

book is written astrally and must be read not between the lines, but within the words, and that only he who thus reads will get much out of it.

The daily papers are talking a great deal of claims made by certain inventors as to transmitting light by wire. Sensitized photographic plates are used, instead of ordinary telephone plates. One of these plates has been placed in front of an aperture through which an image has been cast, and this image has been forwarded, like a telephonic message, from one end of a wire to its other end, and seen on another plate at the later point. This is called telephotography, and its results cannot be overestimated. Experiments are also being carried on with a view to abolishing the use of lamps in electric lighting. If they are successful, the place lit up will be filled with a soft phosphorescent glow, of any desired shade or tint. The source from whence the light emanates will be imperceptible. These things have all a Theosophic importance, though at first it may not seem so. H.P.B. says repeatedly that before the close of the century discoveries will be made that will corroborate in a remarkable manner many of the truths revealed through our Society. And it is shrewdly suspected by some that the corroboration will not be altogether through the instrumentality of archæology, but at least partly by means of materialistic investigation itself. The Aphorisms of Patanjali as to the hindering of the modifications of the thinking principle, the soul taking on the form of the thing perceived, the Yogi being in the state of a spectator without a spectacle, at the time of Yoga, become wonderfully significant when we think that the hearing and seeing apparati simply take on the vibration of the thing perceived, and that the same vibration is set up in the molecules of the brain.

An interesting clipping is headed, "Can Man change the Climate?" and says: "The fact that man has been able to produce many great changes on the face of the earth is a tribute to his industry and ingenuity. But it is possible that he is bringing about effects of equal importance, without intending them. This reflection is suggested by a recent article of Dr. J. E. Taylor on the question whether the British climate is changing. * * * * it must be remembered that he (man) is dealing continually with giant powers of Nature, which are so delicately balanced that a mere touch, as it were, suffices sometimes to set them operating in a new way."

It is said in substance that Prof. E. W. Scripture, the new Professor of Psychology at Yale College, proposes getting up a temperature map of the body; that he has perfected an instrument which, when passed over the body, registers the variation in temperature; that it has been found that, if a bit of cold iron is passed over the surface of the hand, some spots will be found to respond with a sensation of cold, some will not. Palmists know how magnetic currents vary in different parts of the hand, producing sensations of heat and cold, and how these currents correspond to, and are influenced by, certain planets, odd as it may seem to the incredulous.

One of the last papers to come into the fold of those who talk of "Mysticism" is *The New York Times*. In its issue of the 4th instant, it has three articles of this class, one of them an editorial, and, *mirabile dictu*, it neither sneers, nor from its serene height of certitude, condescendingly explains.

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.

CHAPTER IX.

AT the adjourned meeting, on the evening of September 18th (1875), Mr. Felt continued from the previous meeting, September 8th, the interesting description of his discoveries, which he illustrated by a number of colored diagrams. Some persons present thought they saw light quivering over the geometrical figures, but I incline to the belief that this was due to auto-suggestion, in part, and partly to what Felt said about their magical properties.* Certainly, I saw nothing of an occult nature nor did the others present, save a very inconsiderable minority. The lecture finished, the order of the day was taken up; I acting as Chairman, and Mr. C. Sotheran as Secretary. The Minute Book says:—

"The Committee on Preamble and Bye-laws reported progress, and Mr. De Lara read a paper which he had been requested to write for the Committee.

"At the suggestion of the Committee it was, upon motion,

"Resolved, that the name of the Society be 'The Theosophical Society.'"

* The following important draft of a letter signed by Mr. Felt was found by Col. Olcott as he was on the point of leaving for Calcutta. Col. Olcott cannot remember whether the letter was sent for publication or not, but inclines to the latter opinion. The importance of the document lies in the fact that in it, Mr. Felt unreservedly affirms the existence of elemental spirits, his acquired control over them, their effect upon animals and their relations with humanity. The author of "Old Diary Leaves" thinks the statements as to the influence of the Egyptian geometrical drawings upon Mr. Felt's hearers exaggerated, yet resting upon facts to the extent described in the text of the foregoing chapter. The would-be teachers who did not come to learn, as Mr. Felt describes them, were the Spiritualist members whose orthodoxy was unshakeable.

S. V. E.

NEW YORK, June 19, 1878.

TO THE EDITOR OF THE "LONDON SPIRITUALIST."

My attention has but just now been called to certain articles, published in your city, and one of them in your paper, which reflect upon statements made by friends of mine, respecting the "Theosophical Society" and myself. One or more of the

The chair appointed the Rev. Mr. Wiggin and Mr. Sotheran a Committee to select suitable meeting rooms; and then several new members were nominated and, upon motion, it was

“*Resolved*, that these persons be added to the list of founders.”

After which the meeting adjourned, subject to the call of the chair. The report is signed by me as Chairman and by Dr. John Storer Cobb, for C. Sotheran, Secretary.

The choice of a name for the Society was, of course, a question for grave discussion in Committee. Several were suggested, among them, if I recollect aright, the Egyptological, the Hermetic, the Rosicrucian, etc., but none seemed just the thing. At last, in turning over the leaves of the Dictionary, one of us came across the word “Theosophy,” whereupon, after discussion, we unanimously agreed that that was the best of

writers question whether such a person as myself actually exists, or is but “the creation of the brains of Mme. Blavatsky and others.” Having very little in common with the public which supports your paper, I seldom see it, and would perhaps never have known of these statements, if they had not been pointed out to me. I am engaged in mathematical pursuits, and take little or no interest in anything that cannot be exactly demonstrated, for which reason Spiritualists and myself have very few bonds of sympathy. I have so little faith in their so-called manifestations that I have long since given up trying to keep track of them.

The Theosophical Society was started under the mistaken impression that a fraternity of that kind could be run on the modern mutual admiration plan for the benefit of the newspapers, but very soon everything was in confusion. There were no degrees of membership, nor grades, but all were equal. Most members apparently came to teach, rather than to learn, and their views were thoroughly ventilated on the street corners. The propriety of making different degrees was at once apparent to the real Theosophists, and the absolute necessity of forming the Society into a secret body. This reorganization into a secret society, embracing different degrees, having been accomplished, all statements of what has transpired since the members were so bound in secrecy, are of course to be viewed with suspicion, as, even if such statements were true, things may have been done in the presence of the *illuminati*, of which many ex-members and novitiates had no knowledge. Of my own acts in and out of the society, before this bond of secrecy, I am at liberty to speak, but of my doings or the doing of others since that time, I have no right to give evidence. Mr. Olcott's statement about my experiments with elemental or elementary spirits, in his inaugural address, was made without consultation with me or my consent, and was not known to me until too long after its appearance for me to protest. Although substantially true, I looked upon it as premature, and as something that should have been kept within the knowledge of the Society.

That these so-called elementals or intermediates, or elementary or original spirits were creatures that actually existed, I was convinced through my investigations in Egyptian archaeology. While working at drawings of several Egyptian Zodiacs, in the endeavour to arrive at their mathematical correspondences, I had noticed that very curious and unaccountable effects were sometimes produced. My family observed that at certain times a pet terrier dog and a Maltese cat, which had been brought up together and were in the habit of frequenting my study and sleeping on the foot of my bed, were acting very strangely, and at last called my attention to it. I then noticed that when I commenced certain investigations the cat would first appear to be uneasy and the dog for a short time would try to quiet him, but shortly the dog would also seem to be in dread of something happening. It was as though the perceptions of the cat were more acute, and they would both then insist on being let out of the room, trying to get out themselves by running against the glass windows. Being released they would stop outside and mew and bark as though calling to me to come out. This behaviour was repeated until I was forced to the conclusion at last that they were susceptible to influences not perceptible to me.

I supposed at first that the hideous representations on the Zodiacs, &c., were “vain imaginations of a distempered brain,” but afterwards thought that they were conventional representations of natural objects. After studying these effects on the animals, I reflected that as the spectrum gives rays, which though to our unaided

all; since it both expressed the esoteric truth we wished to reach and covered the ground of Felt's methods of occult scientific research. Some stupid story has gone about that, while the Committee were sitting, a strange Hindu walked into the room, threw a sealed packet upon the table and walked out again, or vanished, or something of the sort; the packet, when opened, being found to contain a complete draft of a Constitution and Bye-laws for the Society, which we at once adopted. This is sheer nonsense; nothing whatever of the sort occurred, and the fable was doubtless fabricated by a sensational “space-writer” on some American newspaper. Several similarly absurd yarns have been set afloat about us by those inventive gentry, from time to time; some of them very funny, some weird, some too childishly improbable to be

sight invisible, had been declared by eminent scientists to be capable of supporting another creation than the one to us objective, and that this creation would probably also be invisible, (Zöllner's theory), this phenomenon was one of its manifestations. As these invisible rays could be made apparent by chemical means, and as invisible chemical images could be reproduced, I commenced a series of experiments to see if this invisible creation or the influences exerted by it would be thereby affected. I then began to understand and appreciate many things in my Egyptian researches that had been incomprehensible before. As a result I have become satisfied that these Zodiacal and other drawings are representations of types in this invisible creation delineated in a more or less precise manner, and interspersed with images of natural objects more or less conventionally drawn. I discovered that these appearances were intelligences, and that while some seemed to be malevolent and dreaded by the animals, others on the contrary were not obnoxious to them, but on the contrary they seemed to like them and to be satisfied when they were about.

I was led to believe that they formed a series of creatures in a system of evolution running from inanimate nature through the animal kingdom to man, its highest development: that they were intelligences capable of being more or less perfectly controlled, as man was more or less thoroughly acquainted with them, and as he was able to impress them as being higher or lower in the scale of creation, or as he was more or less in harmony with nature or nature's works. Recent researches showing that plants possess senses in greater or less perfection, have convinced me that this system can be still further extended. Purity of mind and body, I found to be very powerful, and smoking and chewing tobacco and other filthy habits, I observed to be especially distasteful to them.

I satisfied myself that the Egyptians had used these appearances in their initiations; in fact, I think I have established this beyond question. My original idea was to introduce into the Masonic fraternity a form of initiations such as prevailed among the ancient Egyptians, and tried to do so, but finding that only men pure in mind and body could control these appearances, I decided that I would have to find others than my whisky-soaked and tobacco-sodden countrymen, living in an atmosphere of fraud and trickery, to act in that direction. I found that when these appearances, or elementals could not be kept in perfect control, they grew malicious, and despising men whom their cunning taught them must be debased, they became dangerous, and capable of inflicting damage and harm.

With one of the members of the Society, a legal gentleman of a mathematical turn of mind, I accomplished the following, after the manner of Cornelius Agrippa, who claimed for himself and Trithemius, that “at a great distance, it is possible without any doubt to influence another person spiritually, even when their position and the distance is unknown.” *De Occulta Phil.—lib. III, p. 3.* Several times, just before meeting me, he observed a bright light; and at last came to connect this light with my coming and questioned me about it. I told him to notice the hour and minute at which these lights would be seen, and when I met him afterwards I would tell him the exact time. I did this 30 or 40 times before his naturally skeptical mind was thoroughly convinced. These lights appeared to him at different times of the day, wherever he happened to be, in New York or Brooklyn, and we arranged that, in each case, about two hours from that time I should meet at his office.

These phenomena differ essentially from any mesmeric, magnetic, or so-called spiritual manifestations that I am acquainted with, and are not referable thereto; this gentleman has never been influenced by me in either of these ways.

worth even reading, but all misleading. An old journalist myself, I cared too little for such *canards* to take the least notice of them. While they create temporary confusion and misconceptions, in the long run they do no harm.

As regards the drafting of the original Bye-laws, we took much pains and drew up as good a set as any society could desire. The Rules of various corporate bodies were examined, but those of the American Geographical and Statistical Society and the American Institute were thought by us to be as good models as any to follow. All preliminaries being settled, we obtained permission from Mrs. Britten that the next meeting should be held at her private residence (no Hall having as yet been taken) and I issued (on post-cards) the following notice :

Once he came to my house, in the suburbs of this city, and examined some Kabbalistic drawings upon which I was working, with one of which he was much impressed. After leaving he saw, in bright day light, in the cars, an appearance of a curious kind of animal, of which he then made a sketch from memory. He was so impressed with the circumstance and the vividness of the apparition, that he went at once to one of the *illuminati* of the Society, and showed his drawing. He was informed that though apparently an ideal figure, it was really a so-called elemental spirit, which was represented by the Egyptians as next in the order of progression to a certain reptile, which was the figure he had seen at my house, and that it was employed by the Egyptians in making their Zodiacs, at initiations, &c., &c. He then returned to me, and without comment I showed him a drawing of the very figure seen by him, whereupon he told me that he had seen it and under what circumstances and produced his sketch. He was then convinced that I foresaw that he would see this appearance after having been impressed by my Kabbalistic drawing.

These phenomena are clearly not referable to any familiar form of manifestations.

At one of my lectures before the Theosophical Society, at which all degrees of members were present, lights were seen by the *illuminati* passing to and from one of my drawings, although they stood in the glare of several gas lights, a dark cloud was observed to settle upon it by others, and other phenomena, such as the apparent change of the Zodiacal figures into other forms or elemental representations, were observed.

Certain members of lower degree were impressed with a feeling of dread, as though something awful were about to happen; most of the probationers were rendered uncomfortable or uneasy; some became hypercritical and abusive; several of the novitiates left the room; and Mme. Blavatsky, who had seen unpleasant effects follow somewhat similar phenomena in the East, requested me to turn the drawings and change the subject. If there had previously been any doubt, the absolute necessity of forming the society into degrees was then apparent, and I have never since met others than the *illuminati* of the society, with similar manifestations.

The unfriendly tone of the article above referred to was entirely uncalled for, and there was no boasting on the part of any of the members in their remarks. Being a secret society we could not in any manner retaliate until permission to do so was given. Having now received permission, I here publicly state that I have lately performed what I agreed to do, and, unless the Council forbids, I hereby give permission to such of the *illuminati* as have seen it, to come forward, if they choose, and bear evidence of the fact.

I do not know if you will think this worth the space it will occupy in your columns, but think that it is but just, after keeping an absolute silence for more than two years, I should now be heard in this matter. Modern Spiritualism need not weep with Alexander, for there is another world for it to discover and conquer.

GEORGE H. FELT.

The Theosophical Society.

NEW YORK, October 13th, 1875.

The Committee on Bye-Laws having completed its work, a meeting of the Theosophical Society will be held at the private residence, No. 206 West 38th St., on Saturday, October 16th, 1875, at 8 p. m., to organize and elect officers. If Mr. Felt should be in town, he will continue his intensely interesting account of his Egyptological discoveries. Under the Bye-Laws proposed, new members cannot be elected until after thirty days' consideration of their application. A full attendance at this preliminary meeting is, therefore, desirable.

The undersigned issues this call in compliance with the order adopted by the meeting of September 13th ultimo.

(Signed) HENRY S. OLCOTT, President, pro. tem.

The copy of the original post-card sent by post by Sotheran to H. P. B., I have framed, at "Gulistan," and my own copy is also in my possession.

Our Minute Book records the following persons as present at this meeting in question :

"Mme. Blavatsky, Mrs. E. H. Britten, Henry S. Olcott, Henry J. Newton, Chas. Sotheran, W. Q. Judge, J. Hyslop, Dr. Atkinson, Dr. H. Carlos, Dr. Simmons, Tudor Horton, Dr. Britten, C. C. Massey, John Storer Cobb, W. L. Alden, Edwin S. Ralphs, Herbert D. Monachesi, and Francisco Agramonte.

"On behalf of the Committee on Preamble and Bye-Laws, the Preamble was read by the chair, and the Bye-Laws by Mr. Chas. Sotheran."

Mr. Massey was then introduced by the chair and made some remarks; after which he was obliged to hurry away to the steamer, on which he was to sail for England.

Discussion ensued and various motions were made on the adoption of the Bye-Laws; the final result being that the draft submitted by the Committee was laid on the table and ordered printed. The meeting then adjourned. H. S. Olcott was Chairman and J. S. Cobb Secretary of the meeting.

The next preliminary meeting was held at the same place on the 30th October. The Committee on rooms having reported, Mott Memorial Hall, 64, Madison Avenue, (a few doors only from our recently purchased New York Headquarters) was selected as the Society's meeting-place. The Bye-Laws were read, discussed and finally adopted, but with the proviso that the Preamble should be revised by H. S. Olcott, C. Sotheran and J. S. Cobb, and then published as the Preamble of the Society.

Voting for officers was next proceeded with; Tudor Horton and Dr. W. H. Atkinson being appointed tellers of the Election. The result was announced by Mr. Horton as follows :

President, HENRY S. OLCOTT; *Vice-Presidents*, DR. S. PANCOAST and G. H. FELT; *Corresponding Secretary*, MME. H. P. BLAVATSKY; *Recording Secretary*, JOHN STORER COBB; *Treasurer*, HENRY J. NEWTON; *Librarian*, CHARLES SOTHERAN; *Councillors*, REV. J. H. WIGGIN, R. B. WESTBROOK, LL.D., MRS. EMMA HARDINGE BRITTEN, C. E. SIMMONS, M.D., and HERBERT D. MONACHESI; *Counsel to the Society*, WILLIAM Q. JUDGE.

The meeting then adjourned over to the 17th November, 1875, when the perfected Preamble would be reported, the President Elect deliver his Inaugural Address, and the Society be thus fully constituted.

On the evening designated, the Society met in its own hired room; the minutes of the previous meeting were read and approved; the President's Inaugural Address was delivered and ordered printed; upon Mr. Newton's motion, thanks were voted to the President; and the Society, now constitutionally organized, adjourned over to the 15th December.

Thus the Theosophical Society, first conceived of on the 8th September and constitutionally perfected on the 17th November, 1875, after a gestatory period of seventy days, came into being and started on its marvellous career of altruistic endeavour *per angusta ad angusta*. Inadvertently, in our first published document, the *Preamble and Bye-Laws of the Theosophical Society*, the 30th October was given as the date of organisation, whereas, as seen above, it should properly have been November 17, 1875.

The foregoing narrative of the origin and birth of the Society is very prosaic and lacks all the sensational and imaginative features which have sometimes been ascribed to the event. It has, however, the merit of being historically exact; for, as I am writing history and not romance, I have stuck to the evidences of our certificated records and can prove every point. With an exaggeration of supposed loyalty which has bred injustice, as bigotry invariably does, many persons have been repeating to the echo the incorrect statement that H. P. B., and she alone, founded the Theosophical Society; what her colleagues did was less than nothing. Similarly, there are thousands of worthy people who imagine that the responsible Editor of the *Times* writes all the articles. The fact is that she herself vigorously repudiated the idea when put forward by Mr. J. L. O'Sullivan, in 1878. She says—answering a caustic critic:

"With crushing irony he speaks of us as 'our teachers.' Now I remember having distinctly stated in a previous letter that we (she and I) have *not* offered ourselves as teachers, but, on the contrary, decline any such office—whatever may be the superlative panegyric of my esteemed friend, Mr. O'Sullivan, who not only sees in me a 'Buddhist priestess' (!) but, *without, a shadow of warrant of fact, credits me with the foundation of the Theosophical Society and its Branches.*" [Letter of H. P. Blavatsky, in the *Spiritualist* of March 22, 1878].

H. P. B. was quite wonderful enough as she actually was without the fulsome praise that has been lavished upon her; and the attempt to

read into her every word and action an occult value will only recoil upon its authors, by the inflexible general law of action and reaction, observable in Nature. Her devotees ignore the fact, that the more provisionary power and infallible insight they ascribe to her, the more mercilessly will men hold her accountable for her every action, her mistakes in judgment, inaccuracies in statement, and other foibles which, in an ordinary, *i.e.*, an uninspired person, are often only mildly blamed because recognized as proofs of human infirmity. It is a most unfriendly act to try to make her a being above humanity, without a weakness, spot or blemish, for her written public record, let alone her private correspondence, proves the thing impossible. Only to-day, I found a letter of hers, to me, vehemently asserting that "Poor Brown" was "the best of men and Theosophists," and warning me against doing or saying anything that might hurt his feelings or dampen his sincere ardor for our Society. Seeing how things turned out; what a wretched failure Brown was in the T. S.; and how low he stooped to please the Romish priests, in one of whose monasteries he now is—does this look like infallibility; or simply misjudgment of character, hence the evidence of her humanity? Well might she have adopted as her motto, Maréchal Villars' pregnant saying to Louis XIV, "Defend me from my friends; I can defend myself from my enemies." Those who speak the truth about H. P. B. are her only true friends; for only when all is told, will her greatness be disclosed.

