer looking ghost, whose name is *authority*. But if we examine that ghost a little closer, we find him to be a stupid illusion, the product of an excited imagination. Neither "Esoteric Buddhism" nor any other writings were ever intended to be presented as conclusive and infallible like ready made patent medicines or pontifical bulls. Instead of dogmatising, the *Mahatmas* have endeavoured to inculcate that enquiry and research are necessary for the attainment of knowledge.

They have nowhere insisted that their teachings should be believed because they were given by Mahatmas; they have given instructions and hints, asking us to examine the facts, and let the results stand on their own merit.

They have, prompted by a desire to assist human progress, sown the seed of the theosophical movement, not only by assisting various writers in their researches, but also by forming a nucleus for the spread of occult knowledge by organizing the "*Theosophical Society*." That seed has, as Mr. Lillie acknowledges, commenced to grow. Whether its further growth will be impeded by the weeds of selfishness, whether the young plants will be trampled down by the oxen of dogmatism and swagger, or whether it will continue to grow and be victorious over all the surrounding superstitions and errors, remains to be seen.

But Mr. Lillie does not believe in the Mahatmas, and this is perhaps unfortunate for *him*. What means could they take to make Mr. Lillie believe? Does he want them to present themselves before a committee of investigation, and if so, where are their credentials? To speak of a Mahatma proving his identity as a person is a contradiction of terms, because to enter that state which constitutes a *Mahatma*, a merging into the Universal Mind is required; and "personality" ceases, for the time being, to exist. Those that are in daily intercourse with the Adepts do not need to see them to believe in their existence and need not care very much about knowing their names or address, because such students are not concerned with the physical bodies of the Adepts. As to the absurd "Kiddle incident," its true explanation was known to all of us here at the time when it occurred; and if the exact explanation was not permitted to be made at once, it was probably for a reason which Mr. Lillie may find out, if he attempts to use his own intuition.

But is it so very necessary that Mr. Lillie should be convinced, and are the Adepts so very anxious to convince him? Does truth rest upon authority or authority upon the truth? It would be absurd to reject a book simply because we are not personally acquainted with the author, and the beggar who would come to the back door to receive alms, and then cudgel in hand would demand to know by what authority they were given, would probably get the door slammed into his face.

Mr. Lillie evidently shows a want of proper discrimination. The objects of the movement as a whole are certainly laudable, and no sane person can have any serious objection to them. As such, the movement ought to be discussed. But Mr. Lillie cannot mentally rise above the sphere of narrow sectarianism, he descends to personalities, and the attacks, which he directs against the movement, concern only persons and things with which that movement is for the time being connected. Mr. Sinnett's book forms not the essential part, but only an incident of that movement. It was never intended to be the Theosophist, "*word of God*," and if anything in that book or in any other writing can be shown to be erroneous, the *Theosophists* as well as Mr. Sinnett will be glad to have it corrected.

To call Madame Blavatsky "a female brother," is simply absurd and shows a complete misconception of what the "Brothers" really are. She is not a "Brother" any more than a person who has matriculated at the Cambridge University is therefore a "wrangler." Neither is she a "Buddhistic nun," as in that case she would not be travelling in Europe. But she is an initiate, who has had occasion to learn a great deal more of Occultism, than is known to the uninitiated, and the world owes her an immense amount of gratitude for her teachings and her self sacrifice. Although not more than a human being, Madame Blavatsky is not only possessed of extraordinary knowledge based upon personal experience, but by her close connection with the Himalayan Brotherhood and the consequent acquisition of certain occult powers through initiation is able to enter into direct communication with it.

It is true that Madame Blavatsky warned the "Spiritualists" carefully to study the nature of the forces with which they were meddling, because they are dangerous; but that advice cannot apply to herself, because instead of being controlled by these forces, she knows how to control them herself. Mediumship implies the surrendering of one's Reason to the will of another, and it is therefore certainly advisible that that other one should be thoroughly known, because if he is stupid or dishonest, he may run away with it or do it great injury. It is well to warn children not to play with the fire, but it would be foolish to ask Mr. Lane-Fox not to dabble with electricity.

Mr. Lillie's criticisms further disclose the fact that he has read Mr. Sinnett's book in a very careless and superficial manner, and he imputes assertions to Mr. Sinnett and to Eliphas Levi, which these gentlemen never made. He makes Mr. Sinnett say: "*The highest reward of the just man made perfect, is annihilation*;" but the sentence reads:—"to merge his glorified individuality into that sum total of all consciousness, which esoteric metaphysics treat as absolute consciousness." If by "absolute consciousness" Mr. Lillie understands "annihilation," who is responsible for that defect of his judgment? Mr. Lillie makes Mr. Sinnett say "*Avitchi or the Domain of Joy*." We wish Mr. Lillie much joy in *Avitchi*, if he should ever get there as a punishment for his profanations.

The Dhyan Chohan will be by-and-by annihilated.

Here again Mr. Lillie mistakes Nirvana for annihilation a serious blunder if committed by an Orientalist; however as he insists on that interpretation and refers to his own writings as an authority for it, we are forced to yield or cease to be polite. It is impracticable in this short review to follow all the glaring mistakes of Mr. Lillie, and we will add only one more sample to show the confusion in his ideas. Mr. Schlagintweit informs him that *from Devachan return is impossible.*

Now if Mr. Lillie will read page 85 of "Esoteric Buddhism," he will find the same doctrine enunciated, namely, that a return from *Devachan* for the *purpose of communicating* with men, is not possible. The spiritual monad that reincarnates, has passed out of its Devachanic condition, and Mr. Schlagintweit's remarks do not contradict that fact. It simply follows, from a perusal of Mr. Lillie's book, that he is fighting a man of straw of his own creation, and that it is his own fancy that has created the "*Gospel of Nightmare*."

"*Christianity*" is not identical with the *Kabala*, neither is "*Esoteric Buddhism*" identical with the popular "Buddhism" of either northern or southern India; but as all the symbolism of Christianity finds its true explanation in the *Kabala*, so the fundamental truths contained in a distorted form in what is known as *exoteric* Buddhism are contained in the ancient Wisdom-Religion, called the "*Secret Doctrine*," or as Mr. Sinnett has chosen to call it, "*Esoteric Buddhism*." If it had been intended to augment the pile of useless theological rubbish, by giving a compilation of the manners and costumes of certain eastern sects, a book might have been produced, which would perhaps have been interesting to a few antiquarians and quarrelsome theologians, but it would never have attracted the attention of the most enlightened and freethinking minds. The spirit of the Buddhist religion cannot be discerned by studying the manners of Tibetan "nuns" or by dismembering the prayer machine of a religious "crank;" to attempt it would be as reasonable as to search for the spirit of true Christianity in the beads of the rosary of the Roman Catholic monk.

Theosophy admits that one essential truth underlies all religions. As that truth can be only *one*, it must be the same in all religious systems and consequently the truth found in Buddhism must be the same as the truth found in the *Kabala*.

Whether we draw our information that the earth turns around her axis from an ancient Rishi, or from an English professor, that truth remains ever the same, and if the essential truths of Buddhism are identical with those hinted at in the *Kabala*, the former being expounded by an Adept and the latter by Eliphas Levi; it will not be unreasonable to expect that the assertions of the Adept and those of the "paradoxical Frenchman" may somewhat correspond with each other. The "Christianity" of Guiteau and Freeman, Torquemada and Robespierre, differs to a certain extent from the "Christianity" of St. Martin, or Jacob Boehme, still the ultimate principle or origin is the same, no matter how it may be misunderstood.

"*Buddha*" means "*Enlightened*" and the word "Buddhism" does not strictly refer to what is now popularly understood to have been the doctrine of *Sakyamuni*, who became a "Buddha" some 600 years before the Christian era. *Esoteric Buddhism* existed many thousands of years before that time, and we have cause to believe that it is as old as the existence of man on this globe.

Mr. Lillie complains of mystifications in occultism.

The word "occult" implies something concealed or secret, something that is not so plain and simple that a child can easily comprehend it, and we may therefore expect that occult teachings will contain mystifications. The fact that the "Brothers" should have any secrets, which they refuse to impart to the uninitiated,

must be very provoking to the temper of the superficial thinker; but the necessity for secrecy may result from various causes :—

1. From the insufficiency of language to convey ideas of things, for which that language has no words and the people who use that language no comprehension. It is well known that Sanscrit has many words for which there are no corresponding words in English, implying ideas for which many Europeans have no comprehension. As an illustration we may name the word "Nirvana," which in spite of everything that has been said to the contrary is still held by many to mean "extinction."

2. From the incapability of the investigator to comprehend the nature of the secrets, and to illustrate this fact, we need only refer to the innumerable wars, quarrels and persecutions, followed by bloodshed, torture and misery, that have been caused by a misunderstanding of theological doctrines or by a wrong definition of terms. Calvin burnt Servetus on a slow fire, because he did not agree with him on a definition of terms, and it is probable that neither one nor the other knew the right definition.

3. From dangers that may arise from obtaining knowledge which confers power, without having the necessary sense of justice to apply that power and not to misuse it. If the powers of the "Vril" were in the hands of certain bigots, the "Theosophical head-quarters" would probably have only a limited existence; if Dr. Wyld knew the powers of black magic, he might perhaps destroy Mr. Sinnett for not having permitted him to see that picture, and Mr. Lillie in his residence in London may yet have occasion to wish that the Fenians had become saints before becoming acquainted with the powers of dynamite.

4. From the fact that *relative truth* refers to conditions and the conditions are changeable. If it is for instance said "Prayer is useful" and "Prayer is useless," both assertions are true according to the nature of that "prayer." If it is a strong desire to accomplish an act, which it is in our power to perform, it is useful because it strengthens the will; if it is a puerile begging for an absurdity, it is useless. If it is said that the cosmic ether is "Matter," it does not imply that it is the same form of "matter" as clay, etc.

To understand the teachings of occultism, it is necessary to enter into their spirit and not merely haggle at words. In conclusion it may be well to point out to Mr. Lillie, that if he will seriously apply himself to the study of *Esoteric Buddhism*, the objections raised in his pamphlet will disappear. He will then discover that the "*Buddhism*," to whose study he has given so much time and attention, is only the caricature of the true *Esoteric Doctrine*, and that far above the muddle of credal superstitions, scientific fallacies and personal prejudices, is a realm of truth, to explore which is the duty of the true searcher for *knowledge*.

F. HARTMANN F. T. S.

"THE GOVERNMENT AND THE BUDDHISTS IN CEYLON."

THE above is the title of a little pamphlet that has recently appeared in London. It contains a history of the assault perpetrated by the *Roman Catholics* at Columbo, Ceylon, upon an inoffensive procession of Buddhists, who were carrying fruits and flowers to their place of worship. It is written in very moderate language and contains all the official documents, which go to show, how a cowardly police stood by without interfering, how sectarian officials attempted to hush the matter up, how a Government officer was sent to see justice done, but being himself a Catholic, failed to do his duty, how the Buddhists appealed to the Government, and how after ten months of anxious waiting they obtained a promise of *a revision of the Police Regulations* which was benignantly held out to them in the indefinite future, how they applied for advise to Col. H. S. Olcott, and how he by presenting the matter before Lord Derby, the Secretary of State in London, not only obtained justice for the Buddhists, but the promise of other privileges, more than they dared to hope for.

The "*Theosophist*" of September 1883 contains a history of the assault, which was committed without the least provocation At the ringing of the church-bells, the "*Followers of Jesus*" assembled, inspired by the spirit of Torquemada, excited by liquor and by "religious exhortation" to carry out the instructions o fHim, who said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." (Math. x, 34.) The brown bodies of the ruffians were painted with the white sign of the Cross, they were armed with various weapons and behind them stood as protecting angels, superstition and ignorance, overshadowed by the satan of religious bigotry.

Justice in Ceylon seemed to be asleep and the murderers went free, unmolested, and even boasting of their crime; but it seems to be a peculiarity in Colonel Olcott's character, that whatever he attempts, he always carries to a successful termination. By his efforts he succeeded in re-establishing the rights of the people and their confidence into the Government.

The Buddhist case ought to serve as a warning to all. Dogmatic Christianity is the religion of intoleration. The word *Catholic* does not signify to such Christians "universal love;" it means for them that they must and will have their religion universally introduced, either by fair means or foul. They believe that their religion is the only true one and that it is their duty to spread it irrespective of material consequences. They act therefore only according to their "honest belief" if they promulgate it by fire and sword, and the Christian Church never gave up and never can give up its persecutions, except from want of power to put its will into action. "If any man preach any other Gospel unto you than that ye have received, let him be accursed." (Gal. i., 9.) It will be well not only for the Buddhists but also for others to remember such "Bible" passages as the above. It will also be well for all to remember that the recent action of Col. Olcott, and which was performed by him as a matter of love, proves that the object of the *Theosophical Society*, to establish a Universal Brotherhood, is not mere idle talk. The "brotherhood," of which the "Christian" boasts, means in plain words: "If you will do and act and think as we Christians do, we will consent to call you brothers, but if you do not receive our words, it would be better for you if you had never been born." (see Math. x. 14.).—The Theosophical idea of universal brotherhood is not only theoretical but practical, and the true Theosophist is always ready to assist his brothers, to whatever race or religion they may belong.

F. H.

OUR NEXT VOLUME.

WITH this number closes the fifth volume of the *Theosophist*. The sixth Volume, beginning with the next number, promises to be of superior interest, because the new truths heretofore disclosed by the Adepts have prepared the ground for the dissemination of still higher ones. The formation of the "Society for Psychical Research" in London has awakened the minds of the scientists to the importance of the study of the mysterious side of nature, and largely contributed to make the study of occult science more popular. Their experiments have already to some entent confirmed the theories advanced in the "Theosophist" from time to time, and as science progresses it will make a step nearer towards the "unknowable." We shall bring a review of the proceedings of that society in our next number.

Complaints having been made about the inconvenient size of the "Theosophist" and its outward appearance, we have applied to the Founders to make the desired change and are expecting their answer.

NOTICE.

Mr. W. Q. JUDGE, Joint Recording Secretary and Treasurer of the Theosophical Society, in New York, having come permanently to India, will be henceforth the Treasurer of the Theosophical Society, while Mr. Damodar K. Mavalankar will be the Recording Secretary. All payments, for the Theosophical Society, should therefore be forwarded to the "Treasurer of the T. S.," *without any individual name*; and the Society correspondence to be addressed *similarly* to the "Recording Secretary, T. S." Mr Judge will also have charge of the *Secret Doctrine*, correspondence concerning which should be addressed to the "Manager *Secret Doctrine*," *without any individual name*. Mr. Damodar K. Mavalankar continues in charge of the *Theosophist*. All correspondence addressed individually, will be treated as private and be forwarded to the addressees, should they be temporarily absent from the Headquarters. The assistants in charge will open only such letters as may not be addressed to any person *individually*.

SPECIAL NOTICE.