Though my Inaugural Address was appiauded by my audience, and Mr. Newton, the orthodox Spiritualist, joined with Mr. Thomas Free-thinker, and the Rev. Mr. Westbrook, to get a vote that it be printed and stereotyped—a good proof that they did not think its views and tone unreasonable—yet it reads a bit foolish after seventeen years of hard experience. A good deal of its forecast of results has been verified, much of it falsified. What we counted on as its sound experimental basis, *viz.*, Felt's demonstration of the existence of the Elemental races, proved a complete and mortifying disappointment. Whatever he may have done by himself in that direction, he showed us nothing, not even the tip end of the tail of the tiniest Nature-spirit. He left us to be mocked by the Spiritualist and every other class of sceptic. He was a man of extraordinary acquirements and had made what seemed a remarkable discovery. So probable, indeed, did it appear that—as I have above stated—Mr. Bouton, an experienced merchant, risked a very heavy sum on the speculation of getting out his book. For my part, I believe he had done what he claimed and that, if he had but systematically followed up his beginnings, his name would have been among the most renowned of our epoch. Having so often seen H. P. B. employ the Elementals to do phenomena, Signor B. do the same on several occasions, and my mysterious stranger show me them in my own rooms, what was easier than for me to believe that Felt could do likewise; especially when H. P. B. assured me that he could? So, with the temerity of a born pioneer and the zeal of a con-

genital optimist and enthusiast, I gave rein to my imagination and depicted, in my Address, what was likely to result if Felt's promise was made good. Luckily for me, I put in the "if"; and it might have been better if it had been printed thus—IF. On the plea of his pecuniary necessities, he got out of Treasurer Newton \$100 to defray the costs of the promised experiments, but brought us no Elementals. In the Council meeting of March 29, 1876, a letter from him was read, in which he stated that "he was prepared to fulfil his promise to lecture before the Society upon the Kabbalah, and giving an outline of the different departments into which he would divide his subject."

Whereupon, Mr. Monachesi moved a Resolution, which was passed, that

"The Secretary be instructed to have printed and circulated among the Fellows of the Society, either the letter of V. P. Felt, or a syllabus which Fellow Felt and himself would prepare." [Extract, "Minutes of the Council of the T. S.," p. 15].

The Circular was issued, and helped somewhat to lessen the feeling of resentment that prevailed against Mr. Felt for his breach of promise. He actually delivered his second lecture on the 21st June, but then he again failed us, and I find that, in the Council meeting on the 11th October, on Treasurer Newton's motion, a Resolution was adopted, instructing Mr. Judge, the Society's Counsel, to demand that he should fulfil his legal obligation at an early date. But he never did. Finally, he went out of the Society; and having thus proved that nothing was to be expected of him of that which had been promised, a number of persons also vanished from the Society, and left us others, who were not mere sensation-seekers, to toil on as best we might.

And it *was* toil as all who were at all active in those days, very well recollect. Our object was to learn, experimentally, whatever was possible about the constitution of man, his intelligence, and his place in nature. Especially Mind, active as WILL, was a great problem for us. The Eastern magus uses it, the Western mesmerist and psychopath employ it; one man develops it, and becomes a hero, another paralyzes it, and becomes a spirit medium. To its resistless sway the beings of all kingdoms and various planes of matter are obedient, and when imagination is simultaneously active, it *creates*, by giving objectivity to just-formed mind-images. So, though Felt had defaulted, and we could count on no sailing on smooth tides, yet we had still many fields left for research, and we explored them a little. The old records show that we tested mediums, tried experiments in psychometry, thought-reading and mesmerism, and wrote and listened to papers. But we made slow progress for, though we all, by tacit consent, put the best face upon it, every one of us was secretly discouraged by Felt's fiasco and there seemed no chance of finding a substitute: the rain-maker, Signor B., had been driven away by H. P. B., after his futile attempt to create a breach between her and myself; my swarthy, elemental-summoning visitor did not show his face again; and H. P. B., upon whose

help everybody had—as we thought—not unreasonably counted, refused to do the slightest phenomenon at our meetings. So the membership dwindled by degrees until, at the end of a year or so, there survived the following: the form of a good organization, sound and strong in its platform; a clangorous notoriety; a few, more or less indolent, members; and an indestructible focus of vitality in the quenchless enthusiasm of the two friends and co-pupils, the Russian woman and American man; who were in deadly earnest; who never for a moment harbored a doubt as to the existence of their Masters, the excellence of their delegated work, or the ultimate complete success that would crown it. Judge was a loyal friend and willing helper, but he was so very much our junior, that we could not regard him as an equal third party. He was more like the youngest son in a family. Many an evening after we had established our residential Headquarters, when our visitors had gone and H. P. B. and I stopped in the Library-room for a parting smoke and chat, have we laughed to think how few we could count upon to stand by us through everything. The fair speeches and smiles of the evening's guests would be recalled, and the selfishness they were meant to mask detected. The one thing we felt more and more as time went on, was that we two could absolutely depend upon each other for Theosophy, though the sky itself should crack; beyond that, all depended upon circumstances. We used to speak of ourselves as the Theosophical Twins, and sometimes as a trinity; the chandelier hanging overhead making the third of the party! Frequent allusions to both these pleasures occur in our Theosophical correspondence; and on the day when she and I were leaving our dismantled apartments in New York, to go aboard the steamer that was to take us towards India, the last thing we did was to say, with mock seriousness, "Farewell, old Chandelier; silent, light-giving, unchanging friend and confidant!"

The enemy have sometimes said that when we sailed away from America we left no Theosophical Society behind us; and to a certain extent that was true, for, owing to several causes, it did nothing to speak of during the next six years. The social nucleus—always the most powerful factor in movements of this kind—had been broken up; nobody was able to form a new one; another H. P. B. could not be created; and Mr. Judge, the then only potential future leader and organizer, was called away to Spanish countries by professional business, as above remarked.

It must be said, in justice to Mr. Judge, General Doubleday and their associates in the original Theosophical Society, whom we left in charge on leaving for India, that the suspended animation was for two or three years mainly due to my own fault. There had been some talk of converting the Society into a high Masonic degree and the project had been favorably viewed by some influential Masons. It was thought a good thing to complete, as it were, the current system of instruction in Masonic Lodges by tracing back the Masonic symbols and their esoteric meaning to the Eastern parent source:

making Theosophy a 34th Masonic degree. I was asked to draft an appropriate form of ritual, and when we left America this was one of the first things I was to do after reaching India. But instead of the quiet and leisure anticipated, we were instantly plunged into a confusion of daily work and excitement; I was forced on the lecturing platform; we made long journeys through India; the *Theosophist* was founded, and it was simply impossible to give any attention to the ritual; though I have several letters from Gen. Doubleday and Judge complaining that it was not sent them and saying they could do nothing without it. Moreover, our wider experience convinced us of the impracticability of the plan: our activity had taken a much wider extension, and our work a more serious and independent character. So, finally, I decided not to follow up the scheme. But by this time Judge had gone abroad and the others did nothing.

In a letter, dated New York, October 17, 1879—a year after our departure—Mr. Judge writes: "We have taken in but few members and decided to wait for the ritual before taking in more, as that would make a serious change." For us two, however, there had been twelve months of heavy work. Gen. Doubleday writes to the same effect under date of September 1, 1879, saying "with regard to the T. S. in the United States we have been in *statu quo*, waiting for the promised ritual." On the 23rd June, 1880, he asks: "Why do you not send us that ritual?" And Mr. Judge, on April 10, 1880, tells me "Everything here lags. No ritual yet. Why? As there are few Theosophists here, I did not find it difficult to circulate D's letter among them." November 7, 1881, Judge being absent in South America, his brother, whom he had left in charge of T. S. affairs, writes me that nothing is doing and that "the Society will not start working until W. Q. J., General Doubleday and I (he) can find time and means to start it;" both of which were lacking. Finally—as it is useless to follow up the matter further—on January 7, 1882, Judge writes, "The Society is dormant, doing absolutely nothing. Your explanation about the ritual is satisfactory."

Yet throughout all these years, Mr. Judge's letters to H. P. B., myself and Damodar show that his zeal for Theosophy and all mysticism was unquenchable. His greatest desire was that a day might come when he should be free to devote all his time and energies to the work of the Society.

But, as the clover seed imbedded in the soil twenty feet below the surface, germinates when the well-diggers bring it up above ground, so the seed we planted in the American mind, between the years 1874 and 1878, fructified in its due time; and Judge was the husbandman predestined to reap our harvest. Thus, always, Karma evolves its pioneers, sowers and reapers. The viability of our Society was proximately in us two founders, but ultimately in its basic idea and the transmitters, the August Ones, who taught us and shed into our hearts and minds the light of their benevolent good-will. As both

of us realised this, and as we were both permitted to work for it, and with them, there was a closer bond between us two than any that the common social relationships could have forged. It made us put up with each other's weaknesses and bear all the grievous frictions incident to the collaboration of two such contrasting personalities. As for myself, it made me put behind me as things of no value all worldly ties, ambitions and desires. Truly, from the bottom of my heart, I felt, and feel, that it is better to be a door-keeper, or even something more menial than that, in the house of the "Lord on High", than to dwell in any silken pavilion the selfish world could give me for the asking. So felt H. P. B., whose tireless enthusiasm for our work was a never-failing well-spring of encouragement to every one coming in contact with her. Feeling thus, and ready, as we were, to make every sacrifice for our cause, the extinction of the Theosophical Society was simply impossible. As events show: the forty-odd members we left behind us, have already grown into sixty-five active Branches, and the Theosophical idea has penetrated so deeply into the American mind that it can never be uprooted.

Many things of interest to Theosophists are recorded in the early Society records. At the Council meeting of January 12th, 1876, it was resolved, upon the motion of J. S. Cobb, "that William Q. Judge, Counsel to the Society, be invited to assist in the deliberations of the Council, at its meetings." His worth soon began to be appreciated. At the same meeting, the withdrawal of Mr. Sotheran from the Society was noted and Mr. H. J. Newton appointed to fill the vacancy; and the Council ordered the Recording Secretary to lay before the Society, at its next regular meeting, the following Resolution as upon the recommendation of the Council, for adoption:

"That in future this Society adopt the principle of secrecy in connection with its proceedings and transactions, and that a Committee be appointed to draw up and report upon the details necessary to give effect to such a change."

So that, after an experience of barely three months—I had thought it was much longer—we were obliged in self-defence to become a secret body. At the Council meeting of March 8, 1876, on motion of H. P. Blavatsky, it was

"Resolved that the Society adopt one or more signs of recognition, to be used among the Fellows of the Society, or for admissions to the meetings."

A Committee of three, of whom H. P. B. was one, was appointed by me to invent and recommend signs. The appropriate Seal of the Society was partly designed after a very mystical one that a friend of H. P. B.'s had composed for her, and it was beautifully engraved for us by Mr. Tudor Harton. A little later Mr. Judge and I, with the concurrence of others, sketched a badge of membership, consisting of a serpent coiled about an Egyptian Tau. I had two made, for H. P. B. and myself, but we subsequently gave them away to friends. Quite re-

cently, this very pretty and appropriate symbol has been revived in America, and a beautiful copy was sent me last year by Mr. Judge.

But what little secrecy there ever was in the society—as little, or even less than that so carefully guarded by the Tyler of a Masonic Lodge—has virtually passed away, after its brief period of use in our early days; and now the cloak of mystery is passed over to the Esoteric Section, which has secrets more or less worth the keeping. Yet, innocent and insignificant as our secrecy was, it once made us much trouble in India, where the Dominant Power has been for many years past in a state of chronic sensitiveness about white foreign visitors, and put on the alert by every sign of intimacy between them and the Indian subjects of Her Majesty. But we lived it all down in time and pushed on our work; as I shall have to tell in the proper place.

(To be continued.)

H. S. OLCOTT.

A STUDY OF "GANJESHAYAGAN."

"GANJESHAYAGAN" is a Pahlavi work on Zoroastrianism, published with translation by Dastur P. B. Sanjana. The book consists of two distinct expositions in two different forms, one of them being written in the form of question and answer, another in the form of continuous prose. The learned translator states in his preface that the copyists of the book have detached the second portion under the impression that it was the work of another hand, and transcribed the first part only. This is valuable information. As a rule, such MSS. were available for copying to high-priests and other eminent religionists only, and were copied for them, if not by them. If they took care to preserve copies of the first portion only, if they did not think it worth while to have the second portion transcribed while they got the first one copied, there must have been some reason for it. As the translator observes, this was owing to the impression that it was the work of another hand, and it is more than probable that they had valid ground for such an impression, or that they knew from some tradition that the second treatise was the work of another hand. At all events, we should, under the circumstances, think twice before attributing the second portion to the illustrious author of "Ganjeshayagan"; we should demand of those who want us to attribute it to him, some satisfactory reasons for doing

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

so; we should searchingly look into the contents of it and make sure that it is not an ingenious device for giving some priestly fancy or some sectarian hobby the weight of authority that is usually attached to the writings of this author. That there is in the second treatise an element of bigotry and formalism altogether foreign to the first one, cannot be denied. Here, for instance, is a specimen of it. Speaking of the soul of the dead it says: "If any one of its surviving kindred engage in brawls and strifes and do not, in its memory, consecrate the *Darun*, then that praiseworthy soul says to him 'O wretch, I am going to lodge complaints (before Ahurmazd) about you and about the wealth I have left you and to demand justice (from him).'" We find nothing like the above in the first treatise. In short, the two parts of the book, or rather the two works erroneously attributed to one and the same author, are not written in the same spirit. "Ganjeshayagan" proper, or the first treatise, is written in the true spirit of divine wisdom, while the other one is disfigured by bigotry, intolerance and formalism. We believe copyists were right in detaching the latter from "Ganjeshayagan" "under the impression that it was the work of another hand." It is a pity that the learned translator differs from them for reasons that are not in the least satisfactory, and incorporates the generally detached portion in the body of the book, as if it were a part and parcel of it. In doing so, he appears to have been guided by the example of two comparatively recent copyists who wrote the opening lines of the second treatise immediately below the closing lines of the first treatise; that is to say, on one and the same paper, without leaving a gap; and by a certain internal evidence which proves nothing. As for those two copyists who seem to have looked upon the two treatises as the work of one and the same author, their reasons for so doing are not stated, so that we are quite ignorant as to what induced them to do so. Most probably, they did so merely because they found it so in the copy from which they copied, which simply means that one of the earlier copyists did not take care to detach the second treatise from the first one. We shall lay before the reader the translator's reasoning in his own words:

"In the copy of 'Ganjesayagan' made by the late Dastur R. B. Sanjana and his grandson Dastur T. N. R. Sanjana, the portion of questions and answers is immediately followed on the same page by the other portion of continuous prose. Again the latter portion—from paragraph 159 'down to the very end—concludes with the opinion that the wealth of this world is unstable, an opinion which Buzorg-meher has also put in the beginning of his work. This convinces me beyond all doubt that the plain prose text is penned by the same author, and so I have inserted it here as a part 'of the original work.'"

Do the reasons stated above justify the conclusion drawn from them? We think not. Now, as regards the first treatise; it was written by Buzorg-meher, the famous prime-minister of Noshirvan the Just. His teachings are given in the "Zavedane-Kherad," and they bear a striking resemblance to those given in this book. Moreover it is mentioned in the "Shah-Namah" of Firdusi that Bozorg-meher advised

Noshirvan to speak good words and do good deeds, and that he wrote a book for him. The same book relates a conversation between the king and his minister, and we find a striking similarity between the questions asked by the king and the replies given by his minister on the one hand, and the questions and answers contained in "Ganjeshayagan" on the other. The object of writing is clearly stated in the introduction in the following words:—"I am the minister of the Emperor Noshirvan of Persia and it is my intention to explain (in this work) to the kings, satraps, and nobles of Persia, the true distinction between permanent and evanescent wealth in this world and thus direct them by precept to (the means of) acquiring such wealth as is ever-permanent, indestructible, and conducive to the true happiness of mankind. I have accordingly, at the command of the Emperor Noshirvan, written and published this work."

The book is written in the form of question and answer. The first five of these introduce the Zoroastrian doctrine of right thought, right speech, and right action in a suitable way and inculcate it in a most impressive and practical manner.

He is the most fortunate amongst man who refrains from sin. He who remains true to the ways of angels and avoids the ways of devils, commits no sins. Virtue is the way of angels, vice that of devils. Virtue arises from (the three ways of) *humata, hukhta, huareshta*; vice from *dushmata, duzukhta, duzareshhta*. By "*humata*" is meant the act of thinking virtuously, by "*hukhta*" the act of being charitable, by "*huareshta*" the act of living according to the principles of truth. By "*dushmata*" is meant the act of thinking viciously, by "*duzukhta*" the act of being miserly, and by "*duzareshhta*" the act of doing injustice. It is a point worthy of note that prominence is here given to the existence of angels and devils with the view to furnish a strong motive and a right motive for practising virtue and abstaining from vice. "Virtue is the way of angels, vice that of devils." That is just the point. The Zoroastrian cosmogony cherishes a feeling of reverence for the angels, the blessed "Holy Ones" that are the heavenly guardians of the human race; and a sense of horror for the devils, certain hideous and malicious creatures that are the hidden enemies of mankind. This is done, not with the view to enable the priesthood to fabricate a number of fairy tales and fantastic fictions, nor with the view to enable it to preach intolerance and foster ill-feeling against other good religions by the easy device of consigning them to the devil, nor with the view to prompt cruelty against innocent animals indiscriminately attributed to the devil, but with the intention of furnishing people with some moral motive, some incentive to right action that may be as free from the stain of selfishness as it can possibly be in the case of selfish persons. By far the highest and the best moral motive power is love of purity, an inborn and an ingrown attachment to purity for purity's sake. The power of such pure love is very great, when duly developed it is irresistible and is destined to reign supreme in the human heart, sole monarch of the

whole universe within. But it has not been developed in the humanity of the present period, in some cases it is so little developed that its very existence has been denied, because the force of it has not been felt. How best promote its universal development then? That has ever been and will for ever remain the most important problem for the greatest benefactors of mankind, the great saviours of the human race. On the other hand, theologians, all over the world, have generally allowed this most vital point to fall into the background by attaching undue importance to a hundred and one trifles. The great difficulty in promoting the development of unselfish love is that man is selfish to the core. Hence the necessity of informing him about karmic compensation, about heaven and hell, in short—about the advantages and disadvantages that accrue to him from doing good and evil respectively. But that avails very little in the long run; the attention is still fixed upon personal gain; and it is not possible to cure selfishness by fixing attention upon selfish considerations. In the absence of unselfish zeal to promote unselfish work, there is only one way to create such zeal and prompt such work. That way is pursued in Zoroastrianism. Two pictures are kept fixed before the mind; the lovely picture of beneficent angels fighting under the banners of Ahurmazd, and the hideous picture of malicious devils fighting on the side of Ahriman. The votary is taught that he belongs to the one side or the other according to his conduct in life, that by practising virtue man keeps to the side of the angels, whereas by practising vice he goes over to the side of the devil. The former side is so lovely that he yearns to keep there for love of it, the other side is so hideous that he strives to keep away from it out of horror. He is taught that virtue and virtue alone can keep him on the side he loves, that virtue is the way of angels. Thus he comes to love virtue, the thing so intimately and inseparably associated with the thing he loves. In other words, the average mind needs something more definite, more poetic, more picturesque, more concrete, in short—something that can strike upon his imagination more vividly than the abstract quality of virtue, which is, for it, a mere abstraction. By holding prospects of personal gain to the front to meet this need, the whole work is spoiled, since selfishness, that is the death of virtue, becomes once more the guiding impulse. Not so with the lovely picture of angels that attracts a man to the side of virtue, not by setting his heart upon how much it will pay him to be there, but by the impulsive force of pure love. In the one case, it is a business policy, while in the other case it is a yearning, an impulse, an emotion. The former appeals to the brain, the latter to the heart. And it is mere waste of energy to appeal to the brain for higher life, before the heart is attuned to that life. The ground work of true spiritual culture is the attuning of the heart to higher life; the heart must learn to respond to the call of the higher nature, not after receiving the account of profit and loss furnished by the brain, but by force of habit and under orders from its inmost resources, which it should learn to feel. The specific mission of

popular religion is to educate the heart; that of science, to educate the brain. If some religionists lose sight of their specific mission, and make it their business in life to make people *calculate* the *profits* and material benefits of living good lives instead of making them *feel* the *goodness* of it, that is because they do not know what they are about. They are committing a most serious mistake, a mistake, highly detrimental to the work of religion. The text says, virtue arises from *humata*, *hukhta*, *huareshta*, *i. e.*, good thought, good speech, good action. That trio of goodness is a most comprehensive expression; it embraces right conduct all round. And it often happens that what means very much comes in practice to very little. Most people need specific pointed injunctions. They are too busy with their own trifles to attend to sweeping injunctions, and too weak and frail even to make up their mind to comply with them. The author meets that difficulty by giving rather limited and quite pointed and precise definitions of those three terms. *Humata* is said to mean the act of thinking virtuously, *hukhta* the act of being charitable, *huareshta* the act of living according to the principles of truth. That does not cover the whole ground, but it covers a good part of it and a most useful part of it. The three virtues here impressed are virtues that carry all other virtues in their train, so that it will suffice if one attends to them in particular, since in doing so, he will be attending to the other virtues indirectly if not directly.

We shall now briefly summarize the teachings of Bozorg-meher. Virtue essentially consists in charity and truthfulness. He is the most competent to do good work, who is the wisest. The wisest man is he who knows "the body's ultimate fate," and the enemies of the soul, and is able to protect himself from such enemies virtuously and fearlessly. The body's ultimate fate is its destruction. "The enemies of the soul" are the ten *Drujs* created by Angremainius and placed in men's hearts to deceive them; viz., avarice, want, anger, jealousy, stubbornness, evil lust, enmity, sloth, backbiting and slander. To check the pernicious influence of these demons, Ahurmazd gave men *asnidhkkerad* (inborn wisdom), *gososarudkherad* (acquired wisdom), *din* (religiosity) and other mysterious saving principles. *Asnidhkkerad* tends to keep man in dread of sinful deeds, to prevent him from doing useless work, and to lead him to do useful work. The functions of *gososarudkherad* are to listen to and abide by good advice, to discriminate between things which vanish in our lifetime and those which pertain to our ultimate fate, and disregard those that are of transitory duration. *Din* acquaints man with the punishment of sin and the recompense of good deeds, and keeps him off the paths of demons by explaining to him the ways of angels and the admonitions respecting them. Man's good qualities proceed from knowledge and intellect. That kind of knowledge and intellect is good which can fearlessly guide man and save him from sins and miseries. The best of all desires is that of leading a sinless life. Man's bliss lies in good friendship and a good, saintly life.

The most tyrannical enemy of man exists in his own evil deeds. Edu-

cation is a corrector of man, good habits the guardian of his soul. He who is endowed with good qualities is not proud; he who has the wealth of patience is no fault-finder; he who possesses a good disposition is no miser; he who is saintly in his habits is not discontented; he who walks in good society makes it no business of his to injure people; and he who is wise holds no affinity with injurious vices. The wealth of this world is of the same kind as the things one finds in sleep, which disappear as soon as he awakes from it. That man is the least needy who is the most contented. That man is the most virtuous of his kind who deems it most just to do good to mankind. That person is the noblest who is not needy and avaricious, who benefits others by holding out to them higher hopes (*i. e.*, of the future world), and thus tries to become philanthropic. He is a person of bad reputation who deems actions injurious to human interests to be more just than others. We shall now conclude with a few short questions and answers from the book:

"What makes us most famous? The path of generosity.

What thing is the most precious? The love of the good and the learned for us.

What gives us the greatest ease and rest? A life spent in innocence and charity.

What thing is the most comfortable? A life that is free from sins and has a good end.

What thing is the most advantageous? The companionship of the learned.

What thing is the best? The society of good men.

What religion is good? That which explicitly points out the morality of angels and the immorality of demons, the recompense of good and the punishment of bad actions, and in a proper manner enables one to behave well and to tread the good road of virtue.

FOR WHAT SHOULD MEN IN THIS WORLD BE THE MOST ANXIOUS? FOR THE DESIRE OF DOING DISINTERESTED GOOD TO THEIR FELLOW-BRETHREN.

WHAT DESIRE IS DISINTERESTED? ONE WHICH MEN MAY WISH TO GRATIFY WITHOUT ANY PERSONAL MOTIVES OF INTEREST."

1).

THEOSOLOGY AND THE SOCIETY OF JESUS.

IN June, 1888, a remarkable article appeared in *Lucifer* by H. P. Blavatsky, in which that eminent Theosophist exposed the tactics of the Jesuit Fathers, and pointed to the Society of Jesus as the most dangerous foe of liberty and of spiritual growth. She admitted to the full the intellectual strength and subtlety of the Jesuit forces, and the satisfaction that they can offer to one weary of modern shams. Theosophy and Jesuitism

Are the only two powers capable in the present day of extricating one thirsty for intellectual life from the clammy slush of the stagnant pool known as Modern Society, so crystallized in its cant, so dreary and monotonous in its squirrel-like motion around the wheel of fashion.

Jesuitism has always warred openly against every form of Occultism, because it sees in Occultism the only power that can crush it. Holding some of the lower secrets of the Arcane Knowledge, its disciples practise some of the Occult Arts, and use them for the subjugation of individuals and of nations; they detest, no less than they fear, those who tread the path of Occultism in order that they may become not the selfish tyrants over, but the more useful servants of Humanity. For fragments of the teachings of the Ancient Science of the Soul passed into the custody of the Church, through some of the Fathers—such as Clement Alexandrinus—who had been initiated into the Mysteries, and these are still preserved at the Vatican; one of the “Seven Arts of Enchantment of the Gnostics” was that of which a fragment is appearing in the modern world as Hypnotism, and the Jesuits were familiar with the Mesmeric art long before the days of Mesmer; they denounced it as the child of Satan in the time of Van Helmont, and—practised it. To-day, as since their foundation

Students of Occultism [and the world at large] should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC, these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective wills, when they have any special object to effect, or any particular and important person to influence.*

It is one of their practices to gather together, and, sitting in a circle, to concentrate on a particular person and “will” him or her into an agreed-on line of action, working by hypnotic suggestion with all the strength of their trained and united wills. Here is the explanation of some of the strange “conversions” of highly placed persons, that have startled English Society during the last few years. The victims are marked down and hypnotized into belief. Another of their practices is for a small group to attend a lecture given by any well-known and “dangerous” speaker, and to endeavour to hypnotize him or her sufficiently to confuse, or, at least, weaken the argument. As these, and many similar practices, are known to and understood by, Occultists, the Roman Church, and especially the Jesuit Order, have ever been the bitterest enemies of Occultism, and of every effort made by the White Brotherhood of Initiates to allure man along the Path that leads to Knowledge and therefore to self-dependence. The Brothers of the Shadow war ever against the Brothers of the Light, and

This accounts for the great persecutions set on foot by the Roman Catholic Church against Occultism, Masonry, and heterodox Mysticism generally.†

To bring to bear on unsuspecting persons this subtle force, in order to subjugate their reason, is, from the Theosophical standpoint, one of the most damnable of crimes. We believe in the Occult forces in Nature, since Nature is but the expressed Word of Divine Thought, and we know they can be controlled by the Divine Spirit that is the

* Article on “Theosophy or Jesuitism?” as cited.

† “Secret Doctrine,” vol. i., p. xlv.

Light and Life of every Son of Man. But we hold that the use of these forces for the subjugation of our neighbours is a deadly sin, that they may only be used by the purified will, solely intent on serving the race and on raising humanity towards perfection and that even when thus used they must never be exercised for drugging and then directing the reason, intellect, or will-power of any individual. This is the difference between White and Black Magic, between Theosophy and Jesuitism.

How little the Jesuit knowledge is likely to be guided by a pure morality may be seen by even a cursory study of some of the literature that has grown up round their body. To take but a single example, leaving on one side the general theory that a wrong thing may be done to bring about a right. A Jesuit Father, Père Lavalette, went to Martinique in 1743, as an inspector of missions, and entering into commerce he reared a great commercial house; in connexion with this undertaking a lawsuit arose, and the matter ultimately came before the French Parliament. The end of the whole business was that the Jesuit Constitutions, until then secret, came before the Court, and led to the expulsion of the Jesuits from France in 1762.

As persons professing a doctrine the consequences of which would tend to destroy the law of nature, the moral law which God Himself had imprinted on the hearts of men, and would consequently break all the ties of civil society, by authorizing theft, lying, perjury, the most criminal impurity, and generally all passions and crimes, by teaching a system of occult compensation, of equivocation, of mental reservation, of probability and philosophical sin.

The Parliament appended to its decree of expulsion extracts from the Jesuit Constitutions and other works, in justification of its decree. Among these were statements justifying forgery of a lost deed or title; stealing of small amounts (!); of a big sum if made up of small ones (“one is not obliged, under peril of mortal sin, to restore what has been taken in several small thefts, however large the total sum may be”); the murder of the husband by an adulterer caught in the act, if the murder were committed in defence of life or limb; murder under various circumstances (among others of a father by his child if the father is using violence to make the child abandon Catholicism); lying by mental reservation (“as the word *gallus* in Latin may mean a cock or a Frenchman, if I am asked in that language whether I have killed a Frenchman, I may answer no, although I have killed one, taking the word as meaning a cock”). The passages dealing with sexual crimes it is impossible to quote here.

If any one desires to see the delicate management of human beings, and of human weaknesses, reduced to a fine art, he had better read the *Monita Secreta*, placed in the hands of the Superiors of the Order to be given by them as occasion offers to others by word of mouth only, as if advice “gathered from the personal experience of the speaker.” If any information should leak out as to the existence of these *Instructions*, it is to be

Denied that such are the sentiments of the Society, letting this asseveration be made by those who are ignorant on the subject, and bringing up as evidence to the contrary our general Instructions and our printed and written rules.

In these *Monita Secreta* one may learn how to worm oneself into the confidence of princes and influential persons, how to gradually elbow out the members of other religious orders, how to adroitly gain the confidence of women, especially of those who are rich and unprotected, how to augment the wealth of the Society, etc., etc. I have never read a daintier method of using human frailties to gain power over men and women, and when one compares the theory and practice, taking the system taught side by side with the public place occupied by Jesuits in the history of the last three centuries, and most of all by Jesuit directors, whose duties are here expounded, one cannot but recognize the public results of this most subtle private instruction.*

Personally, I have no sympathy with the intolerant Protestantism which would exclude a Roman Catholic from any office in the State, any position in the civic or the social world. I know that under the shadow of the Roman Catholic Church, as under all other religious bodies, there grow up sweet flowers of human virtue, gracious types of human purity, lofty examples of noble self-devotion. There is an esoteric soul of goodness in all esoteric religions, and tender and beautiful characters are trained up in every creed. But I regard the Society of Jesus as a serious public danger, in virtue of its rules, its organization, and its numbers. To bind together some thousands of men, under the control of a single human being who is open to all human temptations, raised above no human weakness, and to place these in his hand,

As if they were corpses that let themselves be moved in any direction and manipulated as one will, or as the stick held by an old man and that serves him for any purpose for which he wishes to use it, and on any side to which he wishes to turn it;

to me, this is a real danger of a pressing and terrible kind. To destroy the conscience, to dominate the intellect, to drug the judgment, is to de-grade the human being and to place a barricade before spiritual progress. And when a number of human beings, thus dehumanized and deprived of their spiritual heritage, are taught to use even the minor powers of Occultism in order to gain control over others and to reduce them in turn to bondage, it is time for those who value human dignity and who believe in human Brotherhood, to take their stand as open and avowed opponents of the enslavers of human kind. The end of this century, closing the five thousand years of the Kali Yuga, is marked by a struggle between the forces of the Light and of the Darkness. In the East the war is between the exoteric Brahmanism with its Hatha Yoga and the Râja Yoga of the Trans-Himalayan Esoteric School. In the West the fight is between the Theosophy which teaches man that he is a God fallen into matter, that he may redeem and spiritualize it, and the Jesuitism which regards man as a slave to be drugged

* See *Instructions Secrètes des Jésuites*, par C. Sauvestre.

or flogged into submission to priestly authority by cajolery or fear, creeping on his knees out of a condemned world into an undeserved salvation. That the combat will be serious and prolonged, there is but little doubt; but similar combats have been waged before, and the ultimate victory is with the Children of Light. In the words of H. P. Blavatsky:

It is also a vain attempt on their part to threaten the Theosophists—their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them. They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society.

ANNIE BESANT, F. T. S.

THE INDICES TO THE VEDAS.

IN those Vedic writings known as Anukramanis we probably find the earliest instance of a careful indexing of works, the absence of which is sometimes very much felt now-a-days. The ancient Indo-Aryans probably thought that they could preserve the purity of the Vedic texts by keeping them bound, as it were, by carefully prepared indices of hymns, metres, Rishis or authors of the hymns, the deities whom they addressed, the words and even the letters. Counting at this rate they found that the Rig Veda, (S'ākala S'ākhā.) contains 10 Mandalas, 1,017 Sūktas, 10,580 hymns, and 1,53,826 letters, according to S'ounaka, one of the Vedic indexers who flourished, even according to Western estimation, not later than the 4th century B. C., while according to Indian Tradition, so far back as 3000 B. C.,—a not very improbable date considering that the Vedas themselves are now being relegated to 2,500 and even 3,000 B. C.* Necessity being the mother of invention, it stands to reason to suppose that the indices were prepared with a view to prevent interpolations which had begun to creep into the Vedas. There is, however, nothing expressly stated in the indices themselves to this effect, but such a view is only very probable. Modern Sanskrit research reveals to us the existence of the following, although it is not possible to say how many more indices, which were prepared, are now lost.

S'ounaka, just alluded to above, wrote Sūktānukramanikā, an index of Sūktas, or hymns: A'rshānukramani, of Rishis who composed them; Chhandonukramani of the different metres, occurring in the Rig Veda; Anuvākānukramani of Anuvākas; Devatānukramani of the deities addressed by the Rishis. Besides all these, we have again the Sarvānukramani of Kātyāyana, a sort of table of contents which gives in order the deity, composer, the metre, and the first words of each Rik or verse, in the Samhita of the Rig Veda, and which is given in detail both in Aufrecht's (Vol. II) and Max Müller's editions of that Veda (Vol. VI, 621-671); while in the Bombay edition printed by Tukārām Tātya it is only partly given.

* Vide Max Müller, for instance, in his *Anthropological Religion*.

S'ounaka also wrote another Anukramani, viz., Brihaddevatá, a more detailed index of the Vedic deities than the Devatánukramani, but illustrated with legends and traditions: and a Smárta Sutra which was chiefly an index of *pratikas*, and which is stated by Shadgurusishya to have been destroyed by S'ounaka in favour of his pupil A'svaláyana.

For the Sámaveda we have A'rsha and Daivata enumerations (Rishis and deities) of the Samhita, in the Naigeya recension, and these together form one of the Sámaveda Parisishtas: besides the A'rshya Bráhmāna, one of the Brahmanas of this Veda.

For the Black Yajus we have the Anukramanis of Atri, and that of Káthaka; the former deals almost exclusively with the contents of the several sections which it gives in their order. It consists of two parts. The first which is in prose is a mere nomenclature. The second in thirty-four S'lokas is little more. This index differs from all the other ones in that it treats not only of Samhita, but also of the Bráhmāna and the A'ranyaka. It not only indicates the subjects of the Veda, but also brings together the different passages where the same sacrifice with its supplements is treated. To it is annexed a commentary upon both parts which names each section, together with its opening words and extent. The Anukramani of the Káthaka enters but little into the contents. It limits itself on the contrary, to giving the Rishis of the various sections as well as of the separate verses.

Kátyáyana's Anukramani for the White Yajur Veda contains an index of authors, deities, and metres of the Mádhyandina S'ákhā of S'ukla Yajus with Khilas and Sukriyas. Lastly we have also an Anukramani to the Atharva Samhita*.

The greatest amount of interest is however centred in the Anukramanis of the Rig Veda, not simply because of their being more detailed and voluminous, but also because copies of them can be more readily obtained than those of the other Vedas. The ancient Rishis probably thought it worth their while to bestow greater care and industry on the text of the Rig Veda than on others which have all sprung up from it. These Anukramanis are now described in detail.

The Suktánukramani is believed to be an index of *pratikas*, and although not quoted by Shadgurusishya, it was a work of S'ounaka's. Not a single copy of it is however known to exist.

Anuvákánukramani, several copies of which work are in existence, three in the Adyar Oriental Library alone, has been edited with Shadgurusishya's Commentary by Dr. A. A. Macdonell in one of the *Anecdota Oxoniensia* Series.

Padánukramani: Of this only one copy is said to exist in Europe, which belongs to the India Office Library, being written in Grandha characters. The one in the Adyar Library is on palm leaves and in Telugu character, consisting of forty-seven verses. It is also

* It is called Brihat Sarvánukramani, consists of 10 *patalas* written in a very simple style, and is a complete index to the Samhita.

known as Padavidhánánukramaniká and Padávidhāna, which latter is the name by which our Library MS. is known. This is followed by a commentary called Padavidhānabhāshya in 78 grandhas by Shadgurusishya, as stated at the end.

A'rshánukramani contains 320 S'lokas and nothing is known of it except that it is quoted by Shadgurusishya and is described by Rajendralala Mitra in his Notices of Sanskrit MSS., Vol. VI., p. 176.

Chhandonukramani: The copy in our Library contains 335 grandhas. Excluding probably ten or fifteen in the middle, for which blank space is provided in the MS., and about twenty at the end, the total number does not exceed 370 grandhas. At the end of each Mandala there is enumerated the number of verses and hymns in each as also the number of verses in each metre.

Dévátánukramani, of which no MS. has hitherto been found, is probably one of the type of Brihaddevatá of S'ounaka. This last is an index of Devatas invoked in each hymn of the Rig Veda: it is even something more, being at the same time a sort of encyclopaedia of information about those gods. Dr. Kuhn thinks that A'svaláyana is the author and not S'ounaka, inasmuch as a passage in Shadgurusishya's commentaries leads to such a doubtful conclusion. But this difficulty is at once settled when we remember that most, if not all, the available MSS. speak of S'ounaka as the author. The whole work is dedicated to Yaska—apparently the author of Nirukta.

It now remains for me to say a few words with regard to Shadgurusishya. His real name is not known, and it is conjectured that he was a native of the country between the Vindhya and the North Pennar River. He was probably the most learned Vedic Scholar of his time, and appears to have taken a pride in being called, by the new name—the disciple of six teachers—Vináyaká, Trisúlánka, Govinda, Súrya, Vyása, and S'ivayogi, as he tells us, who instructed him in seven works. According to his own statement he flourished about 1187 A. C. He composed a commentary on the Sarvánukramani named Védárthadipiká, one on Anuvákánukramani, and another on Chhandonukramani. But his name is handed down to posterity by his former work which is of a wider scope than a mere commentary on Sarvánukramani, explaining as it does, the more obscure passages and references to Vedic deities by quotations from Brihaddevatá (also Bārhaddevatá). After explaining the reason why S'ounaka should write on Sarvánukramani in preference to any other index, by saying that S'ounahotra son of S'unahotra of the race of Bharadvāja, was afterwards called Gritsamada (literally he who delights in praising) and being commanded by Indra to be born again in the family of Bhrigu, was therefore called S'ounaka descendant of Rishi S'unaka, Shadgurusishya continues*:—

“The pupil of S'ounaka was the Reverend A'svaláyana. He, having learned from S'ounaka all sacred knowledge, made also a Sūtra and taught

* From Max Müller's History of Ancient Sanskrit Literature, pp. 233—5. 2nd Edn.