Mr, Albert Colins, of 6 rue de la Sorbonne, Paris, France, is appointed agent for the Theosophical Society's publications. Copies of all works, issued by the Society or under its auspices, will always be available in stock, at his place of business, and will also be laid on the table of his "*Reading Room*" there.

NOTICE.

THE delay in the issue of Part I of the *Secret Doctrine* was due to the MSS. not having reached this office in time, from London from Madame Blavatsky, who, besides being in bad health, has a good deal of Society business to do in connection with the European tour. The MSS. have, however, now come and been put into the printer's hand. The first number is expected to be out by the middle of this month. We trust the subscribers will excuse this unavoidable delay of nearly a month.

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SPECIAL NOTICE TO CORRESPONDENTS.

(*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 written on one side of the paper only, leaving clear spaces between lines and a wide margin.*

Proper names and foreign words should be written with the greatest care.

☞ The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR (*not* Madras), P. O. India.

Great inconvenience is caused by making them payable to Col. Olcott or Mme. Blavatsky, neither of whom has to do with financial matters, and both of whom are often for months absent from Head-quarters.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, *we would call the attention of intending contributors to the following instructions :—*

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 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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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.

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The Supplement to the "Theosophist" or, as it is now called, the "JOURNAL OF THE THEOSOPHICAL SOCIETY," is given free of charge to our Members who are subscribers to the "Theosophist." Members who subscribe only for the Supplement are charged Rs. 2-0-0 *per annum*.

To Subscribers who are not Members of our Society, the charge for the *Supplement only* is Rs. 5; for the "Theosophist" with Supplement, Rs. 13 *per annum*.

☞ Subscribers for the Second Volume (October 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. Vol. I is now entirely out of print; but a second Edition is in press. As soon as it is ready for sale, the fact will be duly announced.

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(SUPPLEMENT TO THE THEOSOPHIST.)

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UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

LECTURE VIII.

How to govern Influences through Power.

WE must not mistake mere *Potency* for *Power*. A bad man may be potent to do evil; but evil will never be a real *power*; and this is the reason why we dared to say: Satan does not exist. Hell is not a power, it is only a circle of bad influences, and the devil is the hysterical nightmare of impotence and envy.

The good alone is a power, and will always destroy the influence of evil, and for this reason Jesus advises us never to lose our forces by battling in vain against evil, but simply to do good, which is the antidote of evil. We need not punish the bad, they punish themselves sufficiently; we must simply destroy their influence through the power of good. "Ten *just* men," said he, "would have been sufficient to save the town of Sodoma." Let us then examine what a "just man" means. Does it mean a Fakir, or an Ascetic? No. It means a man who completely exacts his duties as man, and who never relinquishes any of his rights. If he sacrifices himself often for others, he does so because he strives forward towards eternity, and wants to obtain great moral riches. He lends to humanity, so he may become the creditor of God; but knowing that sacrifice is higher than justice, he demands nobody's sacrifice. If he dares to be sublime, he does so because he has a right to be sublime, a right which belongs to those who are able to understand it, but which cannot be given.

The just man alone is a *man*; the others are abortions of humanity. The just man alone is free, and consequently he alone can exert power; the others absorb and give out influences; they misuse the force and are its victims. The just man alone embodies humanity in himself, because justice alone is eternal, injustice is the suicide of the soul. The just man alone fears no punishment and desires no reward. The price for good is in the good, and the punishment of evil is the evil itself.

A just man is not necessarily a hero, and a hero is not always a just man; but heroic deeds buy back false ones and render souls able to become just. Human animals, by heroic deeds, jump, so to say, towards human perfection and shorten in this way the distance, while a just man goes along with equal steps, and is sure to arrive and does not need gambols and jump.

A dog, which dies for grief upon the grave of its master, transforms perhaps in this way its animal soul, and may be born in a human body. Metempsychosis is a system which is generally more believed in, but in which is perhaps some mysterious hidden truth, especially when we look at it in an ascending order. If a just man can become an angel, why should a good animal, which is faithful even to voluntary self-sacrifice, not become a man? This is a secret of nature which we have not been permitted to penetrate.*

For us justice does not depend on dreams or hopes of another life; she has all her laws and their applications in the present one.

To know whatever we *can* know, to will that which we *must*, to dare what we *will*, is very simple and has no mysticism about it. Poetry is not a duty but a pleasure. To be master of one's senses, to act with reason, to do our duty and to respect the rights of others, to desire only the good, to turn away from baseness and turpitude, all this means in short to be an honest man. This does not mean to merit heaven; but to repulse and to vanquish all bad influences through the power of good, is to possess the secret of beneficence and happiness; it is to have no more envy and to have nothing more to desire on earth.

The idea of a God, whom we must appease and who forgives sins, is a great obstacle to justice, and we must be well convinced that justice is inexorable, and does not absolve those from debts, which owe her a debt. Man can forgive, because the offences which one may commit against him, depend on the estimate he puts on them: human law, possessing nothing absolute, can be shortened or stretched, but divine law is immutable, because it is based upon eternal order. Through divine law the profligate becomes besotted and brutalized, a devotee imbecile, a mystic a fool: by divine law an ignorant doctor is necessarily contemptible, a malicious and covetous priest scorned and a self-interested casuist despicable. By divine law man finds liberty through reason or is eternally thrown into the slavery of folly. Fanaticism, ambition, covetousness and impure love are the follies which, more than any other, enslave men. Nevertheless, religion, honor, intelligence and honest love, are living forces of the soul. Jesus says, speaking of religious law: "The law is made for man, and not man for the law." The same may be said about honours, riches and women. We do not come into possession of these pretty things until we do not allow ourselves under any circumstances to be possessed by them.

The Jesuit fathers accommodate and bend religion to all human habits; they are neither exacting nor rigid; they give away bishoprics, but they do not accept them; they take the vow of poverty, and individually they are poor; but they have immense amounts of money at their disposal. They have neither wives nor concubines, and this enables them to work and move the world through the occult influence of women. They set all human passions into play for their own profit, but they do not let those passions possess them. This is the reason why the Jesuits after being beaten, ridiculed, made infamous, dishonored, suppressed and driven away, always return again and are always more powerful than their enemies. It has been vainly attempted to oppose to them Free-Masonry and Illuminism. The majority of the Free-Masons and the Illuminates were independent, and as such were fond of enjoying life and understood neither absolute obedience to a hierarchy, nor personal abstinence; there were distinguished individuals amongst them, but they never had a powerful association. There is no power in isolation; it manifests itself only in groups and associations.

A well balanced mind attracts towards itself all things that seek equilibrium, and disposes of and directs the same. If the Jesuits were perfectly equilibrized, that is to say, if they had as much reason, as much true natural science, as they have theologic erudition, and if they had as much human dignity as sacerdotal ability, they would still be and remain the masters of the world. Unfortunately for them, but fortunately for those who do not like them, such is not the case. Nevertheless this notorious order continues to exert a great influence, if not an actual power to such an extent, that no other and even stronger society can dispossess her of the same. The order of St. Ignatius is the creation of a hallucinated genius. Let some veritable initiate come, even more wise and more honest than Weisshaupt, and let him attempt to regenerate old Free-Masonry, or to institute a new one, and the underground mines, which

*But which is clearly explained now in the issue of the *Theosophist* for September last (See Article on "Mineral Monad.")

the sly foxes of Loyola continue to dig under all modern institutions, will be laid open.*

As long as passionate and therefore fatal influences combat each other in the world, blind necessity alone will take the place of power. Therefore the passionate influence of the Jesuits will be of a destructive consequence to clerical catholicism. By exaggerating the authority of the Pope they have destroyed the same; by proclaiming his infallibility in the church they have made it doubtful and therefore "Zero" as far as the supernatural and miraculous is concerned. By announcing a dogma to-day, which was not a dogma yesterday, Rome has justified all heretics and opened the door to universal indulgency. This great religious event is appreciated in different ways, to some it is a catastrophy, to others a victory; but to disinterested and thinkers with cold blood, it is certainly a revolution. To us, who do not believe in fatalism, and who attribute to providence everything that appears to be the necessary result of universal laws, the convention, which instituted the dogma of the Pope's infallibility by a majority of votes, presents decidedly a transformation of the catholic doctrine, that is, an open door to universal conciliation; and if an intelligent Pope will make up his mind that there shall be in the world only one religion and one church, all he has to do is to proclaim the same, and for the believers, even the most fanatical ones, and those that have been the most opposed to progress, it will at once be as the infallible Pope orders. It remains only for us to know, whether the influence of Jesuits will ever permit that a man, who is strong enough through intelligence and will power to accomplish such a work, should be allowed to take the pontifical chair.

The power of a force manifests itself in proportion to the energy of resistance, in politics as well as in dynamics. A mathematician said to Napoleon I, we can only gain strength by resistance. The equilibrium becomes never established without the meeting of two contrary forces, and the wise cabalists have expressed that thought in an enigmatical and singular manner, in saying that the devils are the battle-houses of angels. The legend of St. Bernard tells us that one day the devil broke one of the wheels of the saint's carriage, and that holy man forced the bad spirit to change himself into a wheel, to replace that which was gone. Another and still more ancient legend, originating from the same idea, says that a bear having devoured the ass of some saint, was made to serve in his turn as a beast for the saddle of the pious and robust saint. This shows, as we have said before, that the devil gives himself up to the true magician while the ordinary sorcerer only delivers himself to the devil.*

That which we call the devil, is only negative magnetism; Evil is defect, and the Prince of Hell is nothing but a fictitious personification of nothing; it is the galvanised ghost of the absurd, the fantastic shape of folly. All evil-disposed persons are fools, because fools are always evil disposed, and for this reason the saints are not sages. I use the word "saints" in the sense in which it is commonly taken and honored. There are two serpents around the staff of Hermes; one is white and the other one black, but the two are interlaced around the same staff, which is the sceptre of Trismegistus. Each of the two snakes, if separated from the other, is illusive and destructive; the one as well as the other. Whether we have our eyes closed with a white or with a black bandage makes no difference, each bandage renders us unable to see. The white serpent makes one seek death in life, the black serpent absorbs life in death. The white serpent is a fiction of eternal day, the black one is the falsehood of eternal night; the hermetic staff produces an equilibrium between nights and days and reveals thereby the secret of motion and life. Before the tribunal of Hermes, Cain and Abel are equally foolish; the prophet Enoch, who represents Hermes amongst the Hebrews, did not kill any body like Cain, neither did he allow himself to be killed by any body like Abel; but he cut out upon earth the pillars upon which rests eternal science, and he rose up to heaven by escaping death.†

Elias and Enoch symbolise the great Hierophants, who obtained eternal life even on this earth; that means that they obtained knowledge and perfect love of imperishable verities. Therefore the sacred legend says that they have not died like others, but they had necessarily to cast off their terrestrial envelopes, to rise up to superior heights, where it would be impossible to live, if burdened with a mortal body. This necessary casting off is allegorically alluded to by the cloak which Elias left behind as he rose up in the chariot of fire. Elishah touches the water of Jordan with that cloak when he invokes the God of Elias, and the holy river divides itself to receive the sacred garment. Therefore also, the Indians entomb their death in the Ganges.

If you refuse to admit allegories in the Bible, then you must consent with Voltaire to see in it only the most absurd and grossest kind of a book; but the least knowledge of Oriental genius and especially of that of the Hebrew genius is sufficient to make those allegories self-evident and to restitute to that venerable book its prestige and its full authority.

If the Bible for instance tells us that a spring of water came out of the jaw of an ass, and that the water which Elias poured upon his altar of stones took fire and consumed the holocaust and the stones, etc., we are absolutely forced to understand by "jaw of an ass" a hill or a rock, which was called by that name, and by the "water" which Elias used, a bituminous or mineral oil; and if those suppositions cannot be accepted, we must at least acknowledge that these stories have an allegorical meaning of some sort, unless we are endowed with a more puerile and stupid credulity than that of the Congo Negroes.

You say God can do whatever he pleases. God must do that which he can *will*. He cannot *will* the destruction of his own laws, he cannot *will* the disorder or ridiculous, else he would be below the standard of the most undeveloped human reason.

Such is the case with the sage who exercises a true power in the name of eternal order and supreme reason. Jesus answers scornfully to the Pharisees who ask him to cause (something) miraculous to appear on the sky; because miracles prove nothing but the imposture of him who desires them. The true miracles are those of reason and faith; the great wonder of a just man is to conquer eternity and to render himself immortal; but this is exactly the kind of miracle which the vulgar cannot accomplish, and which the Pharisees of all religious systems will never behold.

* As an illustration to the above, and which may serve as a "prescription," how to get rid of Jesuits, we submit the following amusing anecdote:—

The Jesuits early became the ruling factor of the Church in Central America, and every attempt of the Masons to gain a foothold there was stoutly and for a long time successfully resisted. The influx of foreigners into those States naturally carried Masonry with it, and as the members of that order grew in numbers, wealth and importance, they established lodges and began to interest themselves in political affairs. The strife between the two forces increased in bitterness until it culminated in Guatemala, the most important of the five States, in 1874, by a victory for the Masons, resulting in the expulsion of the Jesuits and the breaking up of the convents. This was done almost single-handed by President Barrios and the description of it is thus tersely told by one conversant with the facts:

"The two societies or orders had been striving for the mastery of affairs, and there was considerable social and business disturbance throughout the country. Barrios chafed a good deal and finally decided that he would use his powers as dictator and end the controversy, though when he arrived at this determination or what he intended to do no one knew, not even his chief aid, until the expulsion of the Jesuits was actually taking place. I may as well say here that Barrios disclaimed any intention of making war on the Roman Catholic religion, his enmity extending only to the Jesuits. One afternoon Barrios sent out in various directions to public and private persons with requisitions upon them for so many carriages, with the proper number of horses to draw them. No one could form any idea whatever of what he had in view. At the appointed hour, late in the evening, every vehicle called for was at the appointed rendezvous—no one had the temerity to refuse. He then informed his aids of his intentions and gave them their instructions. At the unseemly hour of 1 o'clock in the morning every residence of the Jesuits was visited by enough carriages to accommodate all the occupants, and they were notified that they would be given one hour and no more in which to pack up and start upon their journey across the frontier—never to return. Pleadings and protests were alike of no avail, and when the city awoke the next morning every Jesuit father who had been within its limits the evening before was miles away and rapidly increasing the distance."

* It is very much to be regretted that in the new "apostolic" edition of the Acta Sanctorum many of the most glaring absurdities have been left out, evidently from the mistaken idea that they were incompatible with modern thought; while in fact the most absurd ones contain the most beautiful hidden truths, which unfortunately the "apostolic" editor has not understood.—*Trans.*

† That means he succeeded while on earth to establish a union between his Atma (the 7th Principle) and his soul (the 5th).—*Trans.*

Ordinary souls fall like dry leaves and the wind of death takes them up in an eternal whirlpool. There they disappear and become extinct, and still not a single dead leaf is annihilated, and all that has lived once becomes transformed to live again. But what is this eternal whirlpool of inferior life, if not the perpetuity of death ? To come out of that vortex, to escape from that gulf, is the dream of the sage; a dream which he will have realized in this life, as soon as he has arrived at the realm of profound peace. It is different with the ascetic who imposes upon himself sufferings and who will be well punished and well cheated. If no future life existed, the sage would have lost nothing, and have nothing to fear; for if he were certain that he should entirely and absolutely die, he would even then not change his way of living, because he has chosen the best part in this world. He can resign himself to incur all possibilities in this mortal life, which may happen to him in another. I know that by preaching this kind of wisdom very few proselytes will be made. Men want promises and threats, they must have exaggerations and something fantastical. It is much easier to imitate St. Labras than Socrates. St. Alexis, who ran away from his wife and his palace on the very evening of his wedding, to become a beggar, would have probably proved himself to be a despicable kind of a husband. St. Paul said : Christianity has been victorious through folly, because the people could not come to it through wisdom. The impulsive apostle did not consider that the God of folly is necessarily the devil, and that the god of wisdom is supreme and eternal reason. What kind of a god did the maniacs of the cross make for us ? The god of theological disputes, the god of religious wars, the god of the syllabus and of Veullot. The superstitious may well cry out :—They have put the devil in the place of God, and God in the place of the devil ; that is, they curse truth as if it were falsehood, and extol falsehood as if it were truth. They regard nature, science and reason as cheats ; they want us to kill imagination, make the spirit blind and deaden the flesh, annihilate thought to worship obedience and mystery, and nevertheless the greatest of the Evangelists, he whom they understand the least, he who is always a stumbling block for critics like Mr. Renan,—St. John says, speaking of reason or the eternal " word," that this is the true light, which illuminated man since he first entered the world. Solomon said that God made everything by weight, number and measure ; that means that the laws of nature are exact and that no divine autocrat ever interferes to make a change. A prophet says that he who despises knowledge is unworthy to become a priest. Jesus said that if the blind leads the blind both will fall down the precipice. But what do they care ? The school of Mr. Veullot has changed all that. You ask for reason ? Take the infallibility of the Pope. You want science ? Here are the Brothers of St. Ignorantius. Hold on, and do not inquire at the tribunals of justice, how these involuntary celibates, to whom we entrust our children, understand and often treat nature !

The religious dogma is philosophy put into enigmas, the mysteries are propositions, represented by drawings and in a paradoxical form. Religion is the Sphinx ; she devours those who do not understand her and torments those who scorn her. This is something which the sage must know, and something about which he must keep silent. The prudence of centuries has created the dogma and the mysteries. Let us not lay sacrilegious hands upon the tombstones of our fathers.

Religion is the life of the heart, the intimate power of the soul. Woe be to him who thinks he can do without it ; but threefold woe to him who makes himself the slave of priests !

The sage must have more religion than the priest, and must look upon priests not as his masters, but as the servants of the sanctuary. He ought by the power of reason restrain their influences, whenever they are fanatical and extravagant.

Let the Pope be the chief of the priest, and let him be infallible to them. We wish for nothing better. There will be less unreason in a single believer than in a thousand, and passive obedience is a palliative against the folly of the greatest number. Besides, it may perhaps happen that some day a reasonable man becomes Pope, and then the fools will owe obedience to reason.

But for the wise there is no infallibility outside of reason enlightened by science, which logically produces faith.

The influences of fools are only dangerous for fools ; the wise avoid them or restrain them through power.

INGERSOLL.

Ingersoll we regard as the eloquent platform orator of popular protest against theological creeds, and the herald to the crowd of the great revolutionizing changes which science and rationalism are producing. His lectures, abounding in witticisms and homely but graphic illustrations and anecdotes, and rising ever and anon into genuine eloquence, into a lyrical enthusiasm which shows that his heart is in what he says, are especially adapted to stir the masses. He has a vivid, poetical mind, and some of his short addresses are among the most beautiful prose-poems in the English language. He has no faculty nor taste for abstract or abstruse subjects. He thinks in images and talks in word-pictures. He keeps always within the comprehension of the multitude, and by his eloquence imbues and magnetizes, as it were, with the idea of mental freedom, thousands who have neither the time nor the inclination to investigate for themselves. Even those who are not instructed by his lectures are entertained by his wonderful wit and eloquence, which one must be extremely pious and prejudiced not to enjoy. He has considerable acquaintance with modern thought, although his knowledge of scientific and philosophic subjects is fragmentary, and his views are not always well thought out. His spirit and manner of criticising theology are of the past, those of Voltaire and Paine.

In the heat and excitement of his declamation, he sometimes talks as though he had stormed the redoubts of intolerance, and given the world the liberty of thought it now enjoys, when, in fact, he simply presents in a manner peculiarly his own the views of thousands at a time when decay of the creeds he denounces, due to a multitude of causes, makes his denunciation acceptable to large crowds. No such fluent eloquent declaimer was ever other than a conductor of ideas. He is really a poet and an orator rather than a deep thinker or great reasoner.

As an oratorical idol of the multitude, he must be an indiscriminate assailant of what he opposes ; for a caterer for the crowd cannot have a judicial mind and is not likely to have much sense of the historic perspective. The same was hardly less true even of Wendell Phillips, although different from Ingersoll in almost every respect. As a lawyer, an advocate, an iconoclast, Ingersoll is essentially *ex parte*.

The mass of Americans are not familiar with modern thought in any form : indeed, they are less familiar with modern thought and the undermining of Orthodoxy by modern science than are the masses of Europeans even of the common class. Orthodoxy has not been so progressive here as it has been across the water. Matthew Arnold said in his " Word about America," that the religion of the American people is less invaded by the *modern spirit* than is the religion of the middle class in England. British clergymen visiting their evangelical brethren here have been surprised to find " that orthodox Christian people in America are less troubled by attacks on the orthodox creed, than the like people in England, that they seem to feel sure of their ground, and to show no alarm." And it is true that a large number of our orthodox talk and act, as if the world instead of being in a state of transition from the Old to the New, were moving or rather standing still in the ruts and groves of old theology. And how many people still flock to hear exhorters like Moody and declaimers like Talmadge ! When these facts are considered, one can see important work yet to be done by iconoclasts.

If Ingersoll had the ability to present the positive side of the best modern thought and to do constructive work in the liberal field, the quality of his services would be greatly improved. But with this ability he could not be the popular orator he now is, and would fail to reach the masses. He is now doing important work, even though there is much in his lectures more witty than wise. He has made no original contribution to liberal thought or criticism ; but he has brought to the aid of the liberal movement in this country what it greatly needed,—sentiment, poetry, and eloquence,—and awakened more or less interest in free thought in the minds of large numbers who could never have been reached by hard logical reasoning. The majority of men have not accepted opinions because they were reasoned into them ; and, when they abandon them, it is not because they have been reasoned out of them. People generally are moved through their emotions ; and the man who is himself emotional, and at the same time a man of genius, a wit and orator like Ingersoll, will ever have a direct influence upon the masses, which the Darwins, the Huxleys, and the Spencers of the world would strive in vain to exert:—The "Index".

LIFE IN MARS.

By R. A. Proctor.

All that we have learned about Mars leads to the conclusion that it is well fitted to be the abode of life. We can trace, indeed, the progress of such changes as we may conceive that the inhabitants of Venus or of Mercury must recognise in the case of our own earth. The progress of summer and winter in the northern and southern halves of the planet, the effects due to the progress of the Martial day, from sunrise to sunset—nay, even hourly changes, corresponding to those which take place

in our own skies, as clouds gather over our continents, or fall in rain, or are dissipated by solar heat: such signs as these that Mars is a world like ours can be recognised most clearly by all who care to study the planet with a telescope of adequate power.

As regards the atmosphere of Mars, by the way, the earliest telescopic observers fell into a somewhat strange mistake. For noticing that stars seemed to disappear from view at some considerable distance from the planet, they assigned to the Martial atmosphere a depth of many hundreds of miles—I care not to say how many. More careful observation, however, showed that the phenomenon upon which so much stress had been laid was merely optical. Sir J. South and other observers, carefully studying the planet with telescopes of modern construction, have been *able to* prove abundantly that the atmosphere of Mars has no such abnormal extension as Cassini and others of the earlier telescopists had imagined.

The early observations made on the polar snows of Mars were more trustworthy. Maraldi found that at each of two points nearly opposite to each other on the globe of the planet, a white spot could be recognised, whose light, indeed, was so brilliant as to far outshine that emitted by the remainder of the disc. The idea that these white spots correspond in any way to the polar snows on our own earth does not seem to have occurred to Maraldi. Yet he made observations which were well calculated to suggest the idea, for he noticed that one of the spots had at a certain time diminished greatly in size. Instead, however, of ascribing this change to the progress of the Martial seasons, he was led to the strange conclusion that the white spot was undergoing a progress of continuous decrease, and he even announced the date when, as he supposed, it would finally disappear.

No such disappearance took place, however. When Sir W. Herschel began his series of observations upon Mars, more than half-a-century later, the spots were still there. The energy of our great astronomer did not suffer these striking features to remain long unexamined. Searching, as was his wont, after terrestrial analogies—or, at least, analogies depending on known facts—he was quickly led to associate the white spots with our arctic regions. It would follow, of course, that in the summer months of either Martial hemisphere, the snow-cap would be reduced in size, while in the winter it would attain its greatest dimensions. Sir W. Herschel found this to be the case, and he was able to show that the changes, which Maraldi had interpreted as suggesting the eventual disappearance of one of the bright spots, were due to the progress of the Martial summer. Precisely as in our summer months, those who voyage across the Atlantic may sail in far higher latitudes than they could safely venture to traverse in winter, so in Mars the polar ice and snow is limited within a far narrower region in summer than in winter.

But, after all (it may be urged), to suppose that these two bright spots are formed in reality of ice and snow is rather venturesome. Might we not imagine that some other material than water is concerned in the observed changes? What reason have we for inferring that the same elements that we are familiar with exist out yonder in space?

The answer to these questions,—or, rather, the answers, for we have to do with a whole series of facts, dovetailing in the most satisfactory manner into each other,—will be found full of interest.

We all know that Mars shines with a ruddy light. He is, indeed, far the ruddiest star in the heavens: Aldebaran and Antares are pale beside him. Now, in the telescope the surface of Mars does not appear wholly red. We have seen that at two opposite points his orb exhibits white spots. But, besides these regions, there are others which are not red. Dark spaces are seen, sometimes strangely complicated in figure, which present a well-marked tinge of greenish blue. Here, then, we have a feature which we should certainly expect to find if the polar spots are really snow-caps; for the existence of water, in quantities sufficient to account for snow regions covering many thousand square miles of the surface of Mars, would undoubtedly lead us to infer the existence of oceans; and these oceans might be expected to resemble our own oceans in their general tint. According to this view, the dark greenish-blue markings on Mars would come to be regarded as the Martial seas.

If this be the case, then I may note in passing that the seas of Mars cover a much smaller proportion of his surface than those of our own earth, the extent of our seas being to that of our continents about the proportion of 11 to 4: in Mars the land and sea surfaces would seem to be nearly equal in extent. The seas in Mars are also very singularly shaped. They run into long inlets and straits; many are bottle or flask shaped—that is, we see a somewhat rounded inland sea connected with what must be called the main ocean by a narrow inlet; and further it would seem as though oceanic communication must be far more complete in Mars (notwithstanding the relative smallness of his ocean surface) than on our own earth. One could travel by sea between all parts of Mars, with very few exceptions, the long inlets and the flask-shaped seas breaking up his land surface much more completely than the actual extent of water would lead us to infer. It may be supposed that on the other hand land communication is far more complete in the case of Mars than in that of our own earth. This is, indeed, the case, insomuch that such Martialists as object to sea travelling (and we can scarcely suppose sea-sickness to be a phenomenon peculiar to our own earth) may very readily avoid it, and yet not be debarred from visiting any portion of their miniature World, save one or two extensive islands. Even these are separated by such narrow seas from the neighbouring continents, that we may regard it as fairly within the power of the Martial Brunels and Stephensons to bridge over the intervening straits, and so to enable the advocates of land-voyaging to visit those portions of their planet. This view is encouraged by the consideration that all engineering operations must be much more readily effected in Mars than on our own earth. The force of gravity is so small at the surface of Mars, that a mass which on the earth weighs a pound, would weigh on Mars about six and a quarter ounces, so that in every way the work of the engineer, and of his ally the spadesman, would be lightened. A being shaped as men are, but fourteen feet high, would be as active as a man six feet high, and many times more powerful. On such a scale, then, might the Martial navies be framed. But that is not all. The soil in which they would work would weigh very much less, mass for mass, than that in which our terrestrial spadesmen labour. So that, between the far greater powers of Martial beings, and the far greater lightness of the materials they would have to deal with in constructing roads, canals, bridges, or the like, we may very reasonably conclude that the progress of such labours would be very much more rapid, and their scale very much more important than in the case of our own earth.

But let us return to our oceans, remembering that at present we have not proved that the dark greenish-blue regions we have called oceans really consist of water.

It might seem hopeless to inquire whether this is the case. Unless the astronomer could visit Mars and sail upon the Martial seas, he could never learn—so at first view one might fairly judge—whether the dark markings he chooses to call oceans are really so or not.

But he possesses an instrument which can answer even such a question as this. The spectroscope, the ally of the telescope—of small use in astronomical work without the latter, but able to tell us much which the most powerful telescope could never reveal—has been called in to solve this special problem. It cannot, indeed, directly answer our question. It cannot so analyse the light from the greenish markings as to tell us the nature of the material which emits or reflects to us that peculiarly tinted light. But the astronomer and physicist is capable of reasoning as to certain effects which must necessarily follow if the Planet of War have oceans and polar snow-caps, and which could not possibly appear if the markings we call oceans were not really so, nor the white spots at the Martial poles really snow-caps. Extensive seas in one part of the planet, and extensive snow regions in another, would imply, in a manner there could be no mistaking, that the vapour of water is raised in large quantities from the Martial oceans to be transferred by Martial winds to polar regions, there to fall in snow-showers. It is this aqueous vapour in the Martial atmosphere that the spectroscope can inform us about. Our spectroscopists know quite well what the vapour of water is capable of showing in the rainbow-tinted streak which is called the spectrum. When white light is caused to shine through a sufficient quantity of the vapour of water, the rainbow tinted streak forming the spectrum of white light is seen to be crossed by certain dark lines, whose position and arrangement there is no mistaking. Now the light we get from Mars is reflected sunlight, but it is sunlight which has been subjected to more than reflection, since it has passed twice through the depths of the Martial atmosphere, first while passing to his surface, and secondly while leaving that surface, on its voyage towards ourselves. If that double passage have carried it through the vapour of water, the spectroscope will certainly tell us of the fact.