"it, thinking it would improve understanding and please S'ounaka. Then "in order to please his pupil, S'ounaka destroyed his own Sūtra which consisted of a thousand parts and was more like a Brahmana. 'This Sūtra,' he said, 'which A'svaláyana has made and taught shall be the Sūtra for this 'Veda.' There are altogether ten books of S'ounaka, written for the "preservation of the Rig Veda:—1. The index of the Rishis; 2. The index "of the metres; 3. The index of the Deities; 4. The index of the Anuvākas; "5. The index of the Sūktas; 6. The Vidhāna (employment) of the Richa "verses; 7. The Employment of the Pādas; 8. The Bārhaddaivātā; 9. The "Prātisākyā of the S'ounakas; 10. His Smārta work on matters of Law. "A'svaláyana having learnt all these Sūtras and knowing also the Gotras " (genealogies), became versed in all sacrifices by the favor of S'ounaka. The "Sage Kátyáyana had thirteen books before him: ten of S'ounaka and three "of his pupil A'svaláyana. The latter consisted of the Sūtras in twelve "chapters, (S'rauta Sūtra) the Grihya Sūtras in four chapters, and the "fourth A'raryaka (of the Aitareyāranyaka) by A'svaláyana. The Sage "Kátyáyana having mastered the thirteen books of S'ounaka and of his pu- "pil, composed several works himself; the Sūtras of Vājins, the Upagrantha "of the Sāma Veda, the S'lokas of the Smṛiti (the Karmapradīpa), the "Brahmakārikas of the Atharvans, and the Mahāvārtika which was like a "boat on the great ocean of Pānini's Grammar. The rules promulgated by "him were explained by the Reverend Patanjali, the teacher of the Yoga "philosophy, himself the author of Yoga Sāstra and Nidāna, a man highly "pleased by the great commentary, the work of the descendant of S'antanu. "Now it was Kátyáyana, the great sage, endowed with these numerous ex- "cellencies, who composed, by great exertion, this Sarvānukramani. And be- "cause it gives the substance of all the works composed by S'ounaka and his "pupils, therefore the chief among the Bahvrichas have called it the General "Index."

Here we notice three generations of teachers: first S'ounaka, then his disciple A'svaláyana, in whose favor S'ounaka destroyed one of his works: and thirdly Kátyáyana who studied the works of S'ounaka and A'svaláyana—leaving out of consideration Patanjali and Vyāsa with whom we are not now concerned. It can also be inferred from the above that, in more sense than one, the works of S'ounaka were carefully gone through for purposes of revision, and a compilation therefrom was made by Kátyáyana, keeping always in view the preservation of the Rig Veda.

In Dr. Macdonell's edition are given some valuable appendices, among which the index of metres and the lists of Rig-verses, and authors and works quoted by this great Indian Vedic scholar will be of interest.

The Sanskrit language being so pliable and so capable of moulding itself to any metre, it often happened, if it was not the rule, that works were written in verse. This circumstance is sometimes forgotten by Western scholars, who are apt to think that poetry was a chief characteristic of the less civilized nations. But judging from the ancient Indian poetry, we may safely conclude that the large number of Sūtra writings and works in poetry was entirely due to the necessity of remembering the

teachings of preceptors; in other words, to recall the substance of those teachings; and that in case poetry was not possible recourse was had to Sūtras, literally strings of mnemonical verses. We might take the Anukramanis of S'ounaka and Kátyáyana for our illustration. S'ounaka writes in mixed S'lokas what he could more easily have expressed in Sūtras, and as result of such an attempt takes great liberties with the metre; while Kátyáyana writes in prose with all the characteristics of Sūtras.

Both S'ounaka and Kátyáyana prepared their indices on the S'ākala S'ākhā of the Rigveda, according to which the number of hymns (Sūktas) is 1017, while according to the Bāshkala S'ākhā they count eight more. Both S'ounaka and Kátyáyana excluded the Khilas or the supplementary ones, but the latter added the eleven Vālahilya hymns usually appended to the eighth Mandala, and, lastly, both adopt the division into Mandalas, Anuvākas and Sūktas, although the other division into Ashtakas and Vargas was equally known. The following few tables summarized from these indices will serve the purpose of giving us an idea of the minuteness with which the Veda was studied in those days:—

The number of Anuvākas in the various Mandalas are: I, 24; II, 4; III, 5; IV, 5; V, 6; VI, 6; VII, 6; VIII, 10; IX, 7; X, 12; Total 85.

The number of hymns in the various Mandalas are: I, 191; II, 43; III, 62; IV, 58; V, 87; VI, 75; VII, 104; VIII, 92; IX, 114; X, 191; Total 1,017.

The ten Mandalas or 85 Anuvākas, contain 8 Ashtakas and 2,006 Vargas and 10,417 verses.

		Vargas.		Verses.	
Varga with 1 verse	...	...	1	1	
do 9 verses	...	...	1	9	
do 2 do	...	...	2	4	
do 3 do	...	...	97	291	
do 4 do	...	...	174	696	
do 5 do	...	...	1,207	6,035	
do 6 do	...	...	346	2,076	
do 7 do	...	...	119	833	
do 8 do	...	...	59	472	
Total		...	2,006	10,417	

This figure, viz., 10,417, occurs in the 42nd verse of Anuvākānkramani, while in the following verse it is stated that the total number of verses in the Rigveda is 10,580 and one pāda, which Shadgurusishya explains as referring to X- 20, 1: and in verse 44 we read that the number of half verses is 21,232. The number of words in the Rigveda is given at 1,53,826, and the number of syllables or letters—for in Sanskrit, a letter always expresses a syllable—is 4,32,000. It may perhaps be added to the credit of these ancient indexers that the last two figures have not been verified by any modern scholar.

Professor Max Müller gives in his History of Ancient Sanskrit Literature, p. 221, a table based on the Charanavyūha. It is quoted below for purposes of comparison:—

			Vargas. Verses.	
Vargas consisting of	1	verse.	...	1
do	2	verses	...	4
do	3	do	...	93
do	4	do	...	176
do	5	do	...	1,228
do	6	do	...	357
do	7	do	...	129
do	8	do	...	55
do	9	do	...	1
Total			...	2,042
				10,622

Lastly I quote below a table of metres given by Dr. Macdonell in the preface to his Edition of Sarvānukramani, and based on Chhandasankhyā, to show at a glance how a small error in the total of verses has crept in.

Metre.	I	II	III	IV	V	VI	VII	VIII	IX	X	Total.
Gāyatri	472	37	104	119 ^a	79	147	61	733 ^b	600	108	2,450
Ushnik	21	...	10	2 ^c	19 ^d	9	1	228	42	12	344
Anustup	117	14	27	27	155	45	44	112	55	260	856
Brihati	5	1	19	...	6	14	4	89 ^f	10	32	180
Pankti	61	...	2	...	54	5	1	33 ^g	20	72	248
Trishbuth	742	230 ^h	399	403 ⁱ	284 ^j	478	586	81	149	901	4,253
Jagati	356	142 ^k	50	33	103	39 ^l	39	65	166	351	1,344
Athijagati	...	...	...	1	11	1	...	3	...	...	16
Sakvari	...	...	...	1 ^m	1 ⁿ	6 ^o	1	7	...	4	20
Atisakvari	5	4	...	...	...	1	...	...	...	...	10
Ashti	4	1	...	1	...	...	...	...	...	...	6
Atyashti	80	...	...	...	...	...	...	...	3	...	83
Dhriti	1	...	...	1	...	...	...	...	...	...	2
Ati Dhriti	1	...	...	...	...	...	...	...	...	...	1
Dvipāda	31	...	...	...	4	3	40	13	27	9	127
Ekapāda	...	...	...	1	3 ^p	1 ^q	...	...	...	1	6
B. Pr.	80	...	6	...	4	20	64	188 ^r	22	4	388
K. Pr.	...	...	...	...	4	4	4	...	84	14	106
M. Pr.	...	...	...	...	...	2	...	...	...	...	2
Total...	1,976	429	617	589 ^s	727 ^t	765 ^u	841	1,636	1,108	1,754	10,442

(a) Chhandonukramani puts it at 120. (b) Chh. 718. (c) Chh. 7. (d) Omitted in Chh. (e) Chh. 104. "The difference in these cases is exactly made up for by 8 Anushtanumukhas, (8 An and 16 Gāy.) which though not mentioned in the Chhandasankhyā are given in Sarv. VIII, 68 and 74" (Macdonell.) (f) Chh. 93. (g) Chh. 35. (h) Chh. 229. (i) Chh. 402. (j) Chh. 281. (k) Chh. 143. (l) Chh. 40. (m) Chh. 2. (n) Chh. 5. (o) Chh. 7. (p) Chh. none. (q) Chh. none. (r) Chh. 19. The difference being due to the exclusion of the Vāḷakhilya hymns. (s) Chh. 588. (t) Chh. 724. (u) Chh. 764.

It will thus be clear that the difference between the figures in the above table and those given in Chhandonukramani is only very slight and due partly to errors in two cases (*vide* foot-notes) and partly to the author of the Anukramanis considering two verses as one, and so on. But the somewhat startling difference in the total number of verses, startling of course considering the general accuracy of the exegetical works of our ancients, will have now to be accounted for. The totals according to the different statements are:—Charanavyūha 10,622; total number of half verses 21,232 (10,616)*; Dayānand Sarasvati counts 10,589; Anuvākānukramani (v. 43) 10,580; Macdonell's total, counting the *dvipādas* twice 10,569; and counting them once, 10,442; Anuvākānukramani (v. 42) 10,417. S'ounaka's statement in another Anukramani is 10,409: and the total obtained by casting up the number of verses in each metre, according to his own statement in the same work, 10,402. All these authorities differ, it should be remembered, only in the total number of verses and not even in *vargas*, and the reason of the difference falls, besides those already explained, under any one of the following:—

1. Difference in the S'ākhā on the text of which these differences are based: *e.g.*, Dayānand Sarasvati's figures are based on the Bāshkala S'ākhā and I do not know on what S'ākhā Charanavyūha is based as I have no MS. to refer to

2. It is quite probable that verses occurring twice are omitted in certain cases, but added in others. This accounts for the difference in Macdonell's calculations.

3. It is also probable that S'ounaka and Kātyāyana included some of the *khilas* although their avowed object was to exclude them.

4. The difference in the three statements of Anuvākānukramani is almost entirely due to the incorrect readings of MSS. This reason may also be applied to the last two statements.

Judging by the whole, therefore, it is indeed "one of the most remarkable facts in the history of literature that a people should have preserved their sacred book without adding or subtracting a single word for 2,300 years, and that too chiefly by means of oral tradition." † And it scarcely need be said that this is *literally* true, considering the important part played in the preservation of Ancient Indian Sacred Literature by the S'iksha, Grammar, Chhandas, Nirukta, and Kalpa—for there can be no mantra without a viniyoga—and last, but not least, the Anukramanis. The same holds good in the case of the other Vedas as well.

S. E. GOPALACHARLU.

* Anuvākānukramani v. 44.

† Macdonell's Preface, p. 17.

SOME FURTHER CASES OF BLACK MAGIC.

WHILE reading the extract from Père Labat in the article "Varieties of African Magic," in the October Number of the *Theosophist*, I was reminded of certain passages in two other writers who describe feats of *diablerie* of the same nature as those said to have been performed by the African negress on board the French vessel, and thus show that these practices are by no means peculiar to Africans.

Pietro della Valle, the Italian traveller who visited Turkey, Egypt, Syria, Persia and India, in the course of his peregrinations in the 17th century, writes:—

"An Arabian woman, by name Meluk, was thrown in prison on a charge of having bewitched, or as they call it, eaten the heart of a young native of Ormuz, who had lately from being a Christian, turned Mahomedan. The cause of the offence was that the young man, after keeping company some time with one of her daughters, had forsaken her. He himself who was in a pitiable condition, and in danger of his life, was one of her accusers. This sort of witchcraft, which the Indians call eating the heart, and which is what we call bewitching, as sorcerers do by their venomous and deadly looks, is not a new thing nor unheard of elsewhere; for many persons practised it formerly in Scлавonia, and the country of the Triballes, as we learn from Ortelius, who took the account from Pliny, who upon the report of Isigones testifies that this species of enchantment was much in use among these people, and many others whom he mentions, as it is at present here, especially among the Arabians who inhabit the western coast of the Persian Gulf, where this art is common. The way in which they do it is only by the eyes and mouth, keeping the eyes fixed steadily upon the person whose heart they design to eat, and pronouncing between their teeth, I know not what diabolical words, by virtue of which and by the operation of the devil, the person, how hale and strong so ever, falls immediately into an unknown and inevitable disease, which makes him appear phthisical, consumes him little by little, and at last destroys him. And this takes place faster or slower as the heart is eaten, as they say; for these sorcerers can either cut the whole or a part only; that is can consume it entirely and at once, or bit by bit, as they please. The vulgar give it this name, because they believe that the devil, acting upon the imagination of the witch when she mutters her wicked words, represents invisibly to her the heart and entrails of the patient, taken out of his body and makes her devour them. In which these wretches find so delightful a task, that very often to satisfy their appetite, without any impulse of resentment or enmity, they will destroy innocent persons, and even their nearest relatives, as there is a report that our prisoner killed one of her own daughters in this manner."

"This was confirmed to me by a similar story, which I heard at Ispahan, from the mouth of P. Schostian de Jesus, a Portuguese Augustinian, a man to be believed, and of singular virtue, who was prior of their convent when I departed. He assured me, that in one of the places dependent upon Portugal, on the confines of Arabia Felix (Yemen), I know not whether it was at Mascate or at Omuz, an Arab having been taken up for a similar crime, and convicted of it, for he confessed the fact, the Captain or Governor of the place, who was a Portuguese

"that he might better understand the truth of these black and devilish actions of which there is no doubt in this country, ordered the sorcerer to be brought before him before he was led to his punishment, and asked him, if he could eat the inside of a cucumber without opening it, as well as the heart of a man. The sorcerer said, yes; and in order to prove it, a cucumber was brought: he looked at it, never touching it, steadily for some time, with his usual enchantments, and then told the Captain he had eaten the whole inside; and accordingly when it was opened, nothing was found but the rind. This is not impossible; for the devil of whom they make use in these operations, having in the order of nature, greater power than all inferior creatures, can with God's permission, produce these effects and others more marvellous."

For the comfort, however, of his Christian readers, the pious and prolix Pietro adds:—

"The same father told me, that one of these sorcerers, whether it was the same or not I do not know, having been taken for a similar offence, was asked if he could eat the heart of the Portuguese Captain, and he replied no; for the Franks had a certain thing upon the breast, which covered them like a cuirasse, and was so impenetrable, that it was proof against all his charms. This can be nothing else than the virtue of baptism, the armour of the faith, and the privileges of the sons of the Church against which the gates of hell cannot prevail."

"To return, however, to my first subject:—This witch made some difficulty at first to confess her guilt; but seeing herself pressed with threats of death and being led in fact to the public square, where I saw her with the sick young man, she said that though she had not been the cause of his complaint, perhaps she could cure it, if they would let her remain alone with him, in the house, without interruption; by which she tacitly confessed her witchcraft. For it is held certain in these countries that these wicked women can remove the malady which they have caused, if it be not come to the last extremity. And of many remedies which they use to restore health to the sufferers, there is one very extraordinary, which is that the witch casts something out of her mouth, like the grain of a pomegranate, which is believed to be a part of the heart that she has eaten. The patient picks it up immediately, as part of his own intestines and greedily swallows it; and by this means, as if his heart was replaced in his body, he recovers by degrees his health. I dare not assure you of these things as certainly true, not having myself seen them, surpassing as they do the course of nature. If they are as is said, it can only be in appearance, by the illusions of the devil; and if the afflicted recover actually their health, it is because the same devil ceases to torment them without dwelling longer upon their curious speculations. The witch having given hopes that she would cure the patient, the officer promised that she should receive no injury, and they were both sent home; but an archer was set over her as a guard that she might not escape."

In the "Ayeeni-Akhari" of Abul Fazal, who writes about the same time as the Italian traveller, occurs the following passage:—

"One of the wonders of this country is the 'Jiggerkhar' (or liver-eater). One of this class can steal away the liver of another by looks and incantations. Other accounts say that by looking at a person, he deprives him of his senses, and then he steals from him something resembling the seed

"of a pomegranate, which he hides in the calf of his leg. The 'Jiggerkhar' throws on the fire the grain before described, which spreads to the size of a dish, and he distributes it amongst his fellows, to be eaten; which ceremony concludes the life of the fascinated person. A 'Jiggerkhar' is able to communicate his art to another, which he does by learning him the incantations, and by making him eat a bit of the liver cake. If any one cuts open the calf of the magician's leg, extracts the grain, and gives it to the afflicted person to eat, he immediately recovers. These 'Jiggerkhars' are mostly women. It is said, moreover, that they can bring intelligence from a great distance in a short space of time; and if they are thrown into a river, with a stone tied to them, they nevertheless will not sink."

The Torquemadas of that time dealt with them thus:—

"In order to deprive any one of this wicked power, they brand his temples, and every joint in his body, cram his eyes with salt, suspend him for forty days in a subterranean cavern, and repeat over him certain incantations. In this state he is called 'Detchereh.' Although, after having undergone this discipline, he is not able to destroy the liver of any one, yet he retains the power of being able to discover another 'Jiggerkhar,' and is used for detecting those disturbers of mankind. They can also cure many diseases, by administering a potion, or by repeating an incantation. Many other marvellous stories are told of these people."

These feats, whether attributable to suggestion, glamour or the cult of the elementals, appear to have been performed quite as often by Asiatics as by Africans. Thus "Kongo Brown's" feat of making the plantain tree spring up in a few minutes has been witnessed by people in India. A contemporary of della Valle says he saw it done in a factory yard at Broach. The sorcerer, he says, planted a peg of wood in the ground and offered to make it grow into a tree. He then improvised a sort of tent out of a shirt over the peg, and entering it, began his incantations. From time to time he removed the shirt and showed the company that a young tree had been produced and was rapidly growing. This went on until the spectators saw before them a tree several feet high and laden with fruit. During the operation one of the spectators, observing a rent in the shirt, looked in and saw the sorcerer cut his arm and moisten the peg with his blood. Further phenomena were interdicted by the chaplain of the factory who strongly expressed his disapproval of Christians witnessing and encouraging such performances, and having threatened to refuse the communion to such as persisted in remaining, the proceedings came to a close. The *modus operandi* in this instance appears to point to the help of elementals.

The existence of occult knowledge amongst a race so little advanced as the Africans is difficult to account for, except on hypothesis that it arose out of remnants of the science of old Atlantis; and possibly the old Arabic legend of the destruction of the Domdaniel school of occultism near Tunis, said to have been founded by Halil Maghraby, on which Southey based his poem of "Thalaba," may be a traditional version of the story of the Atlantean deluge.

P. J. G.

THREE THOUSAND YEARS AGO:

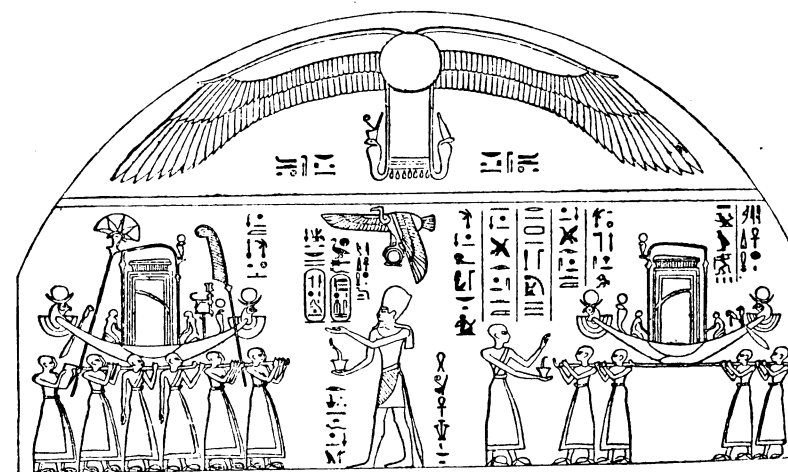
HYPNOTISM AND ELECTRICITY IN ANCIENT EGYPT.