Let us see how this problem was dealt with by our most skilful spectroscopist, Dr. Huggins, justly called the Herschel of the spectroscope. The following account is an epitome of his own narrative:—"On February 14, 1868, he examined Mars with a spectroscope attached to his powerful eight-inch refractor. The rainbow-coloured streak was crossed, near the orange part, by groups of lines agreeing in position with those seen in the solar spectrum when the sun is low down, and so shines through the vapour-laden lower strata of our atmosphere. To determine whether these lines belonged to the light from Mars or were caused by our own atmosphere, Dr. Huggins turned his spectroscope towards the moon, which was at the time nearer to the horizon than Mars, so that the lines belonging to our own atmosphere would be stronger in the moon's spectrum than in that of the planet. But the groups of lines referred to were not visible in the lunar spectrum. It remained clear, therefore, that they belonged to the atmosphere of Mars, and not to our own."

This observation removes all reasonable doubt as to the real character as well of the dark greenish-blue markings as of the white polar caps. We see that Mars certainly possesses seas resembling our own, and as certainly that he has his arctic regions, waxing and waning, as our own do, with the progress of the seasons. But, in fact, Dr. Huggins's observation proves much more than this. The aqueous vapour raised from the Martial seas can find its way to the Martial poles only along a certain course—that is, by traversing a Martial atmosphere. Mars certainly has an atmosphere, therefore, though whether the constitution of that atmosphere exactly resembles that of our own air, is not so certainly known. On this point the spectroscope has given no positive information, yet it allows us to draw this negative inference—that, inasmuch as no new lines are seen in the spectrum of the planet, it would seem likely that no gases other than those existing in our own atmosphere are present in the atmosphere of Mars.—*Knowledge.*

STUDY OF SANSKRIT.

THE reaction in favour of the study of Sanskrit is destined, we believe, to be very widespread and important. We are glad to learn from the *Hindoo Patriot* that the Lieutenant-Governor of the North-West Provinces has decided to re-open the Anglo-Sanskrit department of the Benares College, which has been closed since 1877. There has been some divergence of opinion, says our contemporary, concerning the principles upon which the course of studies is to be regulated. The "Orientalists," if we may be permitted to use the term, "would leave intact the traditional method of the Pundits, which aims only at a profound knowledge of the language and its philosophy, and would confine the study of English to such subjects only as tend to expand the reasoning powers. There are others who would import into the method of the Pundits, something of the critical and comparative system which distinguishes European linguists, and has given to the Sanskrit language the philological importance which it now possesses. The general view adopted by the local Government is that while the department is meant to promote the study of Sanskrit, it is intended not to replace Oriental by Western learning, but to co-ordinate, if possible, the two branches of study. It is proposed to attach to the Oriental department competent English teachers and a sufficient number of scholarships, and when necessary a properly qualified professor will be appointed". —*Indian Mirror.*

[*Continued from the last Number.*]

THE LOGIC OF PAIN.

Not only does pain so defend the eye from the injurious effects of foreign bodies, it often serves to protect the delicate organ from overwork; and where pain is so produced, rest is given to the part, and recovery is instituted. Especially is this seen where the eyes are not an absolute pair, and long perusal of a page strains them. Proper spectacles making the eyes a pair give prompt and permanent relief. The grave diseases of the eye are those which are painless, where incipient diseases are aggravated by persisting action, all of which would be avoided if pain were a consequence of the malady. The advantages which ensue from pain are most markedly seen, and are most obvious, in the case of injuries. When a joint is sprained the pain caused by movement in it compels the rest which is essential to repair. If there were no pain produced by motion, the parts would almost certainly be exercised to the detriment and to the delay of the reparative processes. So too, in broken bones, the agony caused by motion is such that a fixed position is maintained for weeks, with the result that the part, being kept at absolute rest, is thus permitted to recover as speedily as may be. All who have thought over the matter must know well how irksome it is to maintain one position for any length of time: the keen sense of weariness and the inclination to change the posture become at once insupportable and irresistible. But if sharp pain be the consequence of movement, how steadily is the position maintained for days, and even weeks? Where there is a fractured bone, or an inflamed joint, the sense of weariness is restrained, and an irksome and otherwise intolerable attitude is willingly kept up and sustained. Pain is produced by motion, which further excites nutritive changes. If a bone be broken, the first result is pain; the secondary or reflex results are the formation of a large mass, or cell-growth around the broken ends of the bone, which acts as a species of splint and keeps the parts at rest as well as in apposition. Underneath this natural splint, and protected by pain, the truly reparative process goes on in the ends of the bone. By rest and the use of the artificial splints the surgeon reduces the necessity for this new growth, this natural splint, and so avoids the deformity which so commonly ensues when the natural splint is unaided by art. Hilton in his well-known work "On Rest and Pain," tells of a washerwoman who had a large mass on her collar-bone, which presented all the characters of a bony tumour. The fact was the clavicle was fractured; but, as it happened, movement did not in this case elicit pain, and the woman toiled on at her occupation, and soon an enormous and unwontedly massive natural splint was required to permit of reunion taking place. The nutritive changes were here excessive, and instead of pain an unusual tissue-growth was set up.

When a joint is injured, pain is the great agent by which repair is rendered possible. Suppose, for the sake of example, we take a hip joint in a delicate person, which has been subjected to a jar, or a concussion from leaping, or other similar cause of jar. The surfaces of the joint become inflamed, exquisite pain is the consequence, especially on any movement, and so absolute rest is secured. If the case falls into the hands of a skilful surgeon, he produces still more complete rest for the parts by extending the limb, as by a weight attached to the ankle, and hung over a pulley at the foot of the bed, so releasing the inflamed surfaces from contact. By such means both pain is avoided and ready repair permitted. In less fortunate cases, tissue-changes are set up, a natural splint is formed by an infiltration into the neighbouring parts until they feel brawny and hard, so that motion is abolished or limited; while the inflammatory processes in the joint itself produce a cell-growth within it, which glues the parts together and recovery is attained, but with the loss of movement in the joint; and in bad cases, surgical interference with knife and saw is required to restore movement.

In like manner pain is most protective in certain internal diseases. Thus in inflammation of the large serous covering which invests the abdominal viscera and lines the walls of this space, pain, the result of movement, secures rest. This large lubricating surface in health permits of the contained viscera gliding gently upon each other, and on their boundary walls; but when it becomes inflamed, the friction of the dry surfaces produces intense pain, and quietude is thus enforced. Doubtless this pain is often such as to constitute a great danger to life; nevertheless, without it and its consequences more serious mischief would usually be produced. When there is an abscess in the liver, pain is induced by movement of this viscus, and so we find the muscles of the abdominal wall over the liver rigid and hard, thus keeping the organ at rest, in *situ*. When a rib is broken, the fractured ends rub upon the pleura, and excite inflammation of it; and the pain thus set up causes the patient to call in a surgeon, who places the thorax in comparative quietude by a bandage and the friction being so minimised repair is permitted. Then in certain conditions of the stomach, pain is reduced by improper food; and so dyspepsia guides the sufferer to the choice of suitable food, which does not set up pain. Such are some of the best known instances of the utility of pain in local ailments or injuries. There are, however, more general conditions which evoke pain, and where that pain is the means of the condition being relieved, or remedied by medical art. Take neuralgia for instance. It may be the outcome of several conditions which have to be discriminated for its relief. In the young and in early adult life it is almost always the result of imperfect tissue-nutrition, however caused. Romberg wrote with equal poetical feeling and scientific truth, "Pain is the prayer of a nerve for healthy blood," and neuralgia is the common outcome of blood either poverty-stricken or poisoned by some deleterious ingredients as in material poisoning for instance. Without the pain so produced the condition would go on unrelieved, and ulterior organic changes would probably be brought about. But pain impels the sufferer to seek relief.

The pale, bloodless creature who is the prey of facial neuraliga, or that pain in the intercostal nerves which is felt below the heart (and commonly referred to that organ) is compelled thereby to desist from exhausting efforts, and to seek in rest and good food that relief which is so imperatively demanded by the pain. Here pain is the protector of the system generally, and its expressive though inarticulate tones attract attention to the requirements of the organism. If not attended to, the call becomes more urgent in its reiterated and sharper demands. With several persons known intimately to the writer, neuralgic pain is the first evidence of the system being overtaxed. In one gentleman there is very marked. Long and sustained over-exertion, mental and bodily, some years ago brought on a most severe and continued attack of sciatica, which necessitated a lengthened rest before recovery was completed. He now knows distinctly how far he may go with impunity. As long as his efforts do not overtask the system, he remains free from pain: as soon as they become excessive, little whiffs or puffs of neuralgic pain in the sciatic nerve warn him to desist; if these warnings are not attended to, the whiffs become gusts of agony, which compel attention, and secure for the system the needed rest. After repeated lessons, his education in this respect has become complete, and the first twinge of this well-known pain causes him to set aside his pallet and his easel, and seek leisure amidst fresh air and sylvan scenery. In this case the pain is directly conservative and conductive to health, and to length of days: it is indeed protective against physiological bankruptcy, or exhaustion. It is rather singular that in this gentleman's wife a similar phenomenon is found. She is dyspeptic, and as a consequence often reduces the food she takes to an amount below what is com-

patible with proper nutrition. In her case, a gusty current of facial neuralgia, like a long wail, is at once the indication for, and the direct cause of, more attention to her diet, and so, too, her health generally is improved. In like manner with many persons rheumatic or gouty neuralgia is the monitor which tells them to attend to their general condition. Especially is this the case with those persons of a neurosal diathesis, where all general conditions find their most pronounced manifestations and expressions in the nervous system. Here the advent of the irregular or even intermittent pain—for the pain of neuralgia is rarely, and only in the worst cases, persistent and uninterrupted—is as indicative of the state of the system as is the pain of an inflamed joint in other cases. In each instance the presence of the condition of the blood is indicated by pain, and relief is *sought* in measures which act upon the general condition. So too in lead poisoning; here colic or neuralgia attract attention, and point alike to the cause and its treatment. In the after consequences of malarial disease, neuralgia is the most prominent symptom, and indicates the resort to quinine—the specific of the malady—as much in its ulterior consequences as in its primary manifestations.

Headache often alone can secure that rest which the brain requires; and the headache of exhaustion is as marked as is that pain at the top of the head which tells us that the brain is insufficiently supplied with blood. The headache after a day of exertion, excitement or enjoyment, so commonly met with in ladies, secures a day of complete quiet, during which the system regains its tone.

In dyspepsia, too, the pain caused by food and still more by unsuitable food, either improper in quantity or in quality, is the direct incentive to the necessary attention to the matter, whereupon improvement follows. What betwixt the gustatory tastes, the appetite, and caprice or ignorance in the matter of eating, without the pain, the discomfort of dyspepsia, serious mischief in the stomach would be a common occurrence, instead of a comparatively rare one. Fortunately for the stomach and the system generally, each unsuitable meal is accompained by more or less pain. The pain is less when the meal is suitable and appropriate in character and in bulk: it is more severe when the food is in too great quantity or unsuitable and indigestible in its nature. The suffering which follows improper food is the direct incentive to a rearrangement of the dietary, and to the choice of suitable food. Without this guardian pain no alteration of the dietary would be carried out; the capacity to digest on the part of the stomach would be further impaired and the system would suffer from inanition, and probably a state of low inflammatory action in the stomach would be induced, when all food would be rejected, and where absolute rest of the organ would be imperative. Absolute rest for the stomach is a serious and very troublesome affair for the patient; and though so grave a condition is not often reached, such cases are sufficiently frequent to point out the protective character of dyspeptic pain. In order to avoid the resultant pain, certain articles of diet are abandoned, and those which do not occasion pain are preferred; consequently the sufferer, unless utterly uneducable, is directed to a suitable dietary, and the body generally benefits thereby. Dyspepsia is a common trouble; it is spoken of by some as one of the greatest plagues to which suffering humanity is subject; and yet who can assert that without it worse evils would not happen? To many persons their hateful dyspepsia is a species of guardian angel; though it is very probable that they are not in the habit of regarding it in that light!

When a muscle is exhausted, its contractions are accompanied by pain. Consequently this pain secures the rest requisite for repair in muscles that are utterly exhausted; as is seen in the present common "tennis-elbowe," the characteristic of muscular pain is that it is absent as long as perfect quietude is maintained; but as soon as the muscle is thrown into action pain is produced. Take the lumbar pain, for instance, so common in needlewomen, who lean over their work, and where the muscles of the back are on the stretch for hours together, with the weight of the head and shoulders upon them. As long as the sufferer keeps the recumbent posture on the back--by which means these muscles are thoroughly rested—perfect freedom from pain obtains; as soon as this position is abandoned and the muscles exercised, so soon does the pain return. This poignant cry for rest usually secures it, and so the enfeebled and exhausted parts are enabled to repair themselves. When a muscle is inflamed or has been injured by some violence to it, the acute pain caused by movement procures for it that rest so essential to its repair. So, too, with a gouty toe, the agony produced by movement secures the requisite rest for the inflamed joint. From which considerations it is clear that pain is not only not always an unmitigated evil, but has at times a distinct value of its own.

J. Milner Fothergill.

CREMATION.

The American press is at present extensively discussing the subject of cremation. This subject was first brought prominently before the public by the cremation of the remains of Baron de Palm, by Col. H. S. Olcott.* A writer in the American *Truthseeker* says:—

"The first advantage cremation possesses over burial, that I shall notice in this article, is that of avoiding disease, which is engendered, to a far greater extent than is known to most persons, by emanations from decomposing human bodies. This disease is spread by contamination of water-courses in and adjoining burial grounds, by the atmosphere, by reproduction from germs that have been buried—*i. e.*, actually planted—but not killed. The grave is, therefore, in one sense, a disease factory. The epidemics, that follow wars, are undoubtedly the "crop" of the buried corpses and disease germs. The percentage of deaths is much larger in the neighbourhood of cemeteries than elsewhere; the air of cemeteries contains more than double the normal amount of carbonic acid, the proportion being that of nine in cemeteries to four elsewhere. Experiments at Stuttgart proved that poisonous emanations from a graveyard, when the number of burials averaged only ten per week, were carried by the wind and were perceptible several hundred yards away. Charles Darwin, as long ago as 1837, and Pasteur more recently, have presented formidable facts for the reflection of those who oppose the avoidance of plague generators in the cemeteries that surround, and, in too many cases, are embedded in our cities; the latter showed that earth worms bring to the surface millions of bacteria from decomposing bodies. Every instant of time, day and night, over sixty thousand human bodies are decomposing a few feet below the surface of the earth in and around New York. (Sir Henry Thompson) "No dead body is ever placed in the soil without polluting the earth, the air, and the water above and below it." Each decomposing human body generates annually about fifty cubic feet of carbonic acid gas, and other poisonous exhalations. The blood of persons dying of some diseases may be dried, kept for years, and pulverized, and yet the germs of the disease live with power to produce the disease.

An investigation of the causes of a recent epidemic of yellow fever in South America disclosed the interesting "fact that the soil of the cemeteries in which the victims of the outbreak were buried was positively alive" with "organisms exactly identical with those found in the vomitings and blood of those who had died in the hospitals of yellow fever." Earth was taken from one foot under ground over the remains of a person buried one year before; it was found to be thickly charged with these germs. There is no doubt that our cemeteries are being prepared to be plague spots to ourselves and generations who succeed us.