BY

FRANZ LAMBERT*

THE Paris National Library possesses a memorial tablet from that ancient land of wonders, Egypt, known by the name of the Bentrösch stele, a stone record in hieroglyphics of unusual beauty. This stele recounts the successful cure of an obsessed person, the daughter of a Mesopotamian Prince, some 3,000 years ago. If now the mere fact of an exorcism from so long ago is in itself alone remarkable, so much the more is the fact that means and methods were then used by the physicians, which the unprejudiced among their modern colleagues have also quite recently begun to use, with the best results, in the cure of insanity and similar afflictions. It is a fact that can hardly be doubted, which we decipher from this venerable document, that the Egyptians, justly and highly famed in antiquity for their wisdom and knowledge of nature, were acquainted with both Hypnotism and Mesmerism in their most varied modes of application, and that they utilised them for curative purposes; and it would not perhaps be difficult to prove that this magical method of cure had already, at the date when the story related on our stele occurred, been practised for thousands of years in the land of Chemi.

Fig. 1.



I give below the contents of the text of our stele (fig. 1)† as rendered—

* Translated from the *Sphinx* for January 1888. The Translator desires to publicly express his thanks to the able and learned editor of the *Sphinx*, Dr. Hubbe Schleiden, for his courtesy in furnishing to the *Theosophist* a set of the figures inserted in this article.—B. K.

† Only the picture at the top of the stele is here reproduced (fig. 1). Such of our readers as wish to examine the 27½ lines of hieroglyphics which follow below this picture, so as to compare them with the translation given in the text, will find them reproduced in the *Journal Asiatique*, Vme. Série, Tome VIII, Paris 1856, p. 201.

ed by Professor Dr. Lauth,* omitting, however, the first lines, which are of no importance to us :—

“Behold! His Majesty was in Nahar, according to his custom every year. The great men of that land came from the remotest parts bowing down, desiring peace, with presents, before the spirit of His Majesty. They brought their tributes of gold, silver, lapislazuli, copper (?), and all kinds of woods of the holy land upon their backs: each strove to outvie his neighbour. Then the great (chief?) of the land Buchtan caused his tribute to be brought, and gave him his eldest daughter at the head thereof, and he besought His Majesty and begged his life from him. The same was a beautiful woman, valued by His Majesty above all. At once her title was written as royal chief wife, by name *Ranofru*, ‘Sun of Beauties.’ After His Majesty the king had reached Egypt, he performed for her all ceremonies which befit a royal chief-wife.”

“Now it happened in the XVth year, on the 22nd of Payni† that, lo, His Majesty was in the town of Thebes, the Victorious, the Mistress of Cities, engaged in the praises of Amun, the Father, Lord of the Thrones of both worlds, upon his lovely feast of Panegyrie in Apt of the South (Luxor?) his favorite dwelling place from the beginning. Then came one saying to His Majesty: ‘A messenger from the Great Lord of Buchtan is there, come with numerous presents for the Royal Queen,’ and forthwith he was brought before His Majesty with his presents. He spoke and said to His Majesty: ‘Hail! to thee, Thou Sun of the nine bows (Peoples), grant us to live near thee.’ Then he spoke, kissing the ground, and repeated to His Majesty: ‘I come to thee, O Great King, my master, on behalf of *Bentrosch*, thy younger sister on the side of the Royal Queen *Ranofru*. A sickness has entered into her limbs. Let, (therefore) Your Majesty send one who is wise in such things to see her.’ Forthwith His Majesty spoke: ‘Bring unto me the scribes of the House of Hieroglyphics, and those who are learned in the secrets of the Holy of Holies.’ They were brought immediately. Then His Majesty spoke: ‘Why have ye been summoned?’ In order to hear this saying: Give me forthwith one who is a cunning (master) in his heart, a scribe (operator) with his fingers from among you.’ Now when the royal scribe *Thotemhebi* had stood forth before His Majesty, His Majesty commanded him to journey to Buchtan with this messenger. But when the wise man had come to Buchtan, he found *Bentrosch* in the condition of one possessed by a demon (*chu*) and himself too weak (miserable) to contend therewith. Thereupon the chief of Buchtan sent again (a messenger) to the presence of His Majesty with the words: ‘O Great King, my master, let His Majesty command (*sic!*) that the God be brought (*Chonsu* himself): forthwith the messenger was brought before His Majesty.‡ Now it happened that His Majesty in the 26th year and in the month Pachon, at the time of the Ammon-Panegyrie, was in the interior of Thebes. Then His Majesty went again before *Chonsu*

“*nofer hotep** with the words: ‘O gracious master, I stand again before thee on behalf of the daughter of the chief of Buchtan.’ Forthwith *Chonsu nofer hotep* was brought (in procession) to *Chonsu p-ari secher*, the great God, who drives out demons. And then His Majesty spoke before *Chonsu nofer hotep*: ‘O gracious Master, if thou wouldst but turn thy countenance towards *Chonsu p-ari secher*, who driveth out demons, that he may go unto Buchtan!’ (Consent) with much nodding. Thereupon spake His Majesty: ‘Let thy blessing go with him, that I may send His Highness (Holiness) to Buchtan, to deliver the daughter of the chief of Buchtan.’ Much nodding of the head, on the part of *Chonsu nofer hotep*. Forthwith he made the blessing four times over *Chonsu p-ari secher*. Then His Majesty commanded to cause *Chonsu p-ari secher* to set forth on a great boat, together with five little ones, a wagon and numerous horses to right and to left. Now when this God had come to Buchtan, after one year and three months, behold! the chief of Buchtan with his soldiers and great men came to meet *Chonsu p-ari secher*, the accomplisher of plans; and he threw himself down upon his belly, saying: ‘Thou comest to us, thou stayest with us according to the command of the king *Ravesu-ma sotep-en Ra*.’”

“Forthwith this God betook himself to the place where *Bentrosch* dwelt. Thereupon he made the blessing over the daughter of the chief of Buchtan; immediately, she was healed. Hereupon the demon, who was with her, spake before *Chonsu p-ari secher*: ‘Come in peace, Great God, who driveth out demons: Buchtan is thy city, its inhabitants thy slaves, I too am thy slave: I will depart to the place, whence I came, to satisfy thy heart as regards the matter for which thou art come. Only let Thy Holiness command that a feast day be celebrated with me and with the chief of Buchtan.’ Forthwith the god nodded to his prophet with the words: ‘Let the chief of Buchtan make ready a great food-offering before this demon.’ Now while *Chonsu p-ari secher* discoursed thus with the demon, the Chief of Buchtan stood by with his soldiers, fearing terribly: So he made ready a great sacrifice before *Chonsu p-ari secher* and this demon: the Chief of Buchtan held for them a feast of joy. Afterwards the demon departed in peace (willingly) to the place which he loved, at the command of *Chonsu p-ari secher*.”

“Then did the Chief of Buchtan rejoice exceedingly, and every person that was in Buchtan. Then he considered in his heart, saying to himself: ‘This God might become a gift for Buchtan; I will not allow him to return home to Egypt.’ So the God remained three years and nine months in Buchtan. Then the Chief of Buchtan (once) lay on his bed and saw, dreaming, how the God went forth from his shrine, in the form of a golden sparrowhawk wheeling up to heaven towards Chemi. And when from terror he awoke, he said forthwith to the priest of *Chonsu p-ari secher*: ‘This God who resideth with us, desireth to go unto Chemi. Therefore let his wagon set forth for Chemi.’ After these things the Chief of Buchtan let this God journey

* *Chonsu*, the God of Healing, (the Hercules of the Greeks) was clearly represented by his priests, and probably in especial by his High Priest, an high Adept. Perhaps this High Priest was the *Chonsu nofer hotep* mentioned in the text of the stele, while the *Chonsu p-ari secher* was perhaps a lower Adept, a High Priest next subordinate to that highest High Priest and working under him. On the other hand, some have felt justified in seeing in these *Chonsus* automatically acting machines. These would then, according to Lambert, have been regarded as electrical machines, unless we prefer to have recourse to Bulwer's *vril* power (see “The Coming Race”).

* See Transactions of the Royal Bavarian Academy of Science, Feb. 6, 1876; as also for historical, geographical and other information upon the contents of this stele.

† The dates given are those of the years of the Pharaoh's reign.

‡ This is the only lacuna in the text, which has here been worn away.

"towards Chemi, and gave him gifts, many gifts of all good things, soldiers and numerous horses: they arrived in peace at Thebes. After that *Chonsu p-ari secher* went to the temple of *Chonsu noter hotep* and laid before him "all the presents of good things which the Chief of Buchtan had given him; "he placed nothing in his own house. *Chonsu p-ari secher* reached his own "house (temple) in peace, in the thirty-third year, on the nineteenth of "Mechir of the King of Upper and Lower Egypt, *Vesu-ma-Ra sotep-en-Ra* "who has made this (monument). May he grant life, even like the Sun God, "for ever!"

So runs the story on our stele. Let us now consider its details. First we have as the leading characters the two *Chonsu*. The name *Chonsu* belongs to one of the highest triads of Gods of Egypt, namely the Triad of Thebes (*Amon, Muth, Chonsu*), through which the spiritual-intellectual emanation of the Godhead is personified.* As *Chonsu* appears as a healing God, he performs his cures not through medicaments, but through spiritual power. This power is dual: one, immanent, represented by *Chonsu nofer hotep*, i. e., *Chonsu* the "Good, Resting One," and one, transcendent, which is represented by *Chonsu pari secher*, i. e., *Chonsu*, "who makes the inspiration." Since these two principles belong together, we must recognise in the latter, the *ari secher*, that manifestation of the God, which brings to bear a spiritual power through inspiration (suggestion), in the first place probably upon the physicians and priests, but then also, as in the case of the Princess *Bentrosch*, directly upon a patient.—*Ari secher* is usually translated, "the accomplisher of plans"; but to translate *ari* as "plan" is, it is true, by no means wrong, yet by this translation the real essence of the matter is not expressed. When the physician *Thotemhebi* came to *Bentrosch*, he found that she was *n secheru kr chu*, which means that she was under the inspirations (influence, suggestions) of a demon; if we were here to translate: under the plans of a demon, the phrase would hardly be intelligible. Further, every plan is an inspiration (e. g., a plan of campaign for the officers and soldiers, a building plan for the builders), but every inspiration is not a plan.†

We saw in the story that a sister-in-law of the Egyptian king (Rameses XII) by name *Bentrosch*, had fallen sick. The art of the native physicians seems to have been of no avail, for one of the Egyptian physicians—who enjoyed a great reputation—is sent for. In conse-

* This corresponds to the intellectual trinity among the attributes of God in the Kabbala, viz., Wisdom, Understanding and Knowledge, which are also called by the Kabbalists: Father, Mother and Son, exactly like the Triad of Thebes in the Egyptian Mythology.

† I trust by this to have met the reproach of having chosen the word inspiration (=suggestion), so as to drag in by the hair an expression which is so constantly used by Hypnotisers. It is interesting to compare the relation of the two *Chonsu* to each other, with that in which the two highest principles in man, which form the transcendental Subject, *Chu* and *Chaybi*, stand to each other. The Spirit (*Chu*) manifests itself to the child of dust, not directly, but through its shadow (*Chaybi*). The spirit resolves (resting), and the shadow of the spirit transfers the resolutions by inspiration or suggestion to the human soul. Exactly the same course of action obtains between the two *Chonsu*. What happens in the latter in the Microcosm; happens in the former in the Macrocosm.

quence of this message, the Pharaoh causes a man to be chosen by the assembled physicians: "cunning in his heart, a scribe (operator) with his fingers."

If we assume the knowledge of mesmeric or magnetic passes, and of hypnotism to have been possessed by the Egyptians (and our right to do so will presently be demonstrated) this passage would have to be otherwise translated. Vicomte de Rougé, a French investigator, translated it: "a man with an understanding heart, a master with skilful fingers." Now there never existed in the land of the Pharaohs a man with an "understanding" heart. As I have proved elsewhere, the heart, according to the ancient Egyptian view, is that part of man which corresponds with the feelings and the will, but not with the intellect. Let us therefore seek another translation for the hieroglyphic group:—



ab
aptus



m ab f
in corde suo



ann m
magister in



antu f
digitis suis.

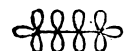
literally meaning: "capable in his heart, master in his fingers." Let us consider first the word *ab* (capable), expressed by the first three signs, of which the first represents the stem *ab*, which can be written in a great number of ways. There are "capacities" for all sorts of things, the capacity we are here concerned with, is accurately characterised ideographically by the first sign. This is just what gives its great charm to the deciphering of hieroglyphic writing and causes their great clearness, for the picture speaks as well as, and with, the hieroglyphic and explains it.

The sign *ab* is compounded of palm leaf fan and the waterscale. The upper part, is the fan or shade, *chaybi* (shadow), which is also the hieroglyphic with which the sixth principle of man (the shadow of the spirit, the manifestation of the transcendental subject, or Buddhi) is written. From this fan we see, hanging down by a cord, a glass vessel which, half filled with water, served to determine the horizontal plane. If now this vessel, which is called *ma* (Truth), is to indicate correctly the horizontal plane, it must hang still, and not sway hither and thither. But just in the same way, the will of the hypnotiser in suggestion must not waver, but must hold firm and be able to concentrate itself upon one single thought. The ability or capacity, with which we are here concerned, is thus an inner calm, which in some way or other is connected with the transcendental,—probably is attained through the development of transcendental capacities.

That we are here concerned with a calm of will, is shown by the following hieroglyphic group: *m ab f* (in his heart). The middle one of the three signs standing over each other represents a heart. But the heart is the seat of the will, the will-soul. The following signs present no difficulty. The hieroglyphic *ann* represents an Egyptian writing case, and means: Scribe, Magister, Master. Then follows *m antu f*: in his fingers. The corresponding sign (*antu*) represents three fingers, held vertically upwards.

Thus, according to this analysis I am fully warranted in understanding the command of Pharoah to mean, that a man shall be pointed out to him, who is "Lord of his will, Master of his fingers." As to the latter qualification, we must think less of an operator, than of a skillful Hypnotiser or Mesmerist,* for such an one must work with his hand, as well as with his will.

This Egyptian Hypnotiser, the most ancient whose name is so far known to us, was called *Thotemhebi*. When he reached Buchtan, he diagnosed possession, and probably tried to contend with the evil demon, but in vain. Eleven years pass away, but the patient is not cured. Again a messenger is sent to Egypt with the request, that a god be sent to Buchtan. Then the Pharoah goes to the temple of the god *Chonsu nofer hotep* and entreats him to communicate his blessing or his power. This is granted, and the *nofer hotep* makes over the *ari secher* the pass of blessing :



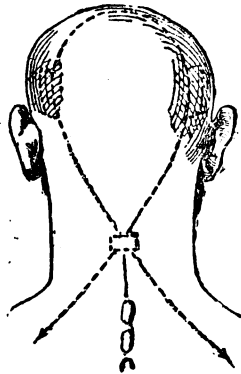
sa, four times. The latter is then conveyed towards Mesopotamia, to the city of Buchtan, and there heals the possessed *Bentrosch*,

with the pass of blessing :  which is also pronounced *sa*, but is less

complicated than that of the *nofer hotep*. What, now, are these different blessings? I think that I shall encounter no contradiction, if I take them for mesmeric passes, and consider their different forms, which are clearly represented by their hieroglyphics, as the outlines according to which the passes were made. For the "blessing" is probably originally nothing but a letting flow out of force or power from the hands.

The more simple *sa*-pass  was made by the blessing God or physician moving his hands over the back of the head and down towards the shoulders in the manner indicated by the hieroglyphic, not once, but repeatedly, and with both hands (Fig. 3). Thus the Goddess

Fig 3.



Muth says to Rameses III, in a picture, which has been published in Lepsius' "Denkmälern" (III, 211): "I stretch out my two arms in order (to

make) the *sa*-passes  behind his head." On

both sides of the *sa*-sign we notice knots or thickenings. These most likely indicate the places, where the person making the passes was to pause in the movement, or exert a special emphasis. The same is the case at the spot where the lines of the pass cross one another at the nape of the neck. It appears evident from the whole manner of carrying out the pass, that

* What, according to the latest usage, is called in this essay *Hypnotism*, should more accurately be termed Mesmerism, because the idea of a force flowing out from the organism is here obvious, a force allied to Magnetism or Electricity.

at this spot on the nape of the neck the power of the pass was to be concentrated.* But why just there? The Jewish Kabbalists teach that a small bone in the neck, called *Luz*, is "indestructible," that the *nephesh* or shadow form of the dead sinks into it, and that from the two the resurrection-body is formed at the end of time (the "Last Day"). This *Luz* of the Kabbala is, however, identical with the *Uls* of Egyptian doctrine, which lies just where the spinal column makes a bend from the back of the head towards the shoulders. (*Luz* means in Hebrew the same as *Uls* in Egyptian, i. e., a bending in, or curve). It would lead us too far were we to discuss here this *Luz* and its whole cultus in the city of Mendes, where the spinal relic of Osiris was preserved. I wished only to point out here why, in the act of making this *sa*-pass, the emphasis was laid upon the back of the neck, and the reason for this lies no doubt in the fact that this point was recognised as a favourable one for awakening certain transcendental capacities in man. Numerous passages in the texts bear witness that the intention in making the *sa*-pass was to awaken inner life.†

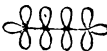
The other, more complicated pass,  which is made by the *nofer hotep* over the *ari secher*, probably extended over the whole body—whether over the front or the back is doubtful—somewhat according to the following outline (Fig. 4.) :—

Fig. 4.

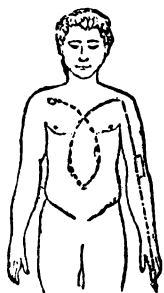


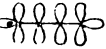
Now there occur among the hieroglyphics several signs which represent such knots, and are most probably to be understood as manipulations similar to that of the *sa*-pass. One such sign is  *rod*, which means "to make fast." Most likely this was a pass intended to render the extremities immovable. If this is the case, then this action was produced, not by simple straight passes like those used by our present Hypnotisers, but to "fix" or render rigid, for instance, the left arm, the pass was begun at the right shoulder, the stroke carried in a loop over the trunk ending at the left shoulder, and then only, starting from there, a straight pass was made down the arm (with a pause at the elbow) to the tips of the fingers. Thus (Fig. 5.) :—

* Trans. Note.—It is curious that H. P. B. when she occasionally "magnetised" any one, always did so at this special spot, and never used the usual passes. She told me that this was the "occult" method.

† Compare: "Vicomte de Rougé sur une stèle Egyptienne," Paris 1858, or the *Journal Asiatique*; Sept.—Oct. 1856, p. 201.

Fig. 5.



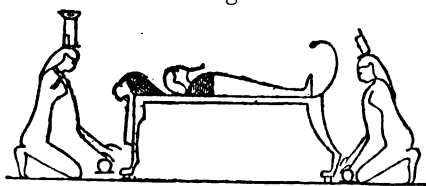
The fact that *Chonsu nofer hotep* made the pass four times, seems to have a special reason. It corresponds to the descriptive words which occur in connection with the sa-sign  namely: *tos sa*, to bring near (induce) the influence, *tu sa*, to communicate the influence, *meh sa*, to increase the influence, and *sotep sa*, to fix the influence. Each of the four passes had thus its special purpose: the effect is produced, communicated, increased and fixed.

It is not without significance that the God Thot, who afterwards became Hermes Trismigistus, bears the name *sa*. Thot is a God of the healing art; the Ibis is sacred to him. Thot is also the God of Knowledge, and especially of transcendental knowledge, and there is much probability in favour of the idea that he bears the name *sa*, because in the hypnotic state, which as we now know was induced by an act called *sa*, the inner, transcendental knowledge shows itself. Accordingly it is the God Thot who, the Egyptians thought, in the hypnotic state, bestows the inner vision, and specially also (as a god of healing) the means and directions for effecting cures. Thot is very often identified with *Chonsu*, and appears in his medical capacity and as a Moon God to be completely the same person as *Chonsu nofer hotep*. I would also in this connection remind the reader of the influence of the moon on sleeping persons.

In very many works of Egyptian art bearing on the dead, the deceased is seen lying upon a couch in the shape of a lion, and various gods, most often *Anubis*, *Isis* and *Nephtys* stand or kneel before him. They are performing magical actions with the dead, by the laying on of hands, or holding them in the position of blessing, etc. It will repay us to examine somewhat more closely such a couch, and the doings of the gods around it. Figure 6 reproduces such a scene from a vignette of the 15th chapter of the Book of the Dead:—

In the speech of the Egyptian this couch is called *sam*. This means much the same as “to collect,” “the collector”; and the reader

Fig. 6.



should bear it in mind. We notice under the feet of the lion small blocks:—Insulators, as will appear presently. These blocks are found only in this vignette, while they are absent in other similar couches in the Book of the Dead, where too the deceased lies stretched out as he does

here, though no magical rites are being performed with him. But here the accompanying text says that *Anubis* lays her arms upon him, that *Isis* performs the action *sa*, and that *Nephtys* watches over the deceased.

This couch is, as its name implies and as the blocks show, an insulating stool. But it is evident that such an insulating stool implies that electricity is being used. And in fact electricity is there.

We see in the hands of the two Goddesses, *Isis* and *Nephtys*, instruments shaped like signet rings, which from the minuteness of the vignette are, it is true, very indistinctly characterised. Hitherto these have been explained by science as seals or stamps, and the picture in question explained to mean that *Isis* and *Nephtys* are impressing these seals, which are symbols of union, upon the earth. For what purpose is not explained, and it would indeed be very difficult to find a reason for so purposeless an action. These rings, called *sahu*, have in clearer representations, a somewhat longish or round hand-hold, and under it a tolerably thick plate. According to my view they are electrophori, with which the Goddesses are collecting electricity. On some of the pictures of these *sahu*, we can see also clearly the spark springing across.



On its under side, the bier has as the lion's tail a bent wire with a knob at its end, through which the charging of the insulator is done by *Isis*, while *Nephtys* seems to do the same through the lion's head. To express “force” in the sense of “power” (*pehu*), two hieroglyphics are chiefly used, the one representing the fore part of a lion, the other its hinder part. It seems certain that these hieroglyphics have been chosen with reference to the “force” which is communicated to the lion-bier through the head or through the tail-end.

So far as I know, it has not yet been historically proved that the Egyptians were acquainted with, and made use of electricity. However I cannot make sense of the action here represented except in connection with electricity. In addition to this, the Leyden jar occurs as a determinative in a passage in the 15th chapter of the Book of the Dead, which can be easily translated, if we assume that the Egyptians made use of electricity, but which is absolutely unintelligible without this assumption. It is there said of the God *Ra-Harmachis*: “going to rest like *sensa sa gorh*”, i.e., like the electric spark, or son of the night, namely, the brother of electricity. But *sa* is a name of *Thot*, and *sensa* therefore means also brother of *Thot*; but this brother of *Thot* is *Chonsu*, who represents and makes use of the *sa*-power, and is like *Thot*, a Moon God.*

Now beside the word *sensa* in the passage quoted we see the sign  This appears to represent a vessel with a cover, to which is attached a sloping wire ending in a knob. Thus we should have so-

* The latter bears the name *sa*, because he also personifies a force or power, namely, the power of the word; *Thot* is the *Logos* of the Egyptians.

called Leyden jar; or perhaps we may see in this hieroglyphic Franklin plate.

We must regard the God *Besa* as a personification of the painful and terrifying property of the electric spark. He is very characteristically represented in Egyptian art as a grotesquely comical little demon. This *Besa* is also a God of music, the "electrifying" effect of which is proverbial among us. Thus the hieroglyphic of this little kobbold represents the action of electricity in its proper, as well as in its metaphorical meaning.

A further instrument, which perhaps served to take up the electricity accumulated in the insulator, so as to transfer it to a man, seems

to me to be the mysterious *Anch-sing* † It is a kind of cross with a handle, which is almost always found in the hands of the statues and figures of the gods. Formerly called the "Nile-key," it is now termed in science the "sign of life." And rightly so, for its meaning as an instrument, by which life or animation is communicated, as also its name *anch* (Life, Life-principle) are certain beyond a doubt; but as to what this object really is, or how it was used, we have not even a conjecture.*

Now the Museum at Munich possesses a small bronze statue of *Hathor*, whose hand holds a variant of this sign of life. The handle is here not straight, but wavy, and ends in a face from which flames rush out to both sides and downwards, so that the whole represents the typical form of the handled cross (*crux ansata*).

Fig. 7.



I think that this variant clearly shows that, as has just been explained, we must see in the *Anch*-sign an accumulator or electrophorus.

Numerous other passages in the Book of the Dead, especially in the 17th chapter, seem to establish beyond a doubt that electricity played an important part in the funeral ceremonies. For instance, it speaks there of a cake of *resin*, which is employed for the deceased, of the standing on end of the hair of the person lying on the bier, &c. The rubbing of this cake of resin seems to have been done with a fox's tail. The Egyptian fox, the jackal (the sacred animal of *Anubis*, who with *Isis* and *Nephthys* performs the electrification) is, both in the pictures and the text, repeatedly brought into connection with the apparatus and actions

* Hitherto students have seen in this hieroglyphic for the life-principle (*Anch*), the *crux ansata*, only—and probably correctly enough—a representation of the generative organs. But this does not prevent the Egyptians from having made an electrophorus of this shape, and from having called it also, by metaphor, *anch*.

connected with the generations of *sa*, so that this assumption seems to be justified.

Since the Egyptians, as we have seen, had only *one* word *sa* for the mesmeric passes and for electricity, we may well infer therefrom that they regarded the electrical force, and that which streams out from the tips of the fingers as the same; much as our present mesmerisers speak of their force as "organic magnetism."

We have thus seen the employment of mesmeric passes of different kinds and for different purposes, further the knowledge of hypnotism, suggestion, and curing by transcendental means; and further we may regard the application of electricity as also proven. All these things were known in the ancient land of Egypt, and, as it appears, in part better known than to-day, they were all scientifically investigated, and had, at the date of our stele, long been taught in the schools by state-paid professors—*three thousand years ago!*

A TRANSLATION OF THE SA'NKHYA-TATTWA-KAUMUDI OF VA'CHASPATI MISRA.

(Concluded from page 122.)

WE grant the action of Nature for the Spirit's purpose. But she is sure to get some compensation for her pains from the Spirit—just as a servant does from his gratified master, and as such the motive of Nature cannot be said to be purely altruistic.

We reply:—

KA'RIKA' LX.

Generous Nature, endowed with attributes, causes by manifold means, without benefit to herself, the good of the Spirit, who is devoid of attributes, and as such ungrateful.

As a qualified servant accomplishes the benefit of his non-qualified master, through purely unselfish motives, without any benefit to himself, so does generous Nature, endowed with the three Attributes, benefit the Spirit without any good in return to herself. Thus the pure unselfishness of Nature's motives is established.

We grant all this: But a dancer having retired from the stage after his exhibition, returns to it again, if so desired by the spectators, similarly would Nature act even after having manifested herself to Spirit.

We reply:—

KA'RIKA LXI.

The reason why Nature does not revert to her actions. Nothing is more modest than Nature: such is my opinion. Once aware of having been seen, she does not again expose herself to the view of the Spirit.

By *modesty* here is meant delicacy (of manners), the inability to suffer exposure to the *Purusha's* view. As a well-bred lady with her body uncovered by chance, happening to be seen by a man, tries to hide herself in such a way as not to be seen again; so Nature—even more modest than such a lady—having once been seen by the *Purusha*, will not show herself again.

Let this be so. But *Purusha*, being devoid of Attributes and Modifications, how is his emancipation possible? For emancipation consists in the removal of bondage; and all bondage is only a residue of past dispositions, pain and action, and as such is not possible to the unevolving *Purusha*. And as the *Purusha* is devoid of action it can have no migration—which latter is only another name for *death*. Hence it is a meaningless assertion that the creation is for the purpose of *Purusha*.

The author meets the above objection by accepting it.

KA'RIKA' LXII.

Bondage and release in reality apply to Nature. Verily no spirit is bound, or is emancipated, or migrates; it is Nature alone which has many receptacles that is bound, or is released, or migrates.

No spirit is bound; not any migrates; nor is any emancipated. Nature alone, having many receptacles (bodily forms of being), is bound, migrates and is released. Bondage, migration and release are ascribed to the Spirit, in the same manner as defeat and victory are attributed to the king, though actually occurring to his soldiers, because it is the servants that take part in the undertaking, the effects of which—gain or loss—advert to the king. In the same manner, experience and release, though really belonging to Nature, are attributed to the Spirit, on account of the non-discrimination of Spirit from Nature. Thus the fault above urged is no fault in fact.

Objection: we understand that bondage, migration and release, are ascribed to the Spirit; but of what good are these to Nature?

We reply:—

KA'RIKA' LXIII.

Nature binds and releases herself by means of her own developments. Nature by herself, binds herself by means of seven forms; she causes deliverance for the benefit of the Spirit by means of one form.

Nature binds herself by means of seven forms (*i. e.*, dispositions) all the properties of *Buddhi*, save discriminative wisdom. For the benefit of the Spirit she releases herself by herself, by means of one form, *viz.*, discriminative wisdom. That is to say, she does not again bring about the experience or emancipation of the same Spirit.

We grant all this. What then?

KA'RIKA' LXIV.

Thus it is that by the study of the principles (*Tatwas*) wisdom is attained, which is complete, incontrovertible, (and hence) pure, and absolute: (by means of which the idea is obtained that) I am not, naught is mine, and I do not exist.

The form and character of discriminative wisdom.

The word *principle* denotes the knowledge thereof.

By means of study of the principles, in the manner described above, through a long course of repeated, uninterrupted and respectful practice of knowledge, the wisdom manifesting the distinction of Spirit from Matter, is attained. All study brings about the knowledge of its object, so in the present case the study being one of the principles, brings about the knowledge of these (in their true character, as distinct from one

another). It is for this reason of its leading to truth that the knowledge is called *pure*. Why *pure*? Because *incontrovertible* (or unmistaken). Doubt and error are the two impurities of knowledge; and the above knowledge being free from these is said to be *pure*. Doubt consists in thinking a decided fact to be undecided; and as such it is only a form of error. Thus by saying, "*hence incontrovertible*" the absence of both doubt and contradiction is implied, this absence being due also to the fact of the study being *truth*.

Objection:—We grant all this, but the eternal disposition towards false knowledge is sure to bring about its results in the shape of false knowledge, which will lead to its inevitable effect, the miseries of metempsychosis, of which there would thus be no end.

In reply to the above, it is declared "*Absolute*," *i. e.*, unmixed with error. Though disposition towards error is eternal, yet it is capable of removal by means of true wisdom which has a beginning in time. For partiality towards *truth* is natural to *Buddhi*, as declare also outsiders (here, the *Bauddhas*): "No amount of contradiction can set aside the flawless (knowledge of) the character of objects, for such is the partiality of *Buddhi*."

The form of the knowledge is stated:—*I am not, naught is mine, and I do not exist. I am not* merely precludes the possibility of action from the Spirit. As is declared (by grammarians), "*The root As together with Bhu and Ku signify action in general.*" Hence all actions, external as well as internal, determination, self-consciousness, reflection, observation, &c., are also precluded from the Spirit. And since there is no action of the Spirit, there arises the idea that "*I am not.*" "*I*" here implies *agency*, such as in "*I give,*" "*I eat,*" &c., and no such agency can belong to the Spirit, who is without any action. And from this follows the idea that "*naught is mine.*" For it is only an agent that can have any *possession*, and hence the preclusion of action implies that of *possession* as well.

Or we may interpret the three forms in another way. The sentence "I do not exist," means that "I am the spirit, not productive;" and because non-productive, "I have no action"—I am not; and since without action, "I can have no possessions," hence "naught is mine."

Objection:—Even after such a knowledge, there might be left something yet unknown, which would lead to re-birth.

We reply:—"It is complete," *i. e.*, there is nothing left unknown after the attainment of such knowledge as the above. Hence there is no re-birth.

What is accomplished by this knowledge of truth?

We reply:—

KA'RIKA' LXV.

Possessed of this knowledge, Spirit, as a spectator, pure, at leisure and at ease, beholds Nature, which has now reverted from the seven forms (to her primitive state) after her capacity of producing has ceased, by the force of true wisdom.

The cause of the cessation of Nature's operations.

The two things for the production of which Nature had begun action were *experience and the perception of truth*; and when these two have been accomplished there is nothing left to be produced, and hence Nature ceases from productive activity.

"By the force (of true wisdom)." The seven forms—Virtue, &c.—are all due to erroneous knowledge. Dispassion, too, of those who have it through mere contentment, is due to erroneous knowledge. And this erroneous knowledge is removed by its contradictory—true knowledge. And thus the cause, erroneous knowledge, being removed, its effects, the seven forms are also removed, and hence from these Nature desists.

"At ease," *i. e.*, Inactive "Pure." Unmixed with the impurities of *Buddhi*, due to the Attributes; though to the last moment the Spirit continues to be in contact with the Attribute of Goodness; or else no (perception, and hence no) wisdom would be possible.

Let this be so. We have nothing to say against your statement as to nature desisting from productions. But the production has been said to be due to the connection (of Spirit and Matter); and this connection is only a form of capability (or capacity); and the capacity of experience constitutes the intelligence of the Spirit, as the capacity of being the object of experience constitutes the non-intelligence and objectivity of Nature; and these two capabilities can never be said to cease; and you cannot urge that they cease, because there is nothing left to be done, for though one set of objects has been experienced by the Spirit, there are others of the same kind still to be experienced. (Thus no emancipation is possible).

We reply:—

KA'RIKA' LXVI.

"She has been seen by me," says the one and so retires; "I have been seen," says the other, and ceases to act. Hence though there is still their conjunction, it affords no motive towards further creation.

No birth after attainment of wisdom, for want of motive.

So long as nature has not manifested the truth, she may bring about the enjoyment of the various objects of sense; but she cannot do this after she has once brought about discriminative wisdom. For experience is due to erroneous knowledge, and when this latter, the cause, has ceased, there can be no enjoyment, just as the sprout is not possible in the absence of the seed. The Spirit mistakenly considers the various objects of sense—the modifications of Nature—to belong to himself. Similarly discriminative wisdom also is a modification of Nature, and as such is taken by the Spirit to belong to himself. When however such wisdom has been brought about, the connection of the Spirit with Nature ceases, and so he ceases to enjoy. Nor is the Spirit by himself capable of bringing about discriminative wisdom, which is a development (a) of Nature. And the Spirit who has attained to wisdom, cannot accept any purpose as his own. And experience and emancipation being the purposes of the Spirit, supply the motive to the operations of Nature; but when these two have ceased to be the purpose of the Spirit, they cease to be motives also. With this view it is declared—"There is no motive, &c." A motive is that which moves Nature to act towards creation; and this is not possible, when there is no purpose of the Spirit.

We grant all this. But no sooner would wisdom be attained than the body would dissolve; and then how could the bodiless Spirit behold Nature (as distinct from himself)? If it be asserted that emancipation does not follow immediately on the attainment of wisdom, on account of the unspent residuum of *Karma*—then we ask,—how is this residuum destroyed? If by mere fruition (*i. e.*, by experience), then you tacitly imply the inability of wisdom alone to bring about emancipation. And hence the assertion that "emancipation follows from a knowledge of the distinction between the manifested, the unmanifested, and the Spirit" becomes meaningless. And the hope too—that emancipation would be obtained on the destruction of the residua of *Karma*, by means of experience extending to time unlimited—is too sanguine to be ever realised.

To this we reply:—

KA'RIKA' LXVII.

By the attainment of perfect wisdom, Virtue and the rest become devoid of causal energy; yet, the Spirit remains awhile invested with body, as a potter's wheel continues to revolve by the force of the impulse previously imparted to it.

Reason why the body does not dissolve immediately on the attainment of wisdom.

(a) Because wisdom is a property of *Buddhi* which is an Emanation from Nature.

The unlimited residua of Karma also having their prolificness destroyed by the force of true knowledge, they do not lead to any further experience. The seeds of action produce sprouts only on the ground of *Buddhi*, damp with pain. The ground, however, becomes barren by having its dampness of pain dried up by the extreme heat of true wisdom, and hence the Karmic seeds cease to sprout forth into experience. With this view it is said—“*Virtue and the rest become devoid of causal energy.*”

Even when wisdom has been attained, the body continues for awhile, on account of the previous impulse; just as even after the action of the potter has ceased, the wheel continues to revolve on account of the force of momentum. In due time, however, the impulse having exhausted, it stops. In the continuance of the body, the impulse is supplied by virtue and vice whose fruition has already commenced, as is declared by *S'ruti*—“Other (actions) having been destroyed by experience, the soul attains beatitude” and “The delay is only so long as beatitude is not attained” [*Chhândogya* VI, i, 2]. This impulse is a peculiar one, in which all illusion has been destroyed, and in consequence of this impulse, the Spirit remains awhile invested with body.

Let this be so: if the Spirit remains invested with body by some sort of impulse, when will be his final release?

We reply:—

KA'RIKA' LXVIII.

When the separation of the informed Spirit from his corporeal frame at length takes place; and Nature ceases to act in respect to it, then is final and absolute beatitude attained.

The prolificness of those actions, whose fruition has not commenced, being destroyed, and those also whose fruition has commenced, having been spent by experience, Nature has her purpose fulfilled and hence ceases with respect to that particular spirit, who thus obtains absolute and eternal cessation of the triad of pain.

Though the doctrine has been proved by reasoning, yet in order to inspire respect towards it, the precedence of the great Rishi is stated.

KA'RIKA' LXIX.

This abstruse knowledge adapted to the liberation of the Spirit, wherein the origin, duration, (or development) and dissolution of beings are considered, has been thoroughly expounded by the great Rishi.

“*Abstruse,*” *i. e.*, hard to be grasped by dull-brained people.

“*By the great Rishi*” *i. e.*, by Kapila.

The feeling of reverence thus roused is strengthened by basing the doctrines on the Veda: “*Wherein are considered, &c.,*” *i. e.*, in which knowledge (*i. e.*, for the sake of which knowledge). (a) These, origin, &c. are also considered in the Veda.

Let this be so: We shall respect the direct sayings of the great Rishi (Kapila); wherefore should we pay attention to the assertions made by I's'varakrishna?

We reply:—

KA'RIKA' LXX—LXXI.

Importance of the science.

This supreme, purifying (doctrine) the sage imparted to A'suri, who taught it to Panchasikha, by whom the science was extensively propagated.

Handed down by tradition of pupils, it has been compendiously written in A'rya metre by the noble-minded I's'varakrishna who has thoroughly investigated the truth.

Purifying, purifying the Spirit from all sins, the cause of the triad of pain.

Supreme, i. e., chief among all purifying doctrines.

This science is a whole in itself,—not a mere section—because it treats of all branches of knowledge:—

KA'RIKA' LXXII.

The subjects that are treated of in the seventy distiches are those of the complete science, comprising sixty topics, exclusive of illustrative tales, and omitting controversies.

The sixty topics are thus laid down in the *Rāja-Vārtika*: 1 The existence of Prakriti (Kārikā XIV); 2 Its singleness (XIV); 3 Objectiveness (XI); 4 Distinctiveness (of Spirit from Matter) (XI); 5 Subserviency (of Matter to Spirit) (XVII); 6 Plurality (of spirits) (XVIII); 7 Disjunction (of Spirit from Matter in the end) (XX); 8 Conjunction (of Spirit and Matter in the beginning) (XXI); 9 Relation of subserviency (of Matter with Spirit) (XIX); 10 Inactivity (of the Spirit) (XIX); these are the ten radical categories. (In addition to these) are the five kinds of error, nine of contentment, and twenty-eight of disability of the organs (XVII); these, together with the eight sorts of power, make up the sixty “categories.” All these sixty topics are treated of in the above seventy distiches which therefore form a complete sequence and cannot be said to be a section.

Of the above (ten radical categories), singleness, objectivity, and subordination relate to Nature; distinctness, inactivity and plurality to

(a) As in *Charman dvipinam hanti.*

Spirit ; and existence, disjunction, and conjunction to both ; and existence of the relation of subserviency relates to gross bodies also.