Washington Square was, prior to the year 1806, the Potter's Field of New York. At that day science had not discovered that the soil, saturated with the emanations of decomposing bodies, would continue for hundreds of years a source of disease. To this day it is said that a dense blue haze, several feet deep, rests every calm morning over Washington Square; certain it is that physicians who have lived for many years in its neighbourhood declare that it is impossible to raise children on the ground floors of houses in that vicinity; and yet children are turned, by hundreds every clear day, into this park for health and recreation.

An advantage, which is hardly less important than the avoidance of disease, is the avoidance of burial alive. The number of human beings who are buried alive is positively known to be larger than is popularly supposed. It is an ascertained and admitted fact that there are conditions of the body when life is apparently extinct when it really is not so; not only is this the fact, but it may not become extinct until an indefinite length of time elapses and the person becomes conscious. To those who have watched at death-beds and seen men die, as I have many times done, this seems not so hard to realize as it does to those who have only seen the human body in a state of health, with death apparently far off, or else after death. Unfortunately for society, it is of course but very seldom, comparatively, that it is known that any particular person is buried alive; we hear, however, almost weekly if not daily of cases of corpses which accident or some unforeseen necessity has caused to be disinterred, where life had undoubtedly not only not been extinct but when consciousness had ensued, as shown by the convulsed features, altered position of the limbs, flesh of the arms being eaten away, straining eyeballs and other indubitable proofs. I recollect of several such cases recently reported in the New York and Boston papers; also of one of a woman who had had a child partly born in the coffin.

So far as what is popularly known as "sentiment" is entitled to respect, cremation would be conducive to it in the opinions of all those who are not grossly ignorant of what occurs in the grave. Not one person out of one thousand could look at a human corpse in the various stages of decomposition without a feeling of extreme horror and disgust. Do not most people assiduously avoid thinking, even for a moment, of not the actual condition, but what they suppose is the condition of the body of any friend? If the truth were known to all as it is to some,

* An old "erroneous statement" has recently been circulated again by the *Lahore Church Gazette* and other "religious" papers, that Baron de Palm left a valuable legacy to Col. Olcott. The truth is that Baron de Palm left nothing worth having, and that his cremation entailed a considerable expense to Col. Olcott.—*Ed.*

it would be readily admitted that nothing but extreme and unaccountable ignorance would keep alive the custom of burying our dead.

Mr. Andrew Carnagie in his book of travels called "Round the World," tells us of "the burning ghat"—as it is called—at Calcutta. It consists simply of a building twenty-five by one hundred feet, constructed directly upon the bank of the Ganges, the side next the river being left upon. The dead are borne there on stretchers, a little water from the sacred river is poured into their mouth; they are placed in a sitting posture, the wood is piled around them and they are burnt amid the weeping and the wailing of their relatives. This also is hardly the *kind* of cremation we should be satisfied with.

But as conducted at Gotha, for example, how different it is. The process there is thus described: "the body is borne into the chapel and placed in a catafalque which stands in front of the altar. The section of the chapel-floor, upon which the body rests, constitutes the floor of a lift or elevator. As the funeral service proceeds, the elevator invisibly and noiselessly descends, bearing the body to the basement directly in front of the incinerator, which by means of superheated air has been raised to a white heat within, at a temperature of 1,500° Fahrenheit. As the door of the incinerator is opened to receive the body, the inrushing cold air cools it to a delicate rose tint; and the body resting on a metallic bed, covered with a cloth of asbestos, or of linen soaked in alum, passes over rollers into this bath of rosy light. Immediately it becomes incandescent, in which condition it remains until incineration is complete. There remain only a few handfuls of pure pearly ashes. These are dropped by means of a lever into the ash-chamber below and are drawn thence into an urn of terra cotta, marble, alabaster, or other suitable material and returned by means of the elevator to the catafalque. The service or ceremony being now over, the friends of the deceased find the ashes where they had last seen the body of the departed, and may bear them thence to the columbarium or mortuary chapel or set them in the border and plant violets, hearts-ease and forget-me-nots in them from year to year."

SHORT NOTES ON PSYCHOLOGICAL STUDIES.

UNDER this head we intend issuing a series of articles containing useful hints and instructions upon various subjects of investigation, such as Psychometry, Crystal Reading, Mesmerism, Thought-reading, Palmistry, and others of a cognate character.

No. I.

PRELIMINARY CONSIDERATIONS.

BY F. T. S.

In the first place, do not desire to obtain many books for the purpose of studying theories. Numerous books have been written: as the ancient Jewish writer said, "of the making of books there is no end;" but after all this use of ink, the pith of all the information conveyed may often be found within a few lines. There is a disposition, among the young Indian Theosophists, for acquiring books in numbers before any practical efforts are made. We know of several cases where, although the inquirers had in their possession a really valuable work upon mesmerism, they yet asked for other writings without having mastered the contents of those already in hand. This is a slight defect which is due perhaps to the extreme novelty of the subjects to the investigator in India; but some persons say that it is a national idiosyncracy, running through all departments of Hindu thought and action.

Without deciding definitively which view is the correct one, we will merely recognize the existence of the defect, and endeavour to point out to our readers a path which, if carefully followed, will prevent failures and disappointments; and perhaps lead many into the fearless habit of investigation, which prevails in the West.

Disappointments in these matters often arise from too close an adherence either to a suggestion, or to a particular rule which some one person has been known to lay down for himself. Many persons have read articles giving general principles, applicable to these studies, but have immediately been seized with the desire to read more instead of putting those principles into practice.

Then some special mode advocated by this, that, or the other person has been followed, and the exact result which the formulator of the rule met with, not being reached by them, disappointment has supervened. Why? Because they did not think independently and try original experiments.

Our first piece of general advice then is, do not crave for many books, but endeavour to get all that can be got even out of mere hints, and put principles into practice.

In the second place we must impress upon the reader's mind the fact that the true investigator does not give up because of the apparent failure of his first attempt. Use your intellect to find other ways; try other ways, and try often.

And lastly, having found that you can succeed in one mode, do not dogmatize, saying that that is the only way, but remember that there are always many ways of bringing about one result.

Having said so much, we will take up the subject of

PSYCHOMETRY.

"In nature's infinite book of mystery I have a little read."—*Shakespeare.*

The name Psychometry, has been given to a branch of occult science, which has been but little explored. The re-discovery of the psychometric power in man is due to Prof. Buchanan, of the United States, who in 1849 found that a certain Episcopalian Bishop had such acute sensibility that if by accident he should touch a brass plate, even in the night and not knowing what he touched, he immediately felt the influence through his system, and could recognise the offensive metallic taste.* Dr. Buchanan is such a man that a slight hint leads him to close investigation; and upon learning the curious fact about the Bishop, he at once proceeded to further experiments which proved that many persons had the same power and could recognize other minerals, metals and medicines merely by touching them. In one case he records that an emetic held in the person's hand produced vomiting.† Subsequently Mr. Wm. Denton made numerous experiments and brought forward to our notice, in a more detailed manner, this new, undeveloped science.

It is not crystallomancy, from which it differs essentially. In crystal reading, the effect seems to be produced through the concentration of the eye and mind upon the surface and interior of the polished crystal, leading us to infer that the images seen exist wholly in the seer's brain. But in psychometry the pictures and ideas are due altogether to the odic emanations, or the occult reflections, from the surface and body of the object taken under examination.

Western Science does not recognize psychometry, because it denies that the powers of man can produce results which they claim for electricity or chemicals. Yet they allow that a lasting and reproducible impression can be made upon a smooth metal plate of an object laid upon, or held before it, and that this unseen impression, as well as washed-out images on certain plates, can be brought into visibility by electricity or chemicals. But to man is refused the power to take off the same impression or image simply by using his nervous system and brain.

A little consideration will show that our scientific men are in error.

It is well known that we explain sight by declaring that upon the minute disc of the retina is formed the picture of that which is before it. The picture then exists upon the retina in precisely the same manner as the undeveloped image on the photographic plate. But how is it that the image is transferred to the brain

* Buchanan's *Journal of Man*, Vol. I. p. 51.
† *Ibid.*, p. 54.

through the optic nerve? No developer either electrical or chemical is used. Whether by vibration or not, is out of our province to enquire. We at once see that it *may be possible* to take off images from objects and impress them upon the brain if the way can be found. The ear is not necessary for hearing, as we often hear by means of the vibration passing into the seat of hearing through the bones of the head. And so the eyes are not indispensable for this kind of occult sight. Excite the internal organ of sight and the same result will follow to the consciousness, as if the external eye were the means of communication.

Theosophists and occultists from earliest times have held that every object in the world receives and keeps all impressions, not only of all objects that stand before it, but of all that happens before it; and that man through his nervous system can reproduce these images and impressions, no matter how far in time he may be removed from them. Take a rude illustration; if five men stand in front of one man ten feet away, each pair of eyes of the five sees the one man; proving that on each separate retina there exists a separate and complete image of the one object. In the same way each instant there is impressed upon every object in the visible world an image of whatever may come, or remain, before it. And the smallest fragment of the object will give as complete a picture as the whole.

Let the psychometer be seated in the posture most comfortable and then take the object to be examined. It may be a letter, a fragment of stone or plaster from an ancient temple, or tank, or modern house; a piece of fossil bone, or the wrapping of a mummy; a seal ring, or a coin; no matter what. Something should be known of its history or origin by those who submit it, but preferably not to the experimenter, because if he knows what it is or where from, imagination will play tricks. Then he should put it to his forehead (though some can see by holding in the hand), close his eyes and then describe what passes before his mental eye. If sensitive, he will soon begin to see pictures due to the emanations from the object.

The usual place on the forehead is just above the space between the eyebrows. Mr. Denton found sometimes that if moved up high nearer to the hair, the earlier history of the thing examined came into view. This is not, however, a fixed rule.

Notes should be taken until the experimenter ceases to see, or becomes tired, and then comparison made between them and what is actually known of the object.

Practice developes the faculty, and early failures should not discourage. As many persons as possible should be tried so as to find out who in the company is sensitive.

(To be continued.)

[We hope Branches will adopt the above suggestions and send copies of the notes of experiments made, to the *Theosophist* for examination. Questions, as well as criticism on these articles, are also requested.—Ed.]

Psychic Experiences.

DREAMS ABOUT MAHATMAS REALISED.

My age is 51 years; and this circumstance I mention to show that I have not the enthusiasm of youth, nor its inseparable flights of imagination. I note down the incidents in the order of their occurrence to me, and the reader is at liberty to draw what conclusion he pleases.

I am a Brahmin of the orthodox faith, and I have been brought up by my parents in the belief of the existence of one great Personal God, and of numerous other minor gods whose powers over nature and elements are extensive, and who have gradually worked up their ways by a knowledge of occult philosophy.

In the year 1860 or 1861, I had occasion to visit the town of Trivellum in North Arcot District and halted in the chuttrum near the Pagoda. I liked the place much; and something about the aspect of the place struck me that it must have been sanctified by the presence of a Mahatma in its neighbourhood. If time had allowed, I would have stayed there much longer, but my business required me to leave it the same evening.

In the year 1864 I was working in another district when one night in a dream I saw a Mahatma seated high in the air with a very brilliant star for his ring, and he pointed me out to his Chela standing near, and beyond this, nothing further occurred.

In the year 1873 my father died and in his last moments he told me that "he had in his mind one or two particular things to communicate, but which he was powerless to do at that moment, and, if the Mahatmas wished, they would communicate with me in the course of time."

About the year 1880, one night, I was carried in my dream to a rural village at the foot of a great chain of mountains; and there I saw a Mahatma dressed in a Buddhist's gown and hood, with bare feet. I at once prostrated myself at his feet, when he bade me rise, placed his two hands on my head, and directed me to persevere in the mode of life I have been following. A few months rolled away and nothing particular occurred.

In the year 1881, the newly established Theosophic Society attracted the attention of all people; and hearing that a Mahatma was favorably disposed to its successful working, I prayed that I may be favored with faith. I repeated this prayer every night; and it so happened that one night, in my dream, I was carried to the same chain of mountains, when I perceived the same Mahatma (who already appeared to me in the Buddhist's gown) standing on an isolated rock; and there was a deep chasm between him and me. Not being able to go nearer, I prostrated on the ground, when I was ordered to rise and was asked what I wanted. I repeated the prayer that I wanted to know more of faith, when, to my surprise, a large volume of brilliant fire burst forth from his breast with several forked tongues, and a few particles of fire flew in my direction and they were absorbed in my person. The Mahatma disappeared after this, and here ended my second dream.

As time rolled on, I became less and less selfish, am disposed to look upon the whole humanity, animals and men, as part of myself, and am more and more anxious to learn and become useful to the world at large within my limited means and knowledge, of which there is not much.

In the middle part of the year 1883, one night, I was carried in my dream to a great chain of mountains when some one led me into their recesses. There I found a great rock temple in the form of a hall of oblong size, and I perceived the same Mahatma, who had shown himself to me on the two previous occasions, seated on a low stool with a shrine opposite to him, and there were two rows of Mahatmas, one on each side, all dressed in Buddhist's gown except the Chief. I prostrated as usual and was ordered to rise. I was then told to go round the shrine, and some one led me round, and there I found two or three ladies in deep devotion. On the shrine I observed a very brilliant substance resembling phosphorus, in a dark place irregularly coiled like a serpent, and I expressed a wish to know what it was; and one of the ladies then opening her eyes told me that the shrine is earth, to which state all our physical bodies must be brought down sooner or later, and the brilliant substance is the spirit, or essence, or "Jyoti" which moves all universe. I came back to the Chief, and after prostrating before him once more, I left the place which was said to be "Harthayery", by one of the Mahatmas standing.*

I have had no dreams since then, but I perceive a change coming over me as if my inward man is trying to fly upwards; and I have now a very sincere desire to proceed to the Tibetan mountains in search of the Mahatmas.

I was thinking over these dreams, and at last my mind became so heavy with these thoughts that I prayed to the

*The correspondent probably means an altar and not a shrine. But the details he gives of the Jyoti (flame) seem to correspond to what is alleged to exist in a certain temple in Thibet. The flame symbolises what the Hindu philosophers know as paramjyoti, which is sometimes represented by the Buddhists as the "yellow Sun in the lotus."—(Ed.)

Mahatmas for relief. In my dream again about two months ago, I was told to go to Mr. T. Subba Row, the worthy President of the Madras Branch of the Theosophical Society, and to him I went after the voice repeated itself a second time. To him I explained my whole experience, and he kindly asked me to call at the Head-Quarters of the Theosophic Society in order to see if I could recognize the features of the Mahatma who appeared to me in my dream.

I went thither the same evening, and at about 4 P. M., the "Shrine" doors were opened, and to my surprise I identified in the photo of the Illustrious Mahatma K. H. the *exact features of the Mahatma of my dreams.* With my hands joined in a state of supplication, and with the words "O Mighty God" on my lips, I went down on my knees, and in an hour afterwards I became a fellow of the Theosophic Society.