May this work of Vâchaspati Misra, the *Tattwa-Kaumudi* (the *Moonlight of Truth*), continue to please (cause to bloom) the clean (lily-like) hearts of good men !

Thus ends the *Tattwa-Kaumudi* of Vâchaspati Misra.

GANGANATHA JHA, M. A.

DO WE RETURN TO EARTH?

BY

HELLENBACH.*

AS we can now feel satisfied with regard to the existence and survival of the soul—to employ the shortest and most popular term—we shall now pass on to the weightiest and most interesting part of the problem : to the question as to our return to the earth-life known to us.

The answer to be given to this question is the more important, since the majority of the people of Europe believe, indeed, in individual survival, but not in a return to earth-life ; they hope for eternal happiness, or dread eternal damnation ; but do not believe in a continuance of work and development. No proof of such a continuance of work and growth can be furnished by the statements of a Buddha, the dubious recollections of a Pythagoras, nor by any revelation, whether ancient or modern ; the divergencies of the latter in this respect are alone sufficient to exclude such a source as affording any valid proof.

Such proof can only be furnished by proving the untenability of the opposed views ; by no means a difficult task since the latter contradict experience and the known laws of nature, and fail to satisfy the demands of reason.

Those who accept the existence of the soul and its survival must either deny or admit its Rebirth, its return to manifestation as a human being : in the first case they are compelled either to grant or to deny the Pre-existence of the soul. We have thus only three possible cases to consider : (1) Rebirth is granted ; (2) It is denied, but the Pre-existence of the soul is admitted ; or (3) Both are denied, *i. e.*, both Rebirth and Pre-existence. One of these three views must be correct. Let us begin with the last.

Whoever denies Pre-existence and Rebirth of the soul, must invoke a special creative act in every impregnation, an hypothesis which is neither proved nor even comprehensible ; which is diametrically opposed to experience, and to the most fundamental laws of nature derived therefrom, and which, in view of the magnitude of the universe and the

* In publishing this essay, the Editor of the *Sphinx* remarks that the reader must remember that it represents only a provisional sketch in which Hellenbach merely outlined his points of view, which he assuredly intended to subject to a thorough revision and elaboration.

colossal productivity of nature, would destroy all equilibrium in its government. Only think of the monstrous total of organic beings on all the planets for untold ages past, which ceaselessly come into being and are supposed to live eternally ! Where then would be the Law of the Conservation of Energy ?

The assumption that the soul comes into existence at birth, breaks down on another point also. Our conduct is *determined* by the nature of our inborn character and by the influences which surround us ; if then our character is not the result of our own conduct, but the creation of a personal or impersonal, conscious or unconscious God, of a Jehovah or Brahmâ, there can be no question of any responsibility for our actions, since neither our own inner nature, nor the external influences about us are our own work ; but this is contrary to our experience, for we *feel our responsibility*. We find in nature only a transformation, but not an augmentation of forces and substances.

To assume that soul is created out of nothing, and that the Godhead intervenes in every generative act are for the human reason such amazing assumptions, that almost all natural peoples and philosophers have rejected such a belief ; which was only established by the Church hundreds of years after Christ. There is no increase of substance or of force in nature ; what is produced is fit only to perish, and that only which always has been, has a claim on Eternity.

Those who, in whatever form, admit the Pre-existence of the soul, but deny its return to earth, must assign a reason why the causes or motives which once occasioned its birth on earth, should not operate again. Why should not that which has once been possible or necessary, be so a second time ? Beings may exist which never enter into the biological process of earth ; but there are several possible causes which render a repeated entry into earth-life intelligible and comprehensible. A single isolated entrance into the biological process is, on the contrary, unintelligible and incomprehensible, since this process is often prematurely and forcibly interrupted, entirely apart from the vast difference between the various life-destinies of individuals.

Birth into the process of earth-life is, indeed, only thinkable as occurring for the sake of development ; now is it probable that a single life—*especially for all*—should fulfil this purpose ? Nothing is gained, either for development or the comprehension of the world, by a single dipping of the soul into a germ cell—whether that soul be a new creation or not.

SUMMARY OF HELLENBACH'S FURTHER ARGUMENT.

Passing now to the third alternative, Hellenbach proceeds to show how much more rational, probable and satisfactory is the hypothesis of rebirth. The arguments on this head may be assumed to be so familiar to most readers of the *Theosophist*, that we shall only indicate the main points.

1. Rebirth is entirely in accordance with the great doctrine of Evolution, which it completes and extends. It further explains many

of the greatest difficulties connected with this doctrine and especially brings it into harmony with the "Law of Economy" in nature, which otherwise seems to be broken. Rebirth permits every, even the smallest step in adjustment, adaptation, experience and development to be stored up and utilised; while it solves readily the great difficulty of "acquired characteristics." Both of these points are stumbling blocks in the path of Evolutionary Theory, and together with the breach of the Law of Least Effort, already adverted to, have hitherto never been satisfactorily met.

2. Rebirth meets the enormous difficulty in the Evolution Theory which arises from the fact, that since man was evolved, the main stress of evolution and the struggle for existence has fallen upon the growth of *intelligence*. But if there is no rebirth, how can the growth of intelligence in one generation be transmitted or stored for future use, and lastly what are we to think of the fact that this earth of ours *must* ultimately become uninhabitable, and all the accumulated intelligence be wasted and dispersed?

3. Hellenbach then discusses the bearing of Rebirth upon Character, Temperament, Endowments; and shows how it alone furnishes sound explanations of these problems, if once the existence of a soul be admitted.

4. Having briefly adverted to the relation of the Rebirth doctrine to the teaching of Jesus of Nazareth and to historical Christianity, he then proceeds to meet the negative argument drawn from the absence of any memory of a former life. This he does in the usual way. Indeed a much fuller and more satisfactory discussion of this point can be found in numerous Theosophical publications.

Hellenbach finally sums up his case as follows:—

We have at all events firmly established, he writes:—

That some kind of subject, which lives, wills and thinks in us, projects our organism, because no effect can be conceived without a cause;

That this subject is not extinguished by death, because no force can be annihilated;

That this subject does not arise spontaneously, because a force can only transform itself and not arise out of nothing; the contrary being opposed to all the laws of nature;

That human life can be only conceived of as a temporary state of this force or this subject, since it begins at birth and ends with death;

That whatever may be the reason for the entrance of this subject into animal life, a repetition thereof cannot be impossible, because like effects follow from like causes;

That such rebirth affords an adequate reason for the development of organic beings, which would otherwise be unintelligible;

That this entrance into earth-life and its possible repetition can only have as its purpose our development and education, and that finally this view is the only means of giving an intelligible, satisfying meaning to life and its miseries.

THIBET AND THE THIBETANS.

HIMAVATA is the name by which Thibet was known to the ancient Hindus. The very name is, in my humble opinion, a corruption of the Sanskrit word *Himavarta*. We have Aryavarta, which means, as is well known, the land of the Aryans; and, similarly Himavarta, which means the cold, snowy country. The *Mahābhārata* makes mention of the table-land of the Lamas by this name. It corresponds with *Khawa-chan* in Thibetan. Curiously enough after the far-famed second Buddhistic Council which resulted in schism, the Sanskritised name was also applied to the school of Buddhism then prevailing in that land. Fahian, the Chinese pilgrim, visited the head-quarters of this school in Western Thibet. And Sambhota was the first Thibetan who visited the court at Magadha in order to be initiated into the art of writing. This was in the beginning of the seventh century A. D. The most useful art of writing was not therefore introduced, according to my friend Babu Sarat Chunder Das, C. I. E., earlier than 630 or 634 A. D. From that time forward Thibet was known to the people of India as Bhot from the affix of the name of Sambhota, the first Thibetan visitor, as I have said above, to India. By the help of the Thibetan characters *b*, *o* and *d*, then just formed, the Thibetans tried to put the word into writing. Bhot was thus changed into Bod. The genius of the language having substituted *p* for *b* and dropped altogether the final consonant *d*, we have "Pö," by which name the country is known to its people. The words Pö and Thibet are so dissimilar that no analogy can safely be drawn between them. The question therefore naturally arises, whence has the latter, the popular cis-Himalayan name of the country been derived? It was first used by Marco Polo. It seems to have been corrupted from "Pu-bod", which is the name given to it by the ancient Tartars and Turks. Alakavati is another Indian name for Thibet. It means the land of flowing or braided locks, from the fact that the people of both sexes wore their hair in that way. The Thibetan equivalent for Alakavati is "Changlo-chan" which is the appellation given to a part of the Province of Tsang, to the north of the Chomo-Lhari and Kang-chan Junga mountains.

Sum-pa, the great Thibetan historian, and the early records of the country, trace the descent of the Thibetans from the *yakshas*, the mischievous demigods, while the Hindus derive them from the army of Kuvera, the god of wealth. Be that as it may, Babu Sarat Chandra Das is of opinion that the epithet they had applied to the Chinese was not at all applicable to them, but to the Thibetans. He quotes the following passage from the *Udyoga Parva* of the *Mahābhārata* to maintain his position:

"*Bājīnāncha Sahasrani Chinadesodbhavanicha.*"*

It refers to the Thibetan pōny, as the pony alluded to above is not the pony, if any, of China; which, on the authority of the early Thibetan

* "Thousands of horses are brought from China."

records, was called *Nagdesha* by the ancient Indians; the people *Nagas*; and their language, *Nagbhasa*. It is believed that the Chinese merchants, who had all along kept up commercial intercourse with India in the olden times and traded with it in such merchandise as satin, porcelain and camphor, usually took the maritime route of the Indian Ocean. They had settlements at Pataliputra and other commercial centres. According to another account, Thibet is called "Pur-gyal", which is nothing but the Sanskrit "Puraloka" or "Siddhapura" (abode of the Siddhas) after the Surya-siddhanta. It was the abode of the Siddhas, as it is even now. The story of Yudhistira's ascension to Heaven in his corporeal frame, after having taken the trans-Himalayan route, goes far to show that he gave himself up to divine contemplation and attained a state of spiritual perfection there in the *Puraloka* (Thibet), the land of the Holy Brotherhood, which is but another name for the future world, the land of the dead. I hazard this remark hoping it may be freely discussed by my readers.

The Thibetans are gentle and submissive, deep and serious, but at the same time cheerful. Their physique is manly. Perhaps it would not be too much to say that they are carnivorous, as they live chiefly on meat. Bathing is quite unknown to them. Their dress is "Pekinese." I purposely use this word as the specific term differs considerably from the generic term—Chinese. We see numbers of Chinese in almost all the principal towns of India. But very rarely do we meet with a cockney of Pekin. These are polished in manner, have enjoyed a superior education, are more intelligent and put on a more decent sort of dress than that of the rest of their fellows. Trousers, a loose flowing surcoat reaching the knees, which bears a close resemblance to the Indian *choga*, with a girdle and a peculiar sort of head-dress, these complete the dress of a Thibetan. To make myself more explicit I should say that the dress of a Roman Catholic clergyman and that of a Thibetan is almost identical. The sterner sex wear one plait of long hair, the softer sex, two plaits. The dress being similar, this alone distinguishes the one from the other. I hope I shall not be guilty of exaggeration, when I say that their generosity and charitable feelings are almost proverbial. Education to a certain extent forms a redeeming feature of Thibetan Society. Religious and moral instruction up to a prescribed stage is compulsory. The Government is civil. In the administration of justice and exercise of other civic rights, a Lama alone can easily step into a high office of the state. But one other than a Lama cannot progress so fast. In order to have a hand in the Government of the country he should thus first be a Lama. The monasteries play an important rôle in the Buddhistic propaganda of Thibet. It is here that secular instructions are received by the youths and children. It is here also that religious instructions are imparted to them. They have, like us, gaols and other houses of correction.

To no appreciable extent is female education extant. They are, some of them, simply initiated into the mysteries of the alphabet and required

to go through the elementary educational works. It is true that some of them can compose beautiful poems. But that is no test whatever that education has made any stride among them. The joint family system is in full swing in the country, though no member of a family would think it honorable or consistent with self-respect to depend on another for any of the bare necessities of life. Every one depends entirely on himself, living as he does by the sweat of his own brow.

NAKUR CHANDRA BISVAS.

Reviews.

OUR MAGAZINES.

Lucifer.—After reading the numerous and enthusiastic reviews in the press of India of H. P. B.'s "From the Caves and Jungles of Hindustan," it is a pleasure to find one of the most interesting parts of the book produced in *Lucifer*—in the form of a conversation on "Life and Death." As the *Madras Mail* aptly puts it, "the special charm of Madame Blavatsky's book is that it shows us an entirely new side of a unique personality."

In "Schools of Occultism," the writer attempts to show that a clear line of demarcation has been drawn, in the case of Trans-Himalayan Schools of Occultism, between White and Black Magic, by insisting on the moral purity of the neophyte. This, he observes, is not however the case with the Cis-Himalayan School, as it does not insist upon that qualification in anything like a systematic and obligatory manner. Two things may be specially noted here. The author has not in the first place contrasted the two systems in all their details and bearing, so as to fully establish the truth of his statements; and secondly, his classification of occultism into Sāṅkhyāchārya and Yogāchārya Schools, respectively to denote the Cis- and the Trans-Himalayan Schools, is certainly arbitrary. It may perhaps be said without the least fear of contradiction, that no writer on this side of the Snowy Range has ever used these two Sanskrit terms in the sense intended by the present writer. It is easy for any reader of these writings to see that complete moral stamina is the essential qualification for a neophyte; for example, the Sādhana Chatusthaya of the Advaites and the Sādhana Saptaka of the Visishtadvaites, is a *sine quâ non* for one who wishes to practice Brahma-vidyâ—which is White Magic. There can be no hard and fast line between White and Black Magic, as the solution of the question depends more on the motive than upon any external rite or symbol. The Cis-Himalayan writings give a free scope for improvement, even for one fallen however low, only if he repents for his "fall" and begins to lead the life. It may also be observed that Tantrik practices which are of the "Black" kind, are totally condemned by Dharmasāstras and heavy penances prescribed for the same.

The present number also includes an interesting sketch of Alexander C. Soma di Körös, the celebrated Hungarian traveller and scholar. This remarkable man, concerning whose daily life but little is apparently known, devoted much of his life to the study of the Tibetan language and literature.

Dr. Wilder concludes his able article on the ganglionic nervous system.

S. E. G.

The Path.—Bryan Kinnavan is one of the most fascinating writers in our American contemporary. The October number contains an allegory from his pen entitled "The Persian Student's Doctrine." Reading between the lines, one can see in this fanciful story a plain and logical explanation of a common Eastern superstition concerning the re-birth of the ego in the bodies of animals.

"Atoms fly from all of us at every instant. They seek their appropriate centre: that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms, and the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic." The interpretation hinted at in the foregoing, for an amplification of which *vide* the "Secret Doctrine," is recommended to those, who persist in opposing the dead letter of allegorical tradition, to rational and scientific explanation. The remainder of the present number is more or less confined to American events and aspects of thought.

Theosophical Siftings.—No. 10 of Volume V. reprints from an early number of *Lucifer* the valuable dialogues on "Astral Bodies" and "The Mysteries of the After-Life." The present interest taken in the astral body and its functions will no doubt ensure this useful pamphlet a wide circulation.

The New Californian.—The prose of our leading Pacific Coast Journal is as good as its poetry is bad. "Theosophy, Mythology and Creation" is an excellent article, though all may not agree with its conclusions. Two articles dealing with Buddhist morality testify to the Editor's appreciation of the ethics of the gentle and world-honoured Sakya Muni. The "Reverie of an Initiate," a "poetical gem" of eight lines, is so delightfully vague, we might almost say—nonsensical, that we have a dim suspicion its author was writing after the manner of Lewis Carroll, when he penned that immortal poem of his beginning, "'Twas brillig and the slithy toves did gyre and gimble in the wabe."

The Vâhan.—In the October number, a "self-taught working-man" asks if it would be any good for him to study the papers of the European Oriental Department. The different answers he receives practically say—"It depends upon whether you understand them." We are afraid that the poor working-man's chance of getting access to the "inexhaustible treasures of undreamed of information," which the editor assures him will be his in time, if he patiently studies Orientalism, are not very promising, if we are to consider current Oriental Literature as the treasure-house.

The Irish Theosophist.—Yet another instance of the spread of Theosophy lies before us in the above—the journal of the Society in Ireland. It consists of short and readable articles and notes. Annie Besant kindly contributes an article on "The Theosophical Life." But it seems almost a pity for a small eight-paged paper like this to devote two of its pages to Reviews. We wish the *Irish Theosophist* every success.

European Oriental Department, No 2:—This number begins with a short epitome, by Bro. A. Siva Row, of the *Vichârasâgara*, a sort of a commentary on the Upanishads by Lâlâ Srîrâm; the chief points of Vedântic doctrine being succinctly explained, it is altogether a very useful epitome. The doctrine of evolution as understood by Indians is given out in two transla-

tions, one of a portion of *Nirvikâra Srishti Utpatti* and the other from *Lingapurâna*. B. K. Mazumdar tries in the article "Tantrik philosophy" "to disabuse the minds of the Tantra haters of their misconceptions about this very instructive and interesting branch of Hindu literature," by briefly explaining some of their esoteric doctrines. Of the other articles equally interesting may be mentioned, an excellent translation of the "*Is [âvasy] opanishad*;" "The idea of the Man-God," and "The force of success." At the end are to be found a few suggestions relative to O. D. papers, which our Hindu brethren would do well to act up to, to meet the requirements of the West.

Journal of the Mahâ Bodhi Society.—No. 9 contains much that is interesting, including a useful article on "Buddhism: The Religion of Humanity" and a classification of the different kinds of Karma. The "Imitation of Buddha," we note, is to be translated into Japanese.

S. V. E.

THE FORGING OF THE SWORD.

AND

OTHER POEMS.*

The poems grouped under the above title are considerably above the average of American poetry. The author has, in the main, confined himself to describing every-day scenes and incidents and herein shows his good tense and true poetic instinct. The "Forging of the Sword" is, on the whole, well conceived, though there are some weak lines at intervals, *e.g.*, where the blacksmith, apostrophising his daughter, exclaims:—"My darling, that you are!" A small poem, "Strike out," suggests an adaptation by our present author of the ideas in Tennyson's famous lines in "In Memoriam"—"Ring out wild bells." Love sonnets and domestic pieces comprise the rest of the volume, which will no doubt find readers in America.

FROM THE CAVES AND JUNGLES OF HINDUSTAN.

We have been favoured with a copy of H. P. Blavatsky's new book, a detailed notice of which will appear in our next issue. Meanwhile, we may add that an admirable and appreciative notice of the book appeared in the *Madras Mail* of November 19th.

S. V. E.

THE PSYCHICAL REVIEW.

This new review, which is described in its sub-title as a Quarterly journal of Psychical Science, seems to hold out the promise of filling a vacant position, where its want was much felt. It appears to stand midway between the extreme scepticism of strictly "scientific" investigators, such as the S. P. R., and the uncritical, unphilosophical credulity of the ordinary spiritualistic organs.

This first number does not contain anything specially remarkable or startling; but the articles are, upon the whole, carefully done, and show signs of a serious attempt both to observe accurately and to think clearly. There seems rather an absence of specially philosophical culture in most of the writers; and this is the more to be regretted as in the special domain of the work to which the Review is devoted, it is never safe for any thinker to leave the general philosophical bases of his investigations doubtful or hazy.

* By Juan Lewis, illustrated by Charles Bradford Hudson. Washington, D. C. Published by the author.

Still our new contemporary deserves a hearty welcome, and the unstinted support and co-operation of all who are interested in finding a sound and reliable solution of the great problem "What is man?"

B. K.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

(From our own Correspondent.)

LONDON, October, 1892.

We hear regularly from our General Secretary, from various points of his tour; the last time it was from Barcelona that he wrote, and I believe he fully expects to be back again by the first week in November—in about ten days, that is, I am sure it is to be hoped that he will be with us soon, for our number is to be sensibly diminished again and that shortly. Mrs. Besant leaves us in about a month's time, for a prolonged lecturing tour in the States; and we don't like to think of the long period (counted by months) which must elapse ere she will return and once more resume her wonted place as leader of the T. S. in England.

Then our brother E. T. Sturdy is to leave again for India, some time in December; and last, but not least, W. R. Old is to answer—almost immediately—to the cry of "Come over and help us" that reaches us from Adyar from the small but faithful band of European workers in the land of our (spiritual) birth. Glad as we are to spare him for the work in India, we shall miss him sorely, but all personal feeling must be put aside in the presence of the great and pressing need of service for the cause in the far East. Brother Old hopes to be with you in time to represent the European Section T. S. at the Convention.

Our continental brethren are actively engaged in the work of translating Theosophical books into their respective languages, *e. g.*, Dr. Hartmann is issuing a series of annotated translations under the name of *Lotus Blüthen*, the three of which are the three fragments from the "Book of the Golden Precepts," better known as "The Voice of the Silence." This in addition to other and similar work upon which he is engaged. "Light on the Path," too, is being translated into Bohemian.

A new Lodge has just been chartered at Charleroi, being an amalgamation of the two Centres at Gosseliers-Courcelles and Montigny-le-Tilleul in Belgium, which have hitherto been worked under the able direction of Brother M. A. Oppermann. These two centres have now combined under the name of the Charleroi Lodge, which is taking rooms (at Charleroi) for its work.

Our Brother Kingsland is really accomplishing a great work; accounts of his lectures reach us from Manchester, Middlesborough, Liverpool, and many other places—notably Ireland; and in Dublin a very successful conversation was held in connection with his visit.

Talking of Dublin, I received the other day the first number of a charming little magazine which the North Dublin Centre has just started, under the title of the *Irish Theosophist*. I am informed that the whole work of printing and binding is done by two or three who give their time and labour gratuitously; and really this first result of their efforts is beyond all praise, considering that the modest sum of one penny only is charged for the number, which contains a contribution from Mrs. Besant on "The Theosophic Life."

Last Tuesday, the 25th *inst.*, marked an era in the Theosophical Society's life and progress, for that evening Mrs. Besant addressed a full audience at St. James' Hall on the subject of "Roman Catholicism and Theosophy." The lecture was in reality a reply to Father Clark's recent attacks on Theosophy, about which I have already told you. Mrs. Besant was "never heard to better advantage," as the papers said, and truly she spoke gloriously, the vast audience being with her from the very first. The way for the lecture had been, so to say, paved by the previously printed "Theosophical Tract No. 2" on "Theosophy and the Society of Jesus," by Mrs. Besant, many thousands of which had been sent out all over England about a week before the lecture, one member alone taking 10,000 for free distribution. Well, may Mrs. Besant say as she does in the said Tract, "that the end of this century, closing the five thousand years of the Kali Yuga, is marked by a struggle between the forces of the Light and of the Darkness." That struggle we seem now to be entering upon in grim earnest.

* * * * *

Theosophical signs of the times are crowding on us thick and fast. Here we have the New York *Sun* publishing a statement to the effect that they ought never to have admitted Dr. Coues' article two years ago, and that the charges therein contained were "not sustained by evidence"; which, is a thoroughly honest, manly, and—from the ordinary journalistic point of view—unnecessary piece of reparation, seeing that our action for libel against the *Sun* had lapsed owing to the departure of H. P. B. Would that some English Editors could be induced to follow the example set them by their American *confrères*!

Again, and just as an instance of the complete permeation of, at any rate, the word Theosophy—if not of the ideas connoted by the term—throughout the Journalistic world. A few weeks ago the Bishop of Manchester delivered an address at Dover, in connection with the recently held Church Congress. This address was mainly directed against what the Bishop termed the "last brand-new philosophy," although he does not appear to have given the offender "a local habitation and a name." Anyhow, to the minds of some of the reporters present, the "last brand-new philosophy" could only mean Theosophy! Accordingly many of the papers which published the address headed it with the words "The Bishop of Manchester and Theosophy." Yet strangely enough, as Herbert Burrows subsequently wrote, "neither Mrs. Besant myself, nor other Theosophists recognised any of our ideas in the Bishop's remarks!" So Mr. Burrows very sensibly wrote to Dr. Moorhouse to ask him whether he intended to attack Theosophical philosophy. The Bishop in his reply states that he never said one word about Theosophy in his address at the Dover Town Hall, nor intended to refer to the subject in any way. This statement he very courteously gave Mr. Burrows permission to make use of in any way that might seem good to him; and, in consequence, our Brother wrote a letter (in which he explained matters) and sent it to nearly every paper of note in the kingdom. "Probably," he amusingly winds up, "the reporter knew nothing of philosophy, but had heard of Theosophy, and so thought the Bishop must necessarily be attacking it."

The *Daily Chronicle* of the 14th *inst.*, inserted a really splendid letter from Mrs. Besant, in the most prominent part of the paper, heading it "Mrs. Annie Besant on Occultism." The letter might indeed more properly be called an article, for such it really was, fully two columns and a half in length. Mrs. Besant's aim was to practically put before the *Daily Chronicle*

readers "the way in which the experiments of recognised and orthodox science are beginning to build bridges across the gulf which has hitherto separated it from the Esoteric Philosophy." This statement, with which the concluding paragraph of her letter begins, is really a brief summary of what she terms "a poor and rough account" of the facts detailed in the letter, and serves to shew you the line taken throughout. More especially does Mrs. Besant treat of Mr. Crookes' experiments, following this up with an allusion to the recent assertions made, and opinions expressed by Prof. Oliver Lodge in his address at the British Association meeting at Cardiff last year.

It is an exceedingly curious coincidence (?) that in the very next column to Mrs. Besant's opening paragraphs, there should appear a short account—telegraphed from Paris—of some "remarkable experiments in Hypnotism." Experiments indeed reported to be so curious and so novel that many of the country papers in noticing the two—Mrs. Besant's letter, and the paragraph on these hypnotic experiments—have remarked that the "marvels of Theosophy pale before" Dr. Luys' experiments; the former, however, being characteristically discredited; the latter receiving an attentive (if not too credulous) hearing because they are "scientifically conducted"! As to the experiments in question, they were made by Dr. Luys, at the Charité Hospital in Paris, in what he calls the "exteriorisation" of the human body; the sensibility of the subject being transferred into a tumbler of water, which was then taken out of her sight, and when the Dalziel representative, who was allowed to be present at the experiments, was invited to touch the water, "as his hand came in contact with it the woman started as if in pain," and so on. Facts familiar enough to all students of Occultism.

The *Westminster Review* has been very much to the fore lately with articles on what may roughly be summed up as "the signs of the times." A late number contained a weighty arraignment of our boasted civilisation, under the title of "this enlightened age," and as for the September issue, it simply bristles with notable articles on the same lines. It seems surely not due to chance alone that, as the century nears its close, articles on such topics should appear in ever-increasing numbers; singularly and somewhat uncomfortably suggestive of the events that in France tinged the end of the last century with lurid and revolutionary hues. The articles I particularly allude to in the *Westminster*, as illustrative of this tendency in current magazine literature, are, "Poverty in London," "a possible solution of the Social Question"—in which C. Godfrey Gumpel holds a brief for Dr. Hertka's *Freeland: a social anticipation*, conducting his case with much forceful logic—and finally, "Human selfishness," with the sub-title "Trade Disputes," which is a really masterly exposé of the evils resulting from class oppression and competition, evils having their springs deep in man's innate selfishness and greed as the writer very truly shews. When I tell you that he takes for his text Schopenhauer's declaration that

"The conduct of men towards each other is characterised as a rule by injustice, extreme unfairness, hardness, nay, even cruelty, and an opposite course of conduct appears only as an exception;"

you will have some idea of the nature of his discourse. He points out that the conclusion of the great German "was formed after much careful observation of men and the doings of men, and much serious reflection thereon;" and follows this up by expressing as his own opinion that

"Class distinction may be said to originate in the egoism of human nature. For the separate efforts of individuals, by which they seek continued existence

devouring each other, result in a joint effort to still further pursue the interest of the individual by seeking the interest of the class so formed. Thus is maintained the supremacy of the ego, while its moving principle, the principle of selfishness, becomes the motive power of whole communities.

It cannot be said that a social organism based on such boundless egoism tends to soften the evils under which society groans. Let us rather admit that the contrary is the case—that class hostility but adds fuel to the fire of the world's misery."

True words, and unanswerable—words fitly capped by others, towards the close of the article, where the writer (who is anonymous) declares finally:—"Too much are we accustomed to hear the 'Rights of Man' shrieked aloud. Is it not time we were told somewhat of our duties?"

"This enlightened age" is, as may be supposed, an ironical title, as the whole article practically queries the assertion. The writer, T. R. Edwards, very properly considers that "the only practical method of measuring our attainments is to compare our knowledge approximately with that of other races seen at various points in the dim vistas of the past." This method he then proceeds to put into practice, in a manner as commensurate with the magnitude of his aim as is possible within the brief limits of a magazine article, however lengthy. He asks how we contrast with the ancient races of the Eastern world—"are we," he says, "so superior to them as is generally assumed?"

"On the contrary, is there not much evidence to indicate that we are only on the threshold of their estates; that we have obtained only glimpses of the stores of their learning; that we are but as children babbling of things not yet within our comprehension? Vast even though we regard the achievements of our scientists, do they not seem but merely lisping the alphabet of the languages of the sages of Egypt and Assyria?"

He then goes on to speak of Greek intellectualism as largely borrowed, and probably only a bye-product. Our conceit, he says, should be modified, were it only by a consideration of our utter dependence on the evidence of our senses. How true is it, as he says, that "it is certain that man's sensory evidence will never be of much value to solve the intrinsically evanescent character of his environments;" and he declares that, as a result of the inherently materialistic tendency of our so-called enlightened age, "we feel that even the most vividly imaginative of men have not pictured in their wildest creations of fancy anything to compare with the mysteries immediately surrounding us." The following is really worth giving as it stands, shewing as it does, at once the writer's conception of the hopelessness of our immediate past, and the grounds of his dim hope of better things for the future. He says:—

"There is evidence to show, however, that a very small proportion of the more advanced are seeing that many things have an inner and a subtle meaning, and seeing, too, that this fact has often been appreciated amongst men at various stages in their journey through the ages. This is only the dawn of a degree of enlightenment, virtually the 'age' has been dying in the dark, satisfied with the presentments of the senses, and utterly unconscious in its lethargic indifference of any need for disturbing the encrustations of many generations of mildew.....What, in the arenas of theology, of politics, and of ethics.....are the most prominent facts presented to our observation?.....Are they not mainly those of only a few minds conversant with the innermost nature of these matters of more or less general discussion, and of sheer inability on the part of the multitude to apprehend in them aspects of any kind other than are conspicuous on their surfaces. Yet the inner in these, as in most of the products of nature, constitute the essential parts, the core of vitality.

How many amongst us, for instance, penetrate below the symbolism of our religions?"

Following upon this Mr. Edwards delivers himself of a series of pungent observations on the coarse mentality of the multitude, in matters religious, which prevents their perceiving the "beautiful intellectual illusions" of which the comparatively unimportant forms are only the outer disguise. Mr. Edwards seems, however, to have a sneaking regard for the "soul of things"; in which he evidently—in his heart—believes.

It is not only in magazine articles, however, that attention is drawn to the failures of "our enlightened age"; what do you say to the concluding words of a recent leading article in one of our great dailies in which our civilisation is characterised as "a depraved and decaying" one? Further comment is needless!

A. L. C.

AMERICAN LETTER.

NEW YORK, 14th October 1892.

With the incoming of colder weather, work in the branches is starting up with renewed vigor. The "Aryan Lodge" syllabus for September, October, November and January contains many interesting subjects and the names of good speakers, amongst whom are William Q. Judge, John M. Pryse, Claude F. Wright, A. Keightley, M. H. Phelps, U. N. Gestefeldt, Alexander Fullerton, E. Aug. Neresheimer. The Brooklyn syllabus for October, November and December is well gotten up, and deals with the following subjects: "The Birth of a Theosophist," "Rationale of Brotherhood," "Man's Birth-Right—Freedom," "Reincarnation," "The Archaic Philosophy," "Ancient Thoughts in Modern Dress," "Religious Symbolism," "Psychic and Noetic action," "The Mahâtmas," "The Over-Soul," "A Conscious Universe," "The Astral sphere of consciousness," "Man: A Fallen God." The speakers are Alexander Fullerton, A. C. Ferm, Wm. Main, H. T. Patterson, A. R. Payne, Mrs. S. A. McCutcheon, Claude F. Wright, Dr. B. L. B. Baylies, Dr. T. P. Hyatt, Mrs. A. R. Payne, Col. H. N. Hooper, Mrs. Baylies, John M. Pryse, Miss M. Bellows, Miss L. A. Shaw. Sunday evening lectures are now a feature at the "H. P. B." The "Aryan" and the Brooklyn branches. The lecturers at the Aryan T. S. will treat of "Heaven and Hell," "the Common-Sense of Theosophy," "Teachings Christ withheld," "Nature's Workshops," "Theosophy and Christianity." Sunday schools for children are also about to be started both at the "Aryan" and Brooklyn branches. On the 4th instant, Mr. Judge gave an excellent address on the "Psychic Man." It was well noticed in the papers. The *Sun*—the news has probably already reached you—has made an honorable, frank and dignified retraction of its slanders against Madame Blavatsky.

Charters to new branches are being constantly issued. One has just been sent to Indianapolis, Indiana; one of the charter members being a judge of the Supreme Court. A prominent architect has donated a design for the shrine for that portion of Madame Blavatsky's ashes to be kept in this country. The design is ready for the workman, and estimates of cost are now being gotten. On the 26th of September, *The Sun* published a long letter from Mr. Judge, a sketch of the career of Madame Blavatsky.

The magazines and papers are as full as ever of matters of psychic interest. In the last number of *The Arena* is an article on "Astrology fin de siècle. In it the writer says "It will surprise a large majority of readers of this magazine to be told that astrology, as a science, is not only holding its own in England to-day, but has, during the past ten years, made such

strides. . . . It is generally assumed by those who have never even touched the outside fringe of astrological teaching that the lore is as dead as Queen Anne and that the muddle-headed visionaries who practice it now, are only one remove from the gipsy tramp who professes to predict the fortunes of servant girls and extorts money from them by promising them a happy matrimonial issue from their present toil. This is the effect of long years of tradition and repressive legislation. In reality it is the upper ten of England, and the better class generally, who are to-day the chief supporters of astrology; and although, if questioned on the point, nearly all would deny the impeachment, I am in a position to vouch for it." Other magazines also have matters of occult interest, and the daily newspapers are fairly teeming with them. They run from "Brain Waves", through methods of producing sleep by self-hypnotization, curing disease by hypnotism, experimental psychology, crime through hypnotic suggestion, marriage induced by hypnotic influence, the revelation of crime by thought-transference, constant and close communication by mental telegraphy, marvellous feats of the beings, who walk in the air hundreds of feet above the ground, queer superstitions about the recovery of the bodies of drowned persons, verified prophecies; to every imaginable detail of trivial little happenings. The significance of this it is difficult for our Hindu brethren to understand. Amidst it all there seems to be much good as well as evil bubbling up in the Western world.

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

THE HOUR OF INDIA'S NEED.

TO THE EDITOR,

The Theosophist.

SIR,

It has given me great pain to read the article in the September number of the *Theosophist*, headed "The Hour of India's Need," and I think it my duty to protest.

The article betrays a loss of temper and an utter want of sympathy with the Indian Fellows which is unworthy of the high position Mr. Edge holds in our Section.

I deny that we Indians are more selfish than the Westerns; only we do not know how to utilize our selfishness for our material well-being.

I deny most emphatically that there exists, amongst us, "an absolute want of intellectual activity."

We do not want him to flatter us, but that is no reason why he should go to the opposite extreme and calumniate us.

I know from bitter *personal experience* that the Europeans residing in India are not only exclusive and unsympathetic, but they, many of them, positively hate and despise us; but then grumblers like me are not in the opinion of Mr. Edge, workers.

I deny that "intellectual eagerness is becoming a rare virtue." I see intellectual eagerness increasing *daily* among my countrymen; Mr. Edge must have been completely misinformed and even prejudiced. No Sir, the Hindu of to-day *does think*—but not as a European. The majority of the Hindus do think of their Karma and of a life hereafter; I challenge any European to tell the same of his own countrymen.

We do neglect to a certain extent your Western Literature, for we think the time more profitably employed in reading our Sâstras.

Early marriage is no hindrance to us properly considered, we are at least saved the trouble, disappointment and sorrow consequent, when grown

up, on hunting after the opposite sex.

We may not deserve to be called Theosophists, it would be enough for us to be called Hindus; that is what we aspire to.

Quite unperceived by Mr. Edge and his class, a great change has begun in our midst and we are, notwithstanding what may be said to the contrary by thoughtless, unobserving and prejudiced foreigners, *intensely active in regard to it*. We are returning to the Religion of our Forefathers, that Glorious Sanatana Dharma of ours. Books are being translated from the Sanskrit into the Vernacular, published and read by the rich and the poor, the Hindu Religion is talked about, discussed and supported, life shaped according to the injunctions of the Dharma Sâstras and a spirit of hankering for more light roused. We are rather a quiet nation, we do not like to rush into print for what we do, but nevertheless we do something; but our Edges want us to do work in their own way and when we quietly ignore their right of interference, they recklessly blame us for all sorts of things.

One thing more; some of us are translating Hindu literature into English; how many have of you?

K. P. MUKHERJI, F. T. S.

I have inserted the preceding letter, because it is an unique specimen of its kind. I will briefly advert to the main points therein.

1. Mr. Edge nowhere accuses the Hindus of beings "more selfish than Westerners;" nor is such a contrast in any way the purport of his remarks. But he does accuse them of being *selfish*, apart from all comparison with others.

2. The very small number of works produced, showing either *original* research, enquiry or thought, especially on spiritual subjects, is, at least, a powerful support to the charge of want of intellectual activity.

3. As Mr. Edge drew no comparison between Europeans and Hindus, Brother Mukherji's remarks here are irrelevant and uncalled for.

4. Most observers of India—whether Hindus or Westerners—agree with Mr. Edge, and not with his critic, as to the absence of "intellectual eagerness" among the Hindus, except when directed to rupee-getting.

5. The constant thought of "one's own Karma and of a life hereafter," is *thoroughly selfish*: and the fact that Brother Mukherji extols it as a virtue among Hindus, is a most effective illustration of the truth of Mr. Edge's position.

6. Surely our correspondent is not so foolish as to expect Europeans to translate vernacular works and books which are not in their native tongue. At the present time, most of their energy is devoted to stirring up inert Hindus who are the proper persons to undertake the task.

That Mr. Edge's remarks are well founded has been borne out by nearly every *native* journal in India which has noticed the article; as well as by an immense mass of private correspondence. The same evidence proves the perfect good temper and intense sympathy with India which led Mr. Edge to write the article and inspired him in its production.

Our Brother K. P. Mukherji thus seems to stand quite alone in his opinion of the article; and the tone of his letter leads me to think that it is precisely the *truth* of Mr. Edge's remarks which has stung him so keenly. At any rate, he seems to find it necessary to act on the old maxim of the Law Courts: "When you have no case, abuse your opponent's attorney."

B. K.,

Ag. Ed., Theosophist.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER X.

THE evolution of the Society up to its perfected organization having been traced, we may now give attention to special incidents which occupied the attention of its Founders and more or less affected its interests. In a notice of this series of sketches, the reviewer of *Lucifer* said "it requires to be well versed in the history of the T. S. to follow the narrative with full intelligence." For this very reason it is written: if the details of early T. S. history were known to the majority of its members this historical retrospect might be left to some less busy person than myself to compile. In point of fact, however, no other living person knows them all so well as I; no one save H. P. B. and I assumed all the responsibilities, took all the hard knocks, organized all the successes: so, willy nilly, I must play the historian. The special incident to be dealt with in the present Chapter is the story of Baron de Palm's connection with our Society, his antecedents, death, Will, and funeral: his cremation will require a separate Chapter. This is not Theosophy, but I am not writing Theosophy; it is history, one of several affairs which were mixed up in our Society's concerns, and which greatly occupied the time and thoughts of my colleague and myself. These affairs threw upon me, as President, in

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

H. S. O.

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