C. RAMIAH.

MADRAS, 11*th August*, 1884.

Psychic Phenomena.

"COINCIDENCES."

A NUMBER of years ago my mother was residing in the north of Scotland, in a country district, and, while there, had a curious dream, immediately followed by what may fairly be called a "coincidence," allowing for the bull.

She dreamt she was calling at the house of her cousin, Captain F——, and on arriving found the front door open, and no one in attendance. She walked into the dining-room—to the right on entering—and to her horror found a coffin lying on the bare mahogany table. She particularly noticed that the lid was lying diagonally across the coffin, and on looking into it, her horror was still greater to find the dead body of her cousin, Captain F——, dressed in full Highland costume. She then awoke.

Now it happened that on that very night, and unknown to my mother, Captain F—— was attending a county dinner at the town of B——, and had intended to remain at a hotel for the night, but on its becoming known that this was his intention, several gentlemen in his immediate neighbourhood at the table chaffed him unmercifully, alleging that an easy tumble into a bed close at hand was much more to his liking than a nine-miles' drive, and perhaps an uneasy tumble into the bed of some mountain stream. This proved sufficient to make F—— drive home, and on his way, his horse went over the low parapet of an old-fashioned bridge, and precipitated his groom and himself into the ravine below. The groom was instantaneously killed, and F——, who was found a few hours afterwards, did not see the day out. Now, for the coincidence, as I have called it. My mother called the following day, and found the *door open*, with *no one in sight*, and on going into the dining-room found the coffin on the bare table with the lid as I have already described, and inside it, the corpse of her cousin, *dressed in Highland costume*. The last coincidence was the strangest of all, as, whatever eccentricities the Gaels may be capable of, it is not customary with them to lay out their dead in any other but the orthodox manner. Nor was my mother aware that it had been her cousin's wish that he should be so dressed after death.—T. W. R.—(*The Statesman*).

ELECTRO-MAGNETIC GIRL.

Maggie Lee Price, the Wonderful Georgia Girl, gives an Exhibition of her Gifts at Frankfort, Kentucky.

A little girl, fourteen years of age and weighing ninety pounds, gave an exhibition at the Opera House, Frankfort, Ky., of such remarkable physical powers as would put Sullivan and Mace and all the great health-lifters to blush. Mattie Lee Price is the name of this prodigy of power; the place of her nativity Bartow county, Georgia. During the Christmas holidays, so says her manager, she first discovered her power by astonishing her playmates in the moving of chairs and tables merely by the touch of her hands. She is an ordinary looking child, and is devoid of cultivation, but is quick in reading character, which she has demonstrated by refusing to hold any converse with certain persons brought before her for introduction, The manager says her powers in this respect were tried, before she left home, and proved correct in every instance.

At the performance last night, Gov. Knott, Attorney-General Hardin, Auditor Hewitt, Col. John R. Proctor, Major Henry T. Stanton, Hon. Ira Julien, Col. H. M. McCarty, Col. C. E. Bowmen, Gen. Daniel Lindsey, Dr. J. Q. A. Stewart, Dr. Sawyier, Dr. James, Dr. Hume and Capt. Sam. M. Gaines were among the many in the audience. The Attorney-General, who weighs 200 pounds and over and is perhaps one of the stoutest men in the State, took hold of a chair and the little girl touched it with her open palms and caused it to wriggle and move him all about the stage, Maj. Stanton, weighing 225 pounds, then sat in the chair, the Attorney-General and Dr. Sawyier both pressed upon it with their whole weight and power, and the chair rose up to the girl's touch. This experiment was varied by other men, and the result was equally as satisfactory and astonishing. Dr. Sawyier and the Attorney-General took hold of a stick, and, despite their resistance, the girl's touch dragged them about the stage, much to the delight of the gallery, as attested by their loud applause. The doctors here examined the Attorney-General's pulse and found it had risen to 140, while the girl's was 104. She betrayed not the least evidence of muscular exercise or excitement attending such powerful feats. Maj. Stanton and Dr. Sawyier took hold of a chair, and, with all the power they could summon they could not place the chair on the floor as long as the girl's hand touched it.

Another, and, perhaps, the best test of her preternatural powers, was the touching, by open palm, the end of a stick standing upright, on the other end of which Drs. Sawyier, James and the Attorney General exerted their combined strength to press to the floor, but without avail.—*Courier-Journal.*

A GHOST UPON THE BRIDGE.

A QUEER story is being circulated at Elmira, of the apperance of the ghost of Katie Brodehoff of New York, who was murdered some time ago by William Menken. A farmer living near Corr's Corners says that twice within a short time he has seen the figure of the girl sitting on the bridge under which the body was found. She was dressed as when discovered after the murder, with the exception of her headgear which is missing, and her hair was tossed about by the wind. She was uttering mournful cries and resting her head on her hand. When he approached, she turned her face towards him and pointing in the direction of the jail in which her murderer, who is to be hanged on June 20th, is confined, solemnly brought her hand down twice on her head, and then, pointing to the water beneath, disappeared. The same performance was gone through, on both occasions. It is also said that Menken has heard strange noises about his cell at night, and has frequently cried out in terror. When questioned as to the cause of his alarm, he refused to say anything, but pointed to the corner of his cell. His terror on these occasions is said to be appalling. These stories have created great excitement and many timid people refuse to go near the bridge where the murder occurred, or the prison, after dark.—R. P. J.

THE CRAZE OF THE HOUR.

DR. WILDE writes:—"In his conversation with you, Mr. Stuart Cumberland is understood to say that my experiments are claimed to explain both table-turning and table-tilting. It is of some importance to me that this idea should not remain, and for this reason. Previous to the publication of my analysis of the 'Involuntary Movements of the hand,' every writer on these phenomena had tried to find one theory to fit the whole series. I was the first to insist that half the mystery lay in the lack of scientific classification, and to show that the ancient experiment of table-turning was a wholly different thing from the tilting and levitation of tables. In the *Edinburgh Medical Journal* for 1882, I pointed out the fallacy of trying to explain the well-known body lifting experiment and that of turning a table by the theory of 'expectant attention' and 'unconscious cerebration.' In both these experiments a certain method of procedure is followed by a certain result, the one being necessary to the other. Both of these are freely reproducible, and in this differ from all spirtualistic levitations. I demonstrated at the time that the motor power in both these experiments was the involuntary muscles which expand the chest walls during the act of inspiration, and showed by a number of simple experiments, which have since been repeated by a number of independent observers, how it was that under certain circumstances this force could be conveyed beyond the body, and made to affect external objects. As a matter of fact, this force is largely made use of in rowing and lifting heavy weights. It is for this reason that the stroke of the oar is always simultaneous with the end of the act of inspiration, and that the porter draws a long breath beofore lifting a heavy box on to his shoulders."

"Allow me to add my mite to mystify the public," says a sceptic, who goes on to give the following experiment:—"A friend of mine accidentally discovered he has the power of thought-reading *bonâ fide*, no indications being needed at all. The operation is simple, and as follows:—Two people (he has rarely succeeded with one) having previously agreed on a person's name, a word, or one to four figures, grasp hands with my friend and think of the agreed name, word, or figures

for a moment or two, when, as he says, the agreed-on word comes singing into his mind as if some one was quietly repeating it to him. He has but seldom failed, and with sceptical people he has been equally successful. This, I conclude, is still more convincing of a 'power' existing capable of producing transmitted impressions on the brain without 'acute perception' on the part of the performer or betrayal on that of the subject."

"A friend lately observed to me," a lady believer writes, "that the first thing which had inclined him to believe there was some truth in spiritualism, was the feeble and inadequate explanation offered by Dr. Carpenter of its manifestations. So with regard to the article in your number of June 4. To any one who has seen anything of spiritualism (which your contributor evidently has not), Mr. S. Cumberland's explanations are so exceedingly weak and entirely insufficient, as to force upon them the conviction that, if nothing more satisfactory is forthcoming, the phenomena they have witnessed must be attributed to some source, the origin of which is as yet undiscovered. Mr. Cumberland, undertaking to show the writer, 'how it is done,' presumes the conditions to be such as they never are at a séance. For example, he says that mediums, 'the moment the lights are out, loosen their hands and move noiselessly to another part of the room'—an absurdity (unless two confederates are seated next him). I have never sat in any circle (and I have sat in dozens,) where such a thing could be for an instant possible; the medium's hands are always firmly held by two persons, who frequently also place their feet on his. Again, Mr. S. Cumberland places both his hands upon the writer's hands, who closing his eyes believes they are still on his; at the same time he feels ghostly touches, &c., or opening them finds one hand removed. Now I have experimented this evening with friends; and we cannot discover any position (save that of one hand lying directly above the other, which of course would never be allowed)in which a pair of hands can be laid on a second pair and one removed without instant detection; but let that pass. At no séance that ever was held was a medium allowed to place his hand on a sitter's; they are invariably clasped in the hands of one or more of his circle. Thirdly, Mr. Cumberland says most mediums are of the female sex; there are but two lady mediums of note in London, while there are at least a dozen men. I have frequently sat with both these ladies, and on every occasion have observed them to wear, the one high boots with about sixteen buttons, the other strong laced-up boots. Fourthly, 'celestial' infant voices and 'sepulchral' tones are exceedingly rare phenomena; still, if Mr. Cumberland can easily produce them with his 'joints,' he would find it difficult to carry on a long and rational conversation by such means, and that, too, in natural manly and womanly voices. Fifthly, provided the medium has hands or even we will say feet, free, the lazy tongs could easily produce the 'pulls' and 'touches,' but could they play tunes on a piano five yards off—particularly if that instrument happened to be shut and locked? could they lift a heavy brass feeder, a scuttle full of coal, and a ponderous armchair over the heads of the sitters, and place them noiselessly on the table in their midst? or could they play on a violin swiftly moving about close to the ceiling? By all means, Sir, let us have an explanation of these phenomena—we all desire it. Undermine spiritualism, knock it down, explode it, let in day-light on its mysteries, expose its trickery if you are able, but in the name of common-sense do not convert us all to Spiritualism against our will by offering us 'explanations' which to those knowing anything at all of the subject are simply absurdities":—*Pall Mall Gazette.*

Occult Phenomena.

OCCULT PHENOMENA AT PARIS.

[*Extract from "Light" (London) of* 12*th July* 1884.]

The undersigned attest the following phenomenon. On the morning of the 11th June, instant, we were present in the reception room of the Theosophical Society at Paris, 46, Rue Notre Dame Des Champs, when a letter was delivered by the postman. The door of the room in which we were sitting was open so that we could see into the hall; and the servant who answered the bell was seen to take the letter from the postman and bring it to us at once, placing it in the hands of Madame Jelihovsky who threw it before her on the table round which we were sitting. The letter was addressed to a lady, a relative of Madame Blavatsky's, who was then visiting her, and came from another relative in Russia. There were present in the room Madame de Morsier, Secretary-General of the "Society Theosophique d'Orient et d'Occident," M. Solovieff, son of the distinguished Russian historian, and attaché of the Imperial Court, himself well known as a writer, Colonel Olcott, Mr. W. Q. Judge, Mohini Babu, and several other persons. Madame Blavatsky was also sitting at the table. Madame Jelihovsky, upon her sister (Madame Blavatsky) remarking that she would like to know what was in the letter, asked her, on the spur of the moment to read its contents before the seal was broken, since she professed to be able so to do.

Thus challenged, Madame Blavatsky at once took up the closed letter, held it against her forehead, and read aloud what she professed to be its contents. These alleged contents she further wrote down on a blank page of an old letter that lay on the table. Then she said that she would give those present, since her sister still laughed at and challenged her power, even a clear proof that she was able to exercise her psychic power within the closed envelope. Remarking that her own name occurred in the course of the letter, she said she would underline this through the envelope in red crayon. In order to effect this she wrote her name on the old letter (in which the alleged copy of the contents of the sealed letter had been written), together with an interlaced double triangle or "Solomon's seal," below the signature which she had copied as well as the body of the letter. This was done in spite of her sister remarking that her correspondent hardly ever signed her name in full when writing to relatives, and that in this at least Madame Blavatsky would find herself mistaken. "Nevertheless," she replied, "I will cause these two red marks to appear in the corresponding places within the letter."

She next laid the closed letter beside the open one upon the table, and placed her hand upon both, so as to make (as she said) a bridge along which a current of psychic force might pass. Then, with her features settled into an expression of intense mental concentration, she kept her hand quietly thus for a few moments, after which, tossing the closed letter across the table to her sister, she said, "Tiens! c'est fait. The experiment is successfully finished." Here it may be well to add, to show that the letter could not have been tampered with in transit—unless by a Government official—that the stamps were fixed on the flap of the envelope where a seal is usually placed.

Upon the envelope being opened by the lady to whom it was addressed, it was found that Madame Blavatsky had actually written out its contents; that her name was there; that she had really underlined it in red, as she had promised; and that the double triangle was reproduced below the writer's signature which was in full, as Madame Blavatsky had described it.

Another fact of exceptional interest we noted. A slight defect in the formation of one of the two interlaced triangles as drawn by Madame Blavatsky had been faithfully reproduced within the closed letter.

This experiment was doubly valuable, as at once an illustration of clairvoyant perception, by which Madame Blavatsky correctly read the contents of a sealed letter, and of the phenomenon of precipitation, or the deposit of pigmentary matter in the form of figures and lines previously drawn by the operator in the presence of the observers.

(Signed) Vera Jelihovsky,
(„) Vasevolod Solovieff,
(„) Nadejda A. Fadeeff.
(„) Emelie de Morsier.
(„) William Q. Judge.
(„) H. S. Olcott.

Paris, 21*st June* 1884.

I merely remark that the transference of an imperfectly formed triangle with exactitude within the closed letter is a fact that has a very important bearing on the obvious criticism that occurs at once of collusion between the writer of the letter and Madame Blavatsky and the lady to whom it was addressed. And further, that, however wonderful the narrative, it is by no means isolated, but can be paralleled by other accredited cases.

M. A. (Oxon).

Correspondence.

A LECTURE AT BOMBAY.

Mr. Judge, the latest Theosophical arrival from America, gave his first public lecture in Bombay this evening before a crowded audience in the hall of the Framjee Cowasjee Institute. The subject chosen was, "*Theosophy and the Destiny of India.*" Mr. Judge began by saying that, born of Christian parents, he very early saw that Christianity was inadequate to his moral aspirations and was unable to solve the many doubts and difficulties which perpetually rose before his mind. Led by an irresistible desire to find out the truth, he turned his thoughts to the religions of the East. And how were the labors of himself and his friends rewarded? The most superficial examination convinced them that their fables buried beneath the outward shell a code of morality far superior to any that the Biblo has to offer, and that this inculcated a course of conduct based on *good thoughts, good words* and *good deeds*. It was to this desire to find elsewhere what the lecturer vainly sought in his own country, that the Theosophical Society owes its birth. The first public act of importance was the cremation, before the eyes, so to speak, of America and Europe, of the body of Baron de Palm. Since then, Theosophy and the Theosophical Society have become known in America. In Europe, too, the ridicule which greeted its infant days, is fast dying out, if it has not ceased altogether, and at this moment the Society is exercising a considerable influence on the intellectual and scientific thought of the West. Men of mark in England, if they do not all belong to the Society, are yet in very active sympathy with its objects. Theosophical thought has moreover affected the current literature of Europe, as witness that wonderful book, the "*Occult World*" by Mr. Sinnett, "*Esoteric Budhism,*" by the same author (both already within fourth and fifth editions and read with avidity by thousands) and "*Mr Isaacs*" by F. Marian Crawford, which last Mr. Judge described as an essentially theosophical novel, being an attempt to put some prominent theosophical truths in a popular form. Speaking of the Society's avowed objects, that which related to the so-called supernatural phenomena, the lecturer did not think it necessary or desirable to dwell upon at length. Not because he disbelieved in phenomena, but because it was impossible to convince every one of their genuineness by ocular demonstration. As regards the first object, universal brotherhood, he remarked that it was really the most important, and he hoped that the disarmanent of the world, if still distant, was not, judging from the signs of the times, an impossible or improbable occurrence.

Going on to the second portion of his subject—the *Destiny of India*, the lecturer observed that India's destiny was not political, but purely and simply intellectual, moral and religious. Though one of a nation who had broken from England and declared her independence years ago, he had no hesitation in saying that, all things considered, the British Government was the very best form of Government that India could wish for. He thereupon earnestly exhorted his hearers to let politics alone, and to turn their thoughts to their real destiny, to the intellectual, moral and religious regeneration of India. The history of all conquered countries, of England herself after the Norman conquest, of Spain, of Mexico, when Spain over-ran her, showed that in every case the conquered have been too apt to give up their manners and customs, their habits of thought, their religion and their nationality, for those of the conquerors. India, alone, of all conquered countries, has resisted the shock of invasion, and remains to this day as thoroughly Indian in thought, in manners and in religion, after years of subjection to a foreign rule, as in the days when her own sons ruled the land. The lecturer called upon his hearers to rouse themselves, to study their own books, and to translate them for the benefit of the world. He believed that translation by western authors, although not without merit in some cases, were at best unreliable interpreters of Indian modes of thought, and that a genuine Indian, with a fair knowledge of the language in which his books are written, could do much towards enriching European minds with the treasures of Indian philosophy and religion. Mr. Judge concluded his eloquent lecture with the well known words of a gifted countryman of his, who, though dead, still speaketh :—

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait".

The lecture made a deep impression on its hearers, and it is my firm conviction that if such able discourses were repeated from time to time, and theosophy presented to outsiders in the attractive form which Mr. Judge knows so well how to give it, the first object of your Society—that of Universal Brotherhood under the common banner of Theosophy—will soon be much nearer accomplishment than it now appears.

Bombay, 18*th July* 1884. H.

LECTURE AT COIMBATORE.

[FROM OUR OWN CORRESPONDENT.]

The 17*th July*, 1884.

Dr. F. Hartmann delivered a very interesting and instructive lecture on Theosophy on the 15th instant at 6 P. M at Coimbatore. The audience consisted of the leading gentlemen of the place and of almost all the English-knowing of the place. Babu R. D. Chuckerbutty, M. A., was voted to the chair. The lecturer began by stating that, according to the occult doctrine, we are now in an ascending cycle of intellectual development; how superstitions are dying; that, throwing away both the superstitions and the esoteric truths which they encrusted, the reasoning people had embraced rank materialism, and denied that mind exists independent of brain; that intellect is being developed at the expense of morality; that Theosophy has, therefore, opportunely enough stepped in to bring morals to prominence. He explained how Theosophy is not confined to the Theosophical Society, and instanced the work of the Psychic Research Society, and other like Associations as being Theosophic; and how modern literature is teeming with Theosophic doctrines. He dwelt at length on the progress of the Theosophical Society all over the world, and especially of its progress in India notwithstanding the temporary absence of its Founders in Europe. He pointed out the sphere and functions of Theosophy; the immense good it is doing, and how it has set itself to promote the cause of truth; the absurdity of dead letter interpretations of Hindu, Christian and other Theologians; and how sorely they need the aid of Theosophy. The superiority of the occult doctrine over the so-called "religions" was shown, as well as the futility of "Hatha Yog," and the necessity for spiritual and moral development. After explaining the "secret doctrine" in its various phases, the lecturer concluded by adducing his experiences as proof of the existence of *Mahatmas*, who are the inspirers of the Theosophical movement.—*Indian Mirror.*

Official Reports.

THE POONA THEOSOPHICAL SOCIETY.

Mr. Wm. Q. Judge (from America) arrived at Poona from Bombay on the evening of 20th July, when he was received at the station by several members of the Poona Branch. On the evening of the 23rd July, he gave a lecture at the Poona Town Hall on "*the West and what India can give it.*" There were over 300 persons present in the Hall, and the lecture was heard with great attention and created an extremely favourable impression, as Mr. Judge is an excellent speaker. He gave a brief description of life in America, particularly with reference to the education and prospects of young men in that country, and pointed out how the West had progressed in material civilization—a part of which India would do well to follow, but other portions of Western civilization would prove injurious to this country where the intellectual part of the brain seemed to be more developed than the part referring to material progress. He said that this country had an immense store of learning in religion, philosophy and certain sciences called psychical, and that if those stores were unearthed and properly brought to light, they would be the means of giving to humanity the principles of that one true religion which is the highest science and the highest philosophy. That the destiny of India was to teach the people of the West spirituality, and that the learned sons of India ought to work in that direction to rehabilitate themselves in the eyes of the whole world, which would then look up towards India with the respect which it has the means to command.

Rao Bahadur Mahadev Govind Ranade, in thanking the lecturer for his eloquent, practical and instructive address, made a long speech, in the course of which he gave prominence to the energy of the Founders of the Theosophical Society, who, he said, had promoted the cause of the Society with marvellous rapidity and that that was the sort of energy which the sons of India ought to emulate. He said that he knew of no one amongst the Hindoos of the present generation in the city of Poona that were worthy to sit by the side of these Founders who had so unselfishly worked to promote a good cause.

Mr. Mahadev Moreshvar Kunte, who occupied the chair, spoke somewhat to the same effect, and said that the rising generation of scholars

were ignorant of the beauties of the old literature of India, and that an effort should be made to enlighten the young men about the excellencies of their religion.

In the course of his remarks he said that he had translated some part of Patanjali's Yog philosophy, and he wondered that Europeans from distant places had sent for it. He said that some copies were sent for from Corfu. Mr. Kunte ought to know that there is a Theosophical Society at Corfu, and some of the members there, owing to the light thrown upon such subjects by our Society, went to the trouble of ordering out his book; otherwise very few would have thought of his book in that distant place.

There have been by this time several lectures in connection with Theosophy in this place and the young men are always glad to hear these subjects discussed in an intelligent manner. Slowly and imperceptibly they are being imbued with correct ideas about their literature; and that is a positive gain.

NAVROJI D. KHANDALAVALA,
Prest., Poona T. S.

MR. WILLIAM Q. JUDGE AT HYDERABAD.

Mr. Wm. Q. Judge, Joint Recording Secretary of the Parent Theosophical Society, arrived at Hyderabad on July 25th. He was received by the members of the Society and escorted by the President Mr. Dorabjee to the lodging arranged for his stay, where he received many visitors and discussed philosophical questions with them.

On the 27th, Mr. Judge he made some experiments in psychometry and gave some instructions to a few Theosophists who appeared capable of continuing the experiments and developing their powers. Among the experiments in psychometry were the following:—

A small copper Indian coin was given to a member of the Secunderabad Branch, who held it to his head, and soon described a street, with palm trees, looking like Southern Indian scenery. The shops were shut and only a dog could be seen for some time, when a man appeared. This scene persisted before him for 20 minutes, disappearing when the coin was moved along the forehead, but always reappearing when it touched the sensitive spot. No one knew where the coin was from, until the Collector of Hyderabad said it was a Southern Indian coin.

Another member took the seal of a gentleman present, and holding it to his forehead began to describe the house of the owner with tank surroundings, &c., which he had never before seen or heard described. Many other interesting trials were made, and a record is to be kept in Hyderabad and Secunderabad of all such experiments for future publication.

In the evening of the 29th, Mr. Judge was conducted to the spacious hall of Mr. Shapoorji, a well known Parsee gentleman here. The hall was filled with an audience representing all sects here. There were many well-informed European, Parsee, Mahomedan and other gentlemen present. Mr. Sabapathy Aiyah Garoo, a well-known member of the Madras Bar, was voted to the chair. He opened the meeting with a short and appropriate speech and introduced the American Brother to the audience.

Mr. Judge commenced his lecture by giving a short account of the conflict between Religion and Science; whence came man and whither he is to go? These momentous problems, he said, Western science is not yet able to solve satisfactorily. Spiritualistic phenomena, which then ushered themselves in the West, seemed at first to answer the purpose, but are now found to be not able to satisfy the spirit of enquiry which the modern science has kindled in the breast of man. He explained how the Theosophical Society came to be organized at New York under the prompting of the Mahatmas and why it was established in that country and why its Head Quarters were subsequently transferred to India. He thus enlightened the audience for an hour, and then brought his interesting discourse to a close, by observing that the ancient books and wisdom of Aryans were able to sufficiently answer the many and various questions which man meets with, in his endeavours to find out his goal, and to ascertain whether there is a futurity or not for him after death. The audience gave a calm and attentive hearing to his beautiful speech.

The Chairman then thanked the speaker for his able exposition, and added that as Theosophy was not sectarian, no man could have any objection to join the Society, whose object is one of enquiry.

After a vote of thanks to the Chairman and the speaker, the meeting was dissolved. Mr. Judge suggested and discussed plans for the future work of the Branch, and among those that were adopted are the following:—

1. Captain Raghunath and Messrs. Bheemajee Rowjee and Hanoo muntha Row to continue their studies and experiments in Mesmerism.
2. Two or three others to take up the subjects of Psychometry and Crystal reading.
3. The Brothers Moulve Mansab Ali and Abdul Razack to assist those Mahomedan Brothers who do not know English, by translating, into the Oordoo language, some of the useful and instructive articles found in the Theosophist.

Mr. Judge's affability, patience, and self-denial have made great impression on our minds, and our Branch President found very great pleasure in accompanying him wherever he went and seemed to enjoy his company much.

P. IYALOO NAIDU,
Secretary.

HYDERABAD THEOSOPHICAL SOCIETY,
2nd August 1884.

THE GOOTY THEOSOPHICAL SOCIETY.

Mr. William Q. Judge, our American brother, arrived here from Adoni on the evening of the 4th instant. That evening was spent in discussion upon the Eastern and Western social system and on hearing suggestions regarding work in the Branch.

On the morning of the 5th, according to invitation sent out, about 50 gentlemen of this place assembled in the bungalow of our President M. R. Ry. J. Sreenevasa Row, Pleader, he taking the chair at request, which was seconded by the Munsiff of this place. The Chairman welcomed Brother Judge to India in an address of which I give you the substance. He said that Theosophy affords the one common platform for all religionists; that it had been the one religion of the early Aryans and is now becoming that of the natural and scientific world; that it is through Theosophy that fraternal feeling is growing. In concluding, he hoped that the Mahatmas would bless our brother and, through him, the Society.

Mr. Judge then delivered a lecture extemporaneously, upon *Theosophy and the Destiny of India.* During the course of his speech, he explained some passages in the Hindu sacred books, that the West had laughed at; for instance the marriage of the five Pandaras to Dronpadi, which is the combination of five vital centres in the body. The destiny of India, he said, was to furnish the world again with true philosophy and a true system of morals to be found in her ancient literature.

The Vice-President, Mr. P. Kesava Pillai, spoke at length in support of the lecturer, and then the Secretary concluded the remarks by defending Indian B. A's and B. L's; referred to Theosophical literature; and proposed a vote of thanks to the lecturer, which was carried with applause.

Before leaving, Mr. Judge gave us some instructions on Mesmerism; and suggested various experiments to be made in psychometry and crystal reading.

7th August 1884.

B. P. NARASIMMIAH, B. A.,
Secretary.

MR. ST. GEORGE LANE-FOX AT VELLORE.

MR. LANE-FOX arrived at Vellore on the 11th July. He was received on the Railway platform by all the members of the Branch. On the following evening he delivered an able and impressive lecture on "*Theosophy viewed in the light of Modern Science*" to a large and appreciative audience. Mr. Winfred, President of the Chittore Branch, was voted to the chair. In winding up his address, Mr. Lane-Fox invited discussion on any points requiring explanation, &c. There was loud applause when the lecture closed. The Chairman closed the meeting with a short address summarizing what the lecturer said.

In the course of the next day, Mr. Lane-Fox held interviews with some learned gentlemen of the Town, who came to him. At the lecture on the following day there were nearly 300 persons present. Mr. Lane-Fox addressed the audience on "*The Theosophic View of Morality.*" Some of the non-Theosophists present dilated upon what they thought the impracticability of universal Brotherhood in the present state of Hindu Society, ignoring all along the fact that what was aimed at was the formation of a "nucleus of universal Brotherhood." Initiation took place after the meeting closed.

FORMATION OF A BRANCH AT ARCOT.

On July 17th, Mr. Lane-Fox accompanied by Mr. Narainasawmy Mudaliar, the President of the Vellore Branch, arrived at Arcot, where they were received by Messrs. Thanakoti Mudaliar, Nummiah Chettiar, Tahsildar of Arcot, and others; and conducted to the "Hermit Park," which was prepared for the occasion. Mr. Lane-Fox addressed the audience present, in a few words. At the request of the gentlemen present, he consented to give a lecture in the evening on "*The Relation of Theosophy to Hinduism.*" Accordingly at the appointed time he addressed a large audience on the subject announced. The topic being a very interesting one to Hindus, the lecture was listened to most attentively. The lecture, able and interesting as it was, closed amidst loud and deafening cheers. After this, one of those present, a non-Theosophist, read out a paper explaining in general terms the objects of the Theosophical Society and how it required our sympathy. Mr. Narainsawmi Mudaliar addressed the audience in Tamil and Mr. Nummiah Chettiar thanked the lecturer.

On the following day, a large number of applicants, consisting chiefly of important officials of Arcot and neighbourhood, were initiated; and a branch was formed.

MR. LANE-FOX AT ARNI.

Mr. Lane-Fox arrived at Arni on the 19th July. Immediately after his arrival, the additional District Munsiff and other officials of the place came to visit him. There was some discussion during the day. At the request of the townsmen, Mr. Lane-Fox consented to give a lecture on the "*Prospects of Theosophy.*" There was such a large gathering

that even the Police were unable to keep peace outside the building. Mr. Veerasawmy Iyer, F. T. S., the local District Munsiff, was voted to the chair. Mr. Lane-Fox gave a very able and learned lecture. He closed his address amidst loud applause from all present. Mr. Winfred, President of the Chittore Branch, then explained briefly in Tamil the speech of the lecturer.

A venerable old gentleman, a retired District Munsiff and a Sanskrit scholar, then addressed the audience in Tamil, expressing sympathy with the Theosophical movement. The proceedings of the day were brought to a close after a short and impressive address from the Chairman.

A. Raju,
Corr. Secretary, Chittore T. S.

Mr. ST. GEORGE LANE-FOX AT ARCOT.

Mr. Lane-Fox, of the Parent Theosophical Society, arrived here on the morning of the 17th instant, accompanied by Mr. A. Narayanasawmy Moodaliar, the President of the Vellore Theosophical Society.

At the appointed time, the gentleman began the address. The Hall was crowded, both Mahomedans and Hindus attending. The subject treated of was "*The Relation of Theosophy to Hinduism.*" At the close of the address, the Tahsildar of the place thanked the learned lecturer for his able address.

The next day Mr. Lane-Fox initiated the several gentlemen wishing to join the Society.

At a meeting of the newly initiated members held later in the day of that date, it was resolved that a branch of the Theosophical Society be formed here, and that the following gentlemen be appointed as office-bearers to carry out the business of the Society.

President, A. Thanacoty Moodaliar,
Vice President, N. Nummiah Chettyar,
Secretary, S. Venkata Subbiar, B. A.,

The Bye laws of the Parent Theosophical Society were adopted for the present.

Arcot, 21st *July* 1884. } A. Thanakoty Moodaliar, *Prest. Arcot T. S.*

Note:—The *Hindu* (Madras) of 20th August contains a report of an interesting lecture at Trichinopoly, by Mr. Lane-Fox. We shall give it in our next issue.

MADRAS THEOSOPHICAL SOCIETY'S SANSKRIT SCHOOLS.

I have the honor to submit my report of inspection, for the month of May, of Sanskrit schools organised under the auspices of the Theosophical Society, in Mylapur, Triplicane, Chintadripet and Peddoonaikpet.

2. The number of boys on the rolls of the Mylapur School is 24 and the average attendance is 18. Dowan Bahadur R. Raghunatha Row Garu has opened three Vedic classes, where three trained pundits teach the Rig, the Yajur and the Sama Vedas. The Rig Veda is read by 2 boys; the Yajur Veda by 3; the Sama Veda by 2; the first lessons in Sanscrit by 15; the second reader by 2; and the Sanscrit Text by 3. There are four teachers to give instruction in these subjects, and the establishment costs in all Rupees 21.

3. The Triplicane school has on its rolls 67 boys and there are two teachers for the school. I am of opinion that the school is doing well.

4. In Chintadripet the Sanskrit school is attached to a local Anglo-Vernacular School. There are no less than 109 boys on its rolls and the average atttendance is 98.

5. The Sanskrit class is divided into seven divisions, all of which are taught by only one teacher. The two highest divisions are taught by him for one hour daily and the rest for half an hour. The boys of this institution are taught well, and it even sends a few of its students to Government examinations in Sanskrit. A poor monthly grant of Rs. 5 is made from the funds of our Association to meet the expenses connected with this large Sanskrit class. The staff has to be strengthened, and I am given to understand that the institution cannot bear the additional expense incidental to the necessary increase of strength. I therefore recommend that the grant for the school be raised to admit of the proprietors giving the present pundit an increase of pay of at least Rs. 5 a month and securing an assistant for the Sanskrit class.

6. There are 35 boys in Peddoonaikpet school, which has only one teacher. There is much improvement in the boys of the institution, and it speaks well of the teacher that some boys, who were asked by me on the day of inspection to recite verses from the text, delivered themselves in a very clear and lucid manner. I would suggest to the Association the propriety of giving some encouragement to the teacher by an increase of pay and of appointing an assistant for the school.

7. In conclusion I beg to suggest that the Inspectors selected every month may be requested to draw their reports after inspecting and examining the schools every week of the month instead of once a month as they do now.

L. Venkata Varadarajulu Nayudu,
23rd *July* 1884. *F. T. S.*

MADRAS THEOSOPHICAL SOCIETY.

Committee for Psychical Research.

The Madras Branch, having selected as its subject for investigation, in the current year, Dreams and other Psychical phenomena, has thought it desirable to issue circulars embodying a number of questions to its members and their friends for the purpose of collecting data relating to the personal experiences of a large number of individuals. We hope that our members will send careful and concise replies to our various queries; and, should they also be able to furnish us with the experiences of their friends, they are requested to do so without mixing them up with their own experiences; but to record them on a separate piece of paper, stating, if possible, the name, sex, age, and other particulars about the informants.

(1) Do you ever dream during sleep? If so, do you dream constantly or occasionally?

(2) Are your dreams of a rational nature and can you remember their purport or details?

(3) If so, how long does the recollection of your dreams remain impressed in your memory after waking?

(4) Are your dreams affected by the state of your health or by your food or drink?

(5) Do you keep up generally good health? If not, what is your ailment?

(6) Have you ever dreamed of an event which occurred afterwards? If so, how often? Give particulars.

(7) Have you ever experienced a dream in which some external influences or circumstances occurring at the time, such as a noise, a draught, change of temperature, smell, &c., have affected your dreams?

(8) Can you control the circumstances of your dreams by your will?

(9) In what direction and attitude is your body lying during sleep?

(10) Do you snore, groan, or breathe heavily during sleep?

(11) Do you ever talk, walk, or work in your sleep? If so, are you conscious of your actions on waking?

(12) Does any particular resting place affect the nature of your dreams? If so, how?

(13) Had you anything like double consciousness during sleep?

"Visions."

(14) Have you ever had a "vision?"

(15) If so, how often and under what circumstances?

(16) What was the state of your health at the time of your vision?

"Trance."

(17) Have you ever been in a trance?

(18) What produced it?

(19) Can you go into a trance at will?

(20) What was its effect upon you?

(21) Have you ever been under "mesmeric" influence? If so, state the circumstances and your experiences in that condition, if you can recollect them.

Thought transference or Mind reading.

(22) Do you ever think of a thing or of a word at the same moment as another person at the time conversing with you?

(23) If so, are you usually the first to give utterance to the thought?

(24) Are you ever impressed with the thought of a person who immediately afterwards makes his appearance?

(25) If so, does this occur often with the same person? and is he similarly impressed with your approach?

(26) Do you ever experience, in a waking state, the consciousness of any occurrence taking place some time before the actual ocurrence of the said event, or occurring at a distance simultaneously?

(27) Have you ever seen a place or person, witnessed an occurrence, or heard, or carried on a conversation which you felt impressed, was either familiar to or experienced by you as aforesaid, while you know for certain that *physically* this familiarity was impossible?

Obsession (Possession by a devil)

(28) Have you any experience relating to obsession and the conditon of mind experienced when a person is under the influence of Pisacham?

Anæsthetics and Narcotics.

(29) Have you ever been under the influence of anæsthetics or narcotics?

(30) If so, state how it was administered; and what were your experiences while under the influence?

SUGGESTIONS.

For the purpose of conducting some practical experiments on thought transference, the first step to be taken is the selection of the "recipient" and "transmitter." The recipient is a sensitive person by whom the thoughts propelled from the transmitter are to be received and recorded. The transmitter is, therefore, as it were, the positive element influencing or mesmerising the recipient who is a negative, passive or sensitive subject. The selection of these two operators can only be made by trial. Having decided to make an experiment, the following is the course to be pursued :—The recipient is to be seated at a table and provided with a pencil and paper. The transmitter should, in the first instance, be in physical contact with the recipient, either by holding his unoccupied hand or by placing his (transmitter's) hand on the recipient's forehead. Then the transmitter pictures to himself some figure or diagram which for convenience may have been drawn on a slate or piece of paper; and holds it before his eyes. This picture should, of course, not be shown to the recipient, who allowing himself to be in a passive state must write down on the paper before him that which comes into his mind. If any success be obtained in this experiment, that is to say, if the recipient be able to reproduce more or less faithfully the picture in the mind of the transmitter, the experiment may be continued without contact, the two being separated by gradually increasing distances. If, in this manner, some success is obtained, it may be found possible to transmit words and figures in the same manner. At first it is not advisable to impose any test conditions; but after successful experiments have been made, more or less rigorous tests may be applied with advantage.

N. B.—In answering the above questions, please be careful not to draw too much upon your imagination, as otherwise our object will be defeated. Even when you have had no experiences coming under any particular question, please record the fact. As our object is to take an average from a given number of statements, an answer even of negative character will be of use.*

LONDON LODGE THEOSOPHICAL SOCIETY.

SYSTEMATIC work has been begun by the LONDON LODGE of THE THEOSOPHICAL SOCIETY. We have just received a copy of their *Transactions* printed in a very neat pamphlet. It is No. 1, June 1884, and consists of questions put to Babu Mohini M. Chatterji by members of the Lodge, with his replies thereto, and also of a paper read by him at one of their meetings, for which see the main text of *The Theosophist.*

The replies, unless fully explained, are liable to be misunderstood; yet we strongly recommend that all our Branches follow this excellent example, by collecting papers, and records of experiments, to be printed when of importance. In this convenient form they could be easily circulated among members of the Branches for mutual discussion and profit.

Our Hindu members should not allow the Western Theosophists to get too far ahead of them in such matters.

In the *Tribune* (Lahore) of 16th August, is given an account of an open meeting of the London Lodge of the Theosophical Society, held on the 21st of July, in Prince's Hall, Picadilly. Although a select number of people were invited, the Hall was quite full with the *elite* of London. The following were some of the most eminent persons present on the occasion :—Lady Elizabeth St. Aubyn, Herr Von Hegel Muller, Lady Calthrust, Mr. F. Myers, Mr. Gurney, Rev. Hawes, Baron de Gary, Dr. Grosvenor, Colonel Robertson, Oscar Wilde, Honorable Percy Wyndham, Sir A. and Lady Heyter, Hargreave Jennings, Lord Dorchester, Professor Graham, M. Kemesky, Mr. Crookes, Madame Novikoff, Right Honorable J. K. Cross, Earl Russel, Lady Blackheath, Major-General Honorable Fielding, Professor Seebohan, Honorable Kenneth Howard, Lord and Lady Castletown, Count Byland, Lady Duffer Hardy, Professor Minto, &c., &c.

Colonel Olcott, says the *Tribune* report, "rose amid loud cheers of the assembly and delivered a very impressive and eloquent lecture on 'Theosophy.'" An abstract of the speech is also given, which we regret we cannot give here for want of space. But the same report adds :—"The Colonel resuming his seat amid loud cheers and applauses of the whole audience, Mr. Mohini Mohun Chatterjee, F. T. S., M. A., B. L., read his paper on the wisdom of the ancient Aryans.....The intense interest excited in the audience at the strange sight of an Indian, preaching the superiority of Eastern wisdom over that of the whole world in the world's great metropolis, can be better imagined than described... English people knew very well that some of their very eminent men belong to this wonderful Society...That Theosophy is thriving upon opposition and winning its way even to the hearts of the Europeans, is a sufficient proof of an enduring vitality which runs through its whole system... That the fashionable ladies of London could forego balls and theatres to see a strange man and a strange woman, and to hear discussions upon Theosophy, is a very hopeful sign of a bright future which is awaiting its fortunes...A spiritual warfare has begun, a voice of reproach and warning has been lifted against the vices and the vanities of the age..."

* Such of our readers, as have not received the Circular, are invited to act on the above suggestions.

GERMANY.

AT the time of going to Press we received an interesting account of the formation of a new branch-Society at Elberfeld, the details of which we shall give in our next issue.

THE SCOTTISH THEOSOPHICAL SOCIETY.

AT a meeting of the members of the Theosophical Society held here this day (17th July, 1884) at Oddfellows Hall, Forrest Road, the President-Founder in the chair—it was unanimously resolved :—

That in view of the increasing interest in Theosophy, and for the purpose of strengthening the movement, a Branch of the Parent Society should be formed in the City of Edinburgh;

That the said Branch shall be known as "The Scottish (Branch) Theosophical Society;"

That the Bye-laws of the Parent Society be temporarily adopted.

An election was then held for officers to have charge temporarily of the Local Society's affairs. It having been decided that the choice of permanent officers should be postponed for a while, a President, two Vice-Presidents, a Recording Secretary and Treasurer, and a Corresponding Secretary were duly chosen, and the publication of the following names was duly authorised :—

President, (*pro-tem.*) R. M. CAMERON; *Recording Secretary and Treasurer*, HENRY J. SHIELDS; *Corresponding Secretary*, E. D. EWEN.

A Committee of six was appointed to draft bye-laws and to report at an adjourned meeting to be held on the 23rd instant.

Mr. Ewen, with the consent of the President-Founder, was invested by the Branch with special authority to initiate candidates in Glasgow and other places outside of Edinburgh.

Upon motion, it was unanimously resolved that the Corresponding Secretary convey to the London Lodge Theosophical Society the Fraternal greetings of this Branch, with the request for a reciprocal exchange of official courtesies.

The meeting then adjourned.

(By Order.)

E. D. EWEN,
Corresponding Secy., F. T. S.

EDINBURGH, 17*th July* 1884.

THE "POONA GAYANA SAMAJ."

A society for the encouragement of the art and science of Native Music has evidently a laudable object, and we wish it success. As it counts amongst its patrons, vice-presidents, councillors and honorary members, many people of high standing, including the Prince of Wales, the Duke of Edinburgh, Lord Ripon, etc., to say nothing of a great number of Rajahs and Maharajahs, there can be no possible want of funds, which is so essential to success.

Personal Items.

The success of our Theosophical Mission to Europe has been very largely helped by the philosophical conversation of our brother Babu Mohini M. Chatterji. He has interested all with whom he has been brought into contact. Several times he has by invitation visited the University of Cambridge to discuss Oriental Philosophy with the 'Dons,' while in London his company has been sought by a great number of the cleverest men of the day.

Our younger brother, Mr. B. J. Padshah, has also done excellent service in a similar way, having been brought into relations with some leading men.

"THE SECRET DOCTRINE,"

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BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B. A., B. L., F. T. S.,

Councillor of the Theosophical Society and President of its Madras Branch.

PUBLISHER'S NOTICE.

NUMEROUS and urgent requests have come from all parts of India, to adopt some plan for bringing the matter contained in "Isis Unveiled," within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many, finding the outlines of the doctrine given too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. Thus will be avoided needless repetitions, and the scattering of materials of a cognate character throughout the two volumes. Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works. A complete Index and a Table of Contents will be compiled. It is intended that each Part shall comprise seventy-seven pages in Royal 8vo. (or twenty-five pages more than every 24th part of the original work,) to be printed on good paper and in clear type, and be completed in about two years. The rates of subscription to be as follow:—

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REPORT OF THE EIGHTH ANNIVERSARY

OF THE

